

aṅguttara nikāya 3  
*Numbered Discourses 3*

1. bālavagga  
*1. Fools*

1. bhayasutta  
*1. Perils*

evaṃ me sutam—  
*So I have heard.*

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

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

“bhikkhavo”ti,  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“yāni kānici, bhikkhave, bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato.  
*“Whatever dangers there are, all come from the foolish, not from the astute.*

ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.  
*Whatever perils there are, all come from the foolish, not from the astute.*

ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.  
*Whatever hazards there are, all come from the foolish, not from the astute.*

seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā aggi mutto kūṭāgārānipi ḍahati ullittāvalittāni nivātāni phusitaggaḷāni pihitavātapanāni;  
*It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered.*

evamevaṃ kho, bhikkhave, yāni kānici bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato.  
*In the same way, whatever dangers there are, all come from the foolish, not from the astute.*

ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.  
*Whatever perils there are, all come from the foolish, not from the astute.*

ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.  
*Whatever hazards there are, all come from the foolish, not from the astute.*

iti kho, bhikkhave, sappatibhaya bālo, appatibhaya paṇḍito.  
*So, the fool is dangerous, but the astute person is safe.*

saupaddavo bālo, anupaddavo paṇḍito.  
*The fool is perilous, but the astute person is not.*

saupasaggo bālo, anupasaggo paṇḍito.  
*The fool is hazardous, but the astute person is not.*

natthi, bhikkhave, paṇḍitato bhayaṃ, natthi paṇḍitato upaddavo, natthi paṇḍitato upasaggo.  
*There's no danger, peril, or hazard that comes from the astute.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:  
*So you should train like this:*

‘yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā,  
yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya  
vattissāmā’ti.

*‘We will reject the three things by which a fool is known, and we will undertake and follow the  
three things by which an astute person is known.’*

evañhi vo, bhikkhave, sikkhitabban”ti.

*That’s how you should train.”*

paṭhamam.

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aṅguttara nikāya 3  
*Numbered Discourses 3*

1. bālavagga  
*1. Fools*
2. lakkhaṇasutta  
*2. Characteristics*

“kammalakkhaṇo, bhikkhave, bālo, kammalakkhaṇo paṇḍito, apadānasobhanī paññāti.

*“A fool is characterized by their deeds; an astute person is characterized by their deeds. And wisdom is evident in its outcome.*

tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.

*A fool is known by three things.*

katamehi tīhi?

*What three?*

kāyaduccaritena, vacīduccaritena, manoduccaritena.

*Bad conduct by way of body, speech, and mind.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.

*These are the three things by which a fool is known.*

tīhi, bhikkhave, dhammehi samannāgato paṇḍito veditabbo.

*An astute person is known by three things.*

katamehi tīhi?

*What three?*

kāyasucaritena, vacīsucaritena, manosucaritena.

*Good conduct by way of body, speech, and mind.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.

*These are the three things by which an astute person is known.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā, yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya vattissāmā’ti.

*‘We will reject the three things by which a fool is known, and we will undertake and follow the three things by which an astute person is known.’*

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

*That’s how you should train.”*

dutiyāṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

1. bālavagga  
1. Fools

3. cīṭṭisutta  
3. Thinking

“tīṇimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni.  
“There are these three characteristics, signs, and manifestations of a fool.

katamāni tīni?  
What three?

idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥbhāsī ca dukkaṭakammakārī  
ca.  
A fool thinks poorly, speaks poorly, and acts poorly.

no cedam, bhikkhave, bālo duccintitacintī ca abhaviṣṣa dubbhāsitaḥbhāsī ca  
dukkataṭakammakārī ca, kena naṃ paṇḍitā jāneyyūṃ:  
If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of  
them:

‘bālo ayaṃ bhavaṃ asappuriso’ti?  
‘This fellow is a fool, a bad person’?

yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥbhāsī ca  
dukkataṭakammakārī ca tasmā naṃ paṇḍitā jānanti:  
But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of  
them:

‘bālo ayaṃ bhavaṃ asappuriso’ti.  
‘This fellow is a fool, a bad person’.

imāni kho, bhikkhave, tīṇi bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni.  
These are the three characteristics, signs, and manifestations of a fool.

tīṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni  
paṇḍitāpadānāni.  
There are these three characteristics, signs, and manifestations of an astute person.

katamāni tīni?  
What three?

idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥbhāsī ca sukataṭakammakārī  
ca.  
An astute person thinks well, speaks well, and acts well.

no cedam, bhikkhave, paṇḍito sucintitacintī ca abhaviṣṣa subhāsitaḥbhāsī ca  
sukataṭakammakārī ca, kena naṃ paṇḍitā jāneyyūṃ:  
If an astute person didn't think well, speak well, and act well, then how would the astute know  
of them:

‘paṇḍito ayaṃ bhavaṃ sappuriso’ti?  
‘This fellow is astute, a good person’?

yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥbhāsī ca  
sukataṭakammakārī ca tasmā naṃ paṇḍitā jānanti:  
But since an astute person does think well, speak well, and act well, then the astute do know of  
them:

‘paṇḍito ayaṃ bhavaṃ sappuriso’ti.  
‘This fellow is astute, a good person’.

imāni kho, bhikkhave, tīṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni  
paṇḍitāpadānāni.  
These are the three characteristics, signs, and manifestations of an astute person.

tasmātiha ... pe ....  
*So you should train ...”*

tatiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

1. bālavagga  
*1. Fools*

4. accayasutta  
*4. Mistakes*

“tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.  
*“A fool is known by three things.*

katamehi tīhi?  
*What three?*

accayaṃ accayato na passati, accayaṃ accayato disvā yathādhammaṃ nappaṭikaroti,  
parassa kho pana accayaṃ desentassa yathādhammaṃ nappaṭiggaṇhāti.  
*They don't recognize when they've made a mistake. When they do recognize it they don't deal with it properly. And when someone else confesses a mistake to them, they don't accept it properly.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.  
*These are the three things by which a fool is known.*

tīhi, bhikkhave, dhammehi samannāgato paṇḍito veditabbo.  
*An astute person is known by three things.*

katamehi tīhi?  
*What three?*

accayaṃ accayato passati, accayaṃ accayato disvā yathādhammaṃ paṭikaroti,  
parassa kho pana accayaṃ desentassa yathādhammaṃ paṭiggaṇhāti.  
*They recognize when they've made a mistake. When they recognize it they deal with it properly. And when someone else confesses a mistake to them, they accept it properly.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.  
*These are the three things by which an astute person is known.*

tasmātiha ... pe ....  
*So you should train ... ”*

catutthaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

1. bālavagga  
*1. Fools*

5. ayonisosutta  
*5. Improper*

“tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.  
*“A fool is known by three things.*

katamehi tīhi?  
*What three?*

ayoniso pañhaṃ kattā hoti, ayoniso pañhaṃ vissajjetā hoti, parassa kho pana yoniso pañhaṃ vissajjitam parimaṇḍalehi padabyañjanehi siliṭṭhehi upagatehi nābbhanumoditā hoti.

*They ask a question improperly. They answer a question improperly. And when someone else answers a question properly—with well-rounded, coherent, and relevant words and phrases—they disagree with it.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.  
*These are the three things by which a fool is known.*

tīhi, bhikkhave, dhammehi samannāgato paṇḍito veditabbo.  
*An astute person is known by three things.*

katamehi tīhi?  
*What three?*

yoniso pañhaṃ kattā hoti, yoniso pañhaṃ vissajjetā hoti, parassa kho pana yoniso pañhaṃ vissajjitam parimaṇḍalehi padabyañjanehi siliṭṭhehi upagatehi abbbhanumoditā hoti.

*They ask a question properly. They answer a question properly. And when someone else answers a question properly—with well-rounded, coherent, and relevant words and phrases—they agree with it.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.  
*These are the three things by which an astute person is known.*

tasmātiha ... pe ....  
*So you should train ...”*

pañcamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

1. bālavagga  
*1. Fools*

6. akusalasutta  
*6. Unskillful*

“tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.  
*“A fool is known by three things.*

katamehi tīhi?  
*What three?*

akusalena kāyakammena, akusalena vacīkammena, akusalena manokammena.  
*Unskillful deeds by way of body, speech, and mind.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.  
*These are the three things by which a fool is known.*

tīhi, bhikkhave, dhammehi samannāgato paṇḍito veditabbo.  
*An astute person is known by three things.*

katamehi tīhi?  
*What three?*

kusalena kāyakammena, kusaleṇa vacīkammena, kusaleṇa manokammena.  
*Skillful deeds by way of body, speech, and mind.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.  
*These are the three things by which an astute person is known.*

tasmātiha ... pe ....  
*So you should train ...”*

chaṭṭhaṃ.



aṅguttara nikāya 3  
*Numbered Discourses 3*

1. bālavagga  
*1. Fools*

7. sāvajjasutta  
*7. Blameworthy*

“tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.  
*“A fool is known by three things.*

katamehi tīhi?  
*What three?*

sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena ... pe  
... anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena  
... pe ....  
*Blameworthy deeds by way of body, speech, and mind. ... An astute person is known by  
blameless deeds by way of body, speech, and mind. ...”*

sattamaṃ.  
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aṅguttara nikāya 3  
*Numbered Discourses 3*

1. bālavagga  
*1. Fools*

8. sabyābajjhasutta  
*8. Hurtful*

“tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo.  
*“A fool is known by three things.*

katamehi tīhi?  
*What three?*

sabyābajjhena kāyakammena, sabyābajjhena vacīkammena, sabyābajjhena  
manokammena ... pe ... abyābajjhena kāyakammena, abyābajjhena vacīkammena,  
abyābajjhena manokammena.  
*Hurtful deeds by way of body, speech, and mind. ... An astute person is known by kind deeds  
by way of body, speech, and mind.*

imehi, kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito veditabbo.  
*These are the three things by which an astute person is known.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:  
*So you should train like this:*

‘yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā,  
yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya  
vattissāmā’ti.

*‘We will reject the three qualities by which a fool is known, and we will undertake and follow  
the three qualities by which an astute person is known.’*

evañhi vo, bhikkhave, sikkhitabban’ti.  
*That’s how you should train.”*

atṭhamam.

aṅguttara nikāya 3  
Numbered Discourses 3

1. bālavagga  
1. Fools

9. khataṣutta  
9. Broken

“tīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khaṭaṃ upaṭaṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

*“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.*

katamehi tīhi?  
What three?

kāyaduccaritena, vacīduccaritena, manoduccaritena.  
Bad conduct by way of body, speech, and mind.

imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo abyatto asappuriso khaṭaṃ upaṭaṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

*When a foolish, incompetent bad person has these three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.*

tīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhaṭaṃ anupaṭaṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

*When an astute, competent good person has three qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.*

katamehi tīhi?  
What three?

kāyasucaritena, vacīsucaritena, manosucaritena.  
Good conduct by way of body, speech, and mind.

imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhaṭaṃ anupaṭaṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati”ti.

*When an astute, competent good person has these three qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.”*

navamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

1. bālavagga  
*1. Fools*

10. malasutta  
*10. Stains*

“tīhi, bhikkhave, dhammehi samannāgato tayo male appahāya yathābhatam nikkhitto evaṃ niraye.

*“Anyone who has three qualities, and has not given up three stains, is cast down to hell.*

katamehi tīhi?  
*What three?*

dussīlo ca hoti, dussīyamalañcassa appahīnaṃ hoti;  
*They’re unethical, and haven’t given up the stain of immorality.*

issukī ca hoti, issāmalañcassa appahīnaṃ hoti;  
*They’re jealous, and haven’t given up the stain of jealousy.*

maccharī ca hoti, maccheramalañcassa appahīnaṃ hoti.  
*They’re stingy, and haven’t given up the stain of stinginess.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato ime tayo male appahāya yathābhatam nikkhitto evaṃ niraye.  
*Anyone who has these three qualities, and has not given up these three stains, is cast down to hell.*

tīhi, bhikkhave, dhammehi samannāgato tayo male pahāya yathābhatam nikkhitto evaṃ sagge.  
*Anyone who has three qualities, and has given up three stains, is raised up to heaven.*

katamehi tīhi?  
*What three?*

sīlavā ca hoti, dussīyamalañcassa pahīnaṃ hoti;  
*They’re ethical, and have given up the stain of immorality.*

anissukī ca hoti, issāmalañcassa pahīnaṃ hoti;  
*They’re not jealous, and have given up the stain of jealousy.*

amaccharī ca hoti, maccheramalañcassa pahīnaṃ hoti.  
*They’re not stingy, and have given up the stain of stinginess.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato ime tayo male pahāya yathābhatam nikkhitto evaṃ sagge”ti.  
*Anyone who has these three qualities, and has given up these three stains, is raised up to heaven.”*

dasamaṃ.

bālavaggo paṭhamo.

bhayaṃ lakkaṇacintī ca,

accayañca ayoniso;

akusalañca sāvajjaṃ,

sabyābajjhakhatam malanti.

aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

11. ñātasutta  
*11. Well-known*

“tīhi, bhikkhave, dhammehi samannāgato ñāto bhikkhu bahujaanaahitāya paṭipanno hoti bahujanadukkhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

*“Mendicants, a well-known mendicant who has three qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.*

katamehi tīhi?  
*What three?*

ananulomike kāyakamme samādapeti, ananulomike vacīkamme samādapeti, ananulomikesu dhammesu samādapeti.  
*They encourage deeds of body and speech, as well as principles, that don’t reinforce good qualities.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato ñāto bhikkhu bahujaanaahitāya paṭipanno hoti bahujanadukkhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.  
*A well-known mendicant who has these three qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.*

tīhi, bhikkhave, dhammehi samannāgato ñāto bhikkhu bahujanahitāya paṭipanno hoti bahujanasukhāya, bahuno janassa attāya hitāya sukhāya devamanussānaṃ.  
*A well-known mendicant who has three qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.*

katamehi tīhi?  
*What three?*

anulomike kāyakamme samādapeti, anulomike vacīkamme samādapeti, anulomikesu dhammesu samādapeti.  
*They encourage deeds of body and speech, as well as principles, that reinforce good qualities.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato ñāto bhikkhu bahujanahitāya paṭipanno hoti bahujanasukhāya, bahuno janassa attāya hitāya sukhāya devamanussānaṃ”ti.  
*A well-known mendicant who has these three qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”*

paṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

12. sāraṇīyasutta  
*12. Commemoration*

“tīnimāni, bhikkhave, rañño khattiyassa muddhāvasittassa yāvajīvaṃ sāraṇīyāni bhavanti.

*“An anointed king should commemorate three places as long as he lives.*

katamāni tīni?  
*What three?*

yasmiṃ, bhikkhave, padese rājā khattiyo muddhāvasitto jāto hoti.  
*The place he was born.*

idaṃ, bhikkhave, paṭhamam rañño khattiyassa muddhāvasittassa yāvajīvaṃ sāraṇīyaṃ hoti.  
*This is the first place.*

puna caparam, bhikkhave, yasmiṃ padese rājā khattiyo muddhāvasitto hoti.  
*The place he was anointed as king.*

idaṃ, bhikkhave, dutiyaṃ rañño khattiyassa muddhāvasittassa yāvajīvaṃ sāraṇīyaṃ hoti.  
*This is the second place.*

puna caparam, bhikkhave, yasmiṃ padese rājā khattiyo muddhāvasitto saṅgāmaṃ abhivijinitvā vijitasāṅgāmo tameva saṅgāmasīsaṃ ajjhāvasati.  
*The place where he won victory in battle, establishing himself as foremost in battle.*

idaṃ, bhikkhave, tatiyaṃ rañño khattiyassa muddhāvasittassa yāvajīvaṃ sāraṇīyaṃ hoti.  
*This is the third place.*

imāni kho, bhikkhave, tīni rañño khattiyassa muddhāvasittassa yāvajīvaṃ sāraṇīyāni bhavanti.  
*These are the three places an anointed king should commemorate as long as he lives.*

evamevaṃ kho, bhikkhave, tīnimāni bhikkhussa yāvajīvaṃ sāraṇīyāni bhavanti.  
*In the same way, a mendicant should commemorate three places as long as they live.*

katamāni tīni?  
*What three?*

yasmiṃ, bhikkhave, padese bhikkhu kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito hoti.  
*The place where the mendicant shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.*

idaṃ, bhikkhave, paṭhamam bhikkhussa yāvajīvaṃ sāraṇīyaṃ hoti.  
*This is the first place.*

puna caparam, bhikkhave, yasmiṃ padese bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ pajānāti.

*The place where the 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’.*

idaṃ, bhikkhave, dutiyaṃ bhikkhussa yāvajīvaṃ sāraṇīyaṃ hoti.  
*This is the second place.*

puna caparaṃ, bhikkhave, yasmim padese bhikkhu āsavānaṃ khayā anāsavaṃ  
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā  
upasampajja viharati.

*The place where the mendicant 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.*

idaṃ, bhikkhave, tatiyaṃ bhikkhussa yāvajīvaṃ sāraṇīyaṃ hoti.

*This is the third place.*

imāni kho, bhikkhave, tīṇi bhikkhussa yāvajīvaṃ sāraṇīyāni bhavanti'ti.

*These are the three places a mendicant should commemorate as long as they live."*

dutiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

13. āsaṃsasutta  
*13. Hopes*

“tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.  
*“These three kinds of people are found in the world.*

katame tayo?  
*What three?*

nirāso, āsaṃso, vigatāso.  
*The hopeless, the hopeful, and the one who has done away with hope.*

katamo ca, bhikkhave, puggalo nirāso?  
*And what, mendicants, is a hopeless person?*

idha, bhikkhave, ekacco puggalo nīce kule paccājāto hoti, caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.

*It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.*

so ca hoti dubbaṇṇo duddasiko okoṭimako bāvhabādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

*And they're ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrances, and makeup; or bed, house, and lighting.*

so suṇāti:  
*They hear this:*

‘itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisitto’ti.  
*‘They say the aristocrats have anointed the aristocrat named so-and-so as king.’*

tassa na evaṃ hoti:  
*It never occurs to them:*

‘kudāssu nāma mampi khattiyā khattiyābhisekena abhisīṇcissantī’ti.  
*‘Oh, when will the aristocrats anoint me too as king?’*

ayaṃ vuccati, bhikkhave, puggalo nirāso.  
*This is called a hopeless person.*

katamo ca, bhikkhave, puggalo āsaṃso?  
*And what, mendicants, is a hopeful person?*

idha, bhikkhave, rañño khattiyassa muddhāvasittassa jeṭṭho putto hoti ābhiseko anabhisitto acalappatto.

*It's when some person is the eldest son of an anointed king. He has not yet been anointed, but is eligible, and has been confirmed in the succession.*

so suṇāti:  
*He hears this:*

‘itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisitto’ti.  
*‘They say that the aristocrats have anointed the aristocrat named so-and-so as king.’*

tassa evaṃ hoti:  
*It occurs to him:*

‘kudāssu nāma mampi khattiyā khattiyābhisekena abhisīṇcissantī’ti.  
*‘Oh, when will the aristocrats anoint me too as king?’*



ayaṃ vuccati, bhikkhave, puggalo āsaṃso.

*This is called a hopeful person.*

katamo ca, bhikkhave, puggalo vigatāso?

*And what, mendicants, is a person who has done away with hope?*

idha, bhikkhave, rājā hoti khattiyo muddhāvasitto.

*It's when a king has been anointed.*

so suṇāti:

*He hears this:*

‘itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisitto’ti.

*‘They say that the aristocrats have anointed the aristocrat named so-and-so as king.’*

tassa na evaṃ hoti:

*It never occurs to him:*

‘kudāssu nāma mampi khattiyā khattiyābhisekena abhisinṇissanti’ti.

*‘Oh, when will the aristocrats anoint me too as king?’*

taṃ kissa hetu?

*Why is that?*

yā hissa, bhikkhave, pubbe anabhisittassa abhisekāsa sā paṭippassaddhā.

*Because the former hope he had to be anointed has now died down.*

ayaṃ vuccati, bhikkhave, puggalo vigatāso.

*This is called a person who has done away with hope.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasmiṃ.

*These are the three kinds of people found in the world.*

evamevaṃ kho, bhikkhave, tayo puggalā santo saṃvijjamānā bhikkhūsu.

*In the same way, these three kinds of people are found among the mendicants.*

katame tayo?

*What three?*

nirāso, āsaṃso, vigatāso.

*The hopeless, the hopeful, and the one who has done away with hope.*

katamo ca, bhikkhave, puggalo nirāso?

*And what, mendicants, is a hopeless person?*

idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto.

*It's when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.*

so suṇāti:

*They hear this:*

‘itthannāmo kira bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti.

*‘They say that the mendicant named so-and-so has realized 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.’*

tassa na evaṃ hoti:

*It never occurs to them:*

‘kudāssu nāma ahampi āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissāmi’ti.

*‘Oh, when will I too 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.’*

ayam vuccati, bhikkhave, puggalo nirāso.

*This is called a hopeless person.*

katamo ca, bhikkhave, puggalo āsaṃso?

*And what, mendicants, is a hopeful person?*

idha, bhikkhave, bhikkhu sīlavā hoti kalyāṇadhammo.

*It's when a mendicant is ethical, of good character.*

so suṇāti:

*They hear this:*

‘itthannāmo kira bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti.

*‘They say that the mendicant named so-and-so has realized 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.’*

tassa evaṃ hoti:

*It occurs to them:*

‘kudāssu nāma ahampi āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissāmī’ti.

*‘Oh, when will I too 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.’*

ayam vuccati, bhikkhave, puggalo āsaṃso.

*This is called a hopeful person.*

katamo ca, bhikkhave, puggalo vigatāso?

*And what, mendicants, is a person who has done away with hope?*

idha, bhikkhave, bhikkhu araham hoti khīṇāsavo.

*It's when a mendicant is a perfected one, who has ended all defilements.*

so suṇāti:

*They hear this:*

‘itthannāmo kira bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti.

*‘They say that the mendicant named so-and-so has realized 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.’*

tassa na evaṃ hoti:

*It never occurs to them:*

‘kudāssu nāma ahampi āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharissāmī’ti.

*‘Oh, when will I too 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.’*

tam kissa hetu?

*Why is that?*

yā hissa, bhikkhave, pubbe avimuttassa vimuttāsā sā paṭipassaddhā.

*Because the former hope they had to be freed has now died down.*

ayam vuccati, bhikkhave, puggalo vigatāso.

*This is called a person who has done away with hope.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā bhikkhūsū’ti.

*These are the three people found among the mendicants.”*

tatiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

14. cakkavattisutta  
*14. The Wheel-turning Monarch*

“yopi so, bhikkhave, rājā cakkavattī dhammiko dhammarājā sopi na arājakaṃ cakkamaṃ vatteti”ti.

*“Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.”*

evaṃ vutte, aññataro bhikkhu bhagavantam etadavoca:  
*When he said this, one of the mendicants asked the Buddha:*

“ko pana, bhante, rañño cakkavattissa dhammikassa dhammarañño rājā”ti?  
*“But who is the king of the wheel-turning monarch, the just and principled king?”*

“dhammo, bhikkhū”ti bhagavā avoca:  
*“It is principle, monk,” said the Buddha.*

“idha, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipeyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati antojanasmiṃ.

*“Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.*

puna caparaṃ, bhikkhu, rājā cakkavattī dhammiko dhammarājā dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipeyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati khattiyesu, anuyantesu, balakāyasmim, brāhmaṇagahapatikesu, negamajānapadesu, samaṇabrāhmaṇesu, migapakkhīsu.

*He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.*

sa kho so bhikkhu rājā cakkavattī dhammiko dhammarājā dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipeyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā antojanasmiṃ, dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā khattiyesu ... pe ... anuyantesu, balakāyasmim, brāhmaṇagahapatikesu, negamajānapadesu, samaṇabrāhmaṇesu, migapakkhīsu, dhammeneva cakkamaṃ vatteti.

*When he has done this, he wields power only in a principled manner.*

taṃ hoti cakkamaṃ appativattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.  
*And this power cannot be undermined by any human enemy.*

evamevaṃ kho, bhikkhu, tathāgato arahaṃ sammāsambuddho dhammiko dhammarājā dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipeyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati kāyakammaṃsmim:

*In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security regarding bodily actions, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.*

‘evarūpaṃ kāyakammaṃ sevitaḥḥaṃ, evarūpaṃ kāyakammaṃ na sevitaḥḥaṃ’ti.  
*‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.’*

puna caparaṃ, bhikkhu, tathāgato arahāṃ sammāsambuddho dhammiko dhammarājā dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhīpateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahati vacīkammaṃsmiṃ:

*Furthermore, a Realized One ... provides just protection and security regarding verbal actions, saying:*

‘evarūpaṃ vacīkammaṃ sevitabbaṃ, evarūpaṃ vacīkammaṃ na sevitabbaṃ’ti ... pe ... manokammaṃsmiṃ:

*‘This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.’ ... And regarding mental actions:*

‘evarūpaṃ manokammaṃ sevitabbaṃ, evarūpaṃ manokammaṃ na sevitabbaṃ’ti.

*‘This kind of mental action should be cultivated. This kind of mental action should not be cultivated.’*

sa kho so, bhikkhu, tathāgato arahāṃ sammāsambuddho dhammiko dhammarājā dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhīpateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā kāyakammaṃsmiṃ, dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā vacīkammaṃsmiṃ, dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahitvā manokammaṃsmiṃ, dhammeneva anuttaraṃ dhammacakkaṃ pavatteti.

*And when a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security regarding actions of body, speech, and mind, he rolls forth the supreme Wheel of Dhamma.*

taṃ hoti cakkaṃ appaṭivattiyāṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ’ti.

*And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”*

catutthaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

15. sacetanasutta  
*15. About Pacetana*

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.  
*At one time the Buddha was staying near Benares, in the deer park at Isipatana.*

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

“bhikkhavo”ti.  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“bhūtapubbaṃ, bhikkhave, rājā ahosi sacetano nāma.  
*“Once upon a time there was a king named Pacetana.*

atha kho, bhikkhave, rājā sacetano rathakāraṃ āmantesi:  
*Then King Pacetana addressed his chariot-maker,*

‘ito me, samma rathakāra, channaṃ māsānaṃ accayena saṅgāmo bhavissati.  
*‘In six months’ time, my good chariot-maker, there will be a battle.*

sakkhissasi me, samma rathakāra, navaṃ cakkayugaṃ kātun’ti?  
*Are you able to make me a new pair of wheels?’*

‘sakkomi, devā’ti kho, bhikkhave, rathakāro rañño sacetanassa paccassosi.  
*‘I can, Your Majesty,’ replied the chariot-maker.*

atha kho, bhikkhave, rathakāro chahi māsehi chārattūnehi ekaṃ cakkaṃ nitthāpesi.  
*Then, when it was six days less than six months later, the chariot-maker had finished one wheel.*

atha kho, bhikkhave, rājā sacetano rathakāraṃ āmantesi:  
*Then King Pacetana addressed his chariot-maker,*

‘ito me, samma rathakāra, channaṃ divasānaṃ accayena saṅgāmo bhavissati,  
nitthitaṃ navaṃ cakkayugaṃ kātun’ti?  
*‘In six days’ time there will be a battle. Is my new pair of wheels finished?’*

‘imehi kho, deva, chahi māsehi chārattūnehi ekaṃ cakkaṃ nitthitan’ti.  
*‘Now that it is six days less than six months, Your Majesty, I have finished one wheel.’*

‘sakkhissasi pana me, samma rathakāra, imehi chahi divasehi dutiyaṃ cakkaṃ  
nitthāpetun’ti?  
*‘Are you able to finish the second wheel in these six days?’*

‘sakkomi, devā’ti kho, bhikkhave, rathakāro chahi divasehi dutiyaṃ cakkaṃ  
nitthāpetvā navaṃ cakkayugaṃ ādāya yena rājā sacetano tenupasaṅkami;  
upasaṅkamitvā rājānaṃ sacetanaṃ etadavoca:  
*Saying, ‘I can, Your Majesty,’ the chariot-maker finished the second wheel in six days. Taking the pair of wheels he went up to King Pacetana, and said this to the king,*

‘idaṃ te, deva, navaṃ cakkayugaṃ nitthitan’ti.  
*‘Your Majesty, these are your two new wheels, finished.’*

‘yañca te idaṃ, samma rathakāra, cakkaṃ chahi māsehi nitthitaṃ chārattūnehi  
yañca te idaṃ cakkaṃ chahi divasehi nitthitaṃ, imesaṃ kiṃ nānākaraṇaṃ?  
*‘But, my good chariot-maker, what is the difference between the wheel that was finished in six days less than six months, and the wheel finished in just six days?’*

nesāhaṃ kiñci nānākaraṇaṃ passāmi'ti.  
*Because I can't see any difference between them.'*

'atthesaṃ, deva, nānākaraṇaṃ.  
*'But, Your Majesty, there is a difference.*

passatu devo nānākaraṇaṃ'ti.  
*See now what it is.'*

atha kho, bhikkhave, rathakāro yaṃ taṃ cakkhaṃ chahi divasehi niṭṭhitaṃ taṃ pavattesi.  
*Then the chariot-maker rolled forth the wheel that had been finished in six days.*

taṃ pavattitaṃ samānaṃ yāvatikā abhisankhārassa gati tāvatikaṃ gantvā ciṅgulāyitvā bhūmiyaṃ papati.  
*It rolled as far as the original impetus took it, then wobbled and fell down.*

yaṃ pana taṃ cakkhaṃ chahi māsehi niṭṭhitaṃ chārattūnehi taṃ pavattesi.  
*Then he rolled forth the wheel that had been finished in six days less than six months.*

taṃ pavattitaṃ samānaṃ yāvatikā abhisankhārassa gati tāvatikaṃ gantvā akkhāhataṃ maññe aṭṭhāsī'ti.  
*It rolled as far as the original impetus took it, then stood still as if fixed to an axle.*

'ko nu kho, samma rathakāra, hetu ko paccayo yamidaṃ cakkhaṃ chahi divasehi niṭṭhitaṃ taṃ pavattitaṃ samānaṃ yāvatikā abhisankhārassa gati tāvatikaṃ gantvā ciṅgulāyitvā bhūmiyaṃ papati?  
*'But what is the cause, my good chariot-maker, what is the reason why the wheel that was finished in six days wobbled and fell,*

ko pana, samma rathakāra, hetu ko paccayo yamidaṃ cakkhaṃ chahi māsehi niṭṭhitaṃ chārattūnehi taṃ pavattitaṃ samānaṃ yāvatikā abhisankhārassa gati tāvatikaṃ gantvā akkhāhataṃ maññe aṭṭhāsī'ti?  
*while the one that was finished in six days less than six months stood still as if fixed to an axle?'*

'yamidaṃ, deva, cakkhaṃ chahi divasehi niṭṭhitaṃ tassa nemipi savaṅkā sadosā sakasāvā, arāpi savaṅkā sadosā sakasāvā, nābhipi savaṅkā sadosā sakasāvā.  
*'The wheel that was finished in six days, Your Majesty, is crooked, flawed, and defective in rim, spoke, and hub.*

taṃ nemiyāpi savaṅkattā sadosattā sakasāvattā, arānampi savaṅkattā sadosattā sakasāvattā, nābhiyāpi savaṅkattā sadosattā sakasāvattā pavattitaṃ samānaṃ yāvatikā abhisankhārassa gati tāvatikaṃ gantvā ciṅgulāyitvā bhūmiyaṃ papati.  
*That's why it wobbled and fell.*

yaṃ pana taṃ, deva, cakkhaṃ chahi māsehi niṭṭhitaṃ chārattūnehi tassa nemipi avaṅkā adosā akasāvā, arāpi avaṅkā adosā akasāvā, nābhipi avaṅkā adosā akasāvā.  
*The wheel that was finished in six days less than six months, Your Majesty, is not crooked, flawed, and defective in rim, spoke, and hub.*

taṃ nemiyāpi avaṅkattā adosattā akasāvattā, arānampi avaṅkattā adosattā akasāvattā, nābhiyāpi avaṅkattā adosattā akasāvattā pavattitaṃ samānaṃ yāvatikā abhisankhārassa gati tāvatikaṃ gantvā akkhāhataṃ maññe aṭṭhāsī'ti.  
*That's why it stood still as if fixed to an axle.'*

siyā kho pana, bhikkhave, tumhākaṃ evamassa:  
*Now, mendicants, you might think:*

'añño nūna tena samayena so rathakāro ahoṣī'ti.  
*'Surely that chariot-maker must have been someone else at that time?'*

na kho panetaṃ, bhikkhave, evaṃ daṭṭhabbā.  
*But you should not see it like that.*

ahaṃ tena samayena so rathakāro ahoṣiṃ.  
*I myself was the chariot-maker at that time.*

tadāhaṃ, bhikkhave, kusalo dāruvaṅkānaṃ dārudosānaṃ dārukasāvānaṃ.

*Then I was a skilled in the crooks, flaws, and defects of wood.*

etarahi kho panāhaṃ, bhikkhave, arahaṃ sammāsambuddho kusalo kāyavaṅkānaṃ kāyadosānaṃ kāyakasāvānaṃ, kusalo vacīvaṅkānaṃ vacīdosānaṃ vacīkasāvānaṃ, kusalo manovaṅkānaṃ manodosānaṃ manokasāvānaṃ.

*Now that I am a perfected one, a fully awakened Buddha, I am a skilled in the crooks, flaws, and defects of actions by body, speech, and mind.*

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā kāyavaṅko appahīno kāyadoso kāyakasāvo, vacīvaṅko appahīno vacīdoso vacīkasāvo, manovaṅko appahīno manodoso manokasāvo, evaṃ papatitā te, bhikkhave, imasmā dhammavinayā, seyyathāpi taṃ cakkam chahi divasehi niṭṭhitaṃ.

*Whatever monk or nun has not given up the crooks, flaws, and defects of body, speech, and mind has fallen from the teaching and training, just like the wheel that was finished in six days.*

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā kāyavaṅko pahīno kāyadoso kāyakasāvo, vacīvaṅko pahīno vacīdoso vacīkasāvo, manovaṅko pahīno manodoso manokasāvo, evaṃ patitthitā te, bhikkhave, imasmiṃ dhammavinaye, seyyathāpi taṃ cakkam chahi māsehi niṭṭhitaṃ chārattūnehi.

*Whatever monk or nun has given up the crooks, flaws, and defects of body, speech, and mind is established in the teaching and training, just like the wheel that was finished in six days less than six months.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘kāyavaṅkaṃ pajahissāma kāyadosaṃ kāyakasāvaṃ, vacīvaṅkaṃ pajahissāma vacīdosānaṃ vacīkasāvaṃ, manovaṅkaṃ pajahissāma manodosānaṃ manokasāvaṃ’ti.

*‘We will give up the crooks, flaws, and defects of body, speech, and mind.’*

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

*That’s how you should train.”*

pañcamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

16. apaṇṇakasutta  
*16. Guaranteed*

“tīhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakapaṭipadaṃ paṭipanno hoti, yoni cassa āradhā hoti āsavānaṃ khayāya.

*“Mendicants, when a mendicant has three things their practice is guaranteed, and they have laid the groundwork for ending the defilements.*

katamehi tīhi?  
*What three?*

idha, bhikkhave, bhikkhu indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti.

*It's when a mendicant guards the sense doors, eats in moderation, and is dedicated to wakefulness.*

kathaṇca, bhikkhave, bhikkhu indriyesu guttadvāro hoti?  
*And how does a mendicant guard the sense doors?*

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.

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

sotena saddaṃ sutvā ...  
*When they hear a sound with their ears ...*

ghānena gandhaṃ ghāyitvā ...  
*When they smell an odor with their nose ...*

jivhāya rasaṃ sāyitvā ...  
*When they taste a flavor with their tongue ...*

kāyena phoṭṭhabbaṃ phusitvā ...  
*When they feel a touch with their body ...*

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.  
*When they know a thought with their mind, they don't get caught up in the features and details.*

yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.

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

evaṃ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.  
*That's how a mendicant guards the sense doors.*

kathaṇca, bhikkhave, bhikkhu bhojane mattaññū hoti?  
*And how does a mendicant eat in moderation?*

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:  
*It's when a mendicant reflects properly on the food that they eat:*



‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjātā ca phāsuvihāro cā’ti.

*‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not get rise to new discomfort, and I will live blamelessly and at ease.’*

evaṃ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.

*That’s how a mendicant eats in moderation.*

kathaṇca, bhikkhave, bhikkhu jāgariyaṃ anuyutto hoti?

*And how is a mendicant dedicated to wakefulness?*

idha, bhikkhave, bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyaṃ pathamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyaṃ majjhimamaṃ yāmaṃ dakkhiṇena passena sīhaseyyamaṃ kappeti pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā, rattiyaṃ pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

*It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.*

evaṃ kho, bhikkhave, bhikkhu jāgariyaṃ anuyutto hoti.

*This is how a mendicant is dedicated to wakefulness.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu apanṇakapaṭipadaṃ paṭipanno hoti, yoni cassa āradhā hoti āsavānaṃ khayāyā’ti.

*When a mendicant has these three things their practice is guaranteed, and they have laid the groundwork for ending the defilements.”*

chaṭṭhaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

17. attabyābādhasutta  
*17. Hurting Yourself*

“tayome, bhikkhave, dhammā attabyābādhāyapi saṃvattanti, parabyābādhāyapi saṃvattanti, ubhayabyābādhāyapi saṃvattanti.

*“These three things, mendicants, lead to hurting yourself, hurting others, and hurting both.*

katame tayo?  
*What three?*

kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ.  
*Bad conduct by way of body, speech, and mind.*

ime kho, bhikkhave, tayo dhammā attabyābādhāyapi saṃvattanti, parabyābādhāyapi saṃvattanti, ubhayabyābādhāyapi saṃvattanti.  
*These are three things that lead to hurting yourself, hurting others, and hurting both.*

tayome, bhikkhave, dhammā nevattabyābādhāyapi saṃvattanti, na parabyābādhāyapi saṃvattanti, na ubhayabyābādhāyapi saṃvattanti.  
*These three things, mendicants, don’t lead to hurting yourself, hurting others, or hurting both.*

katame tayo?  
*What three?*

kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ.  
*Good conduct by way of body, speech, and mind.*

ime kho, bhikkhave, tayo dhammā nevattabyābādhāyapi saṃvattanti, na parabyābādhāyapi saṃvattanti, na ubhayabyābādhāyapi saṃvattanti”ti.  
*These are three things that don’t lead to hurting yourself, hurting others, or hurting both.”*

sattamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

18. devalokasutta  
*18. The Realm of the Gods*

“sace vo, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyumaḥ:  
*“Mendicants, if wanderers who follow another path were to ask you:*

‘devalokūpapattiyaṃ, āvuso, samane gotame brahmacariyaṃ vussathā’ti?  
*‘Reverend, do you live the spiritual life with the ascetic Gotama so that you can be reborn in the realm of the gods?’*

nanu tumhe, bhikkhave, evaṃ puṭṭhā aṭṭīyeyyātha harāyeyyātha jiguccheyyāthā’ti?  
*Being questioned like this, wouldn’t you be horrified, repelled, and disgusted?’*

“evaṃ, bhante”.  
*“Yes, sir.”*

“iti kira tumhe, bhikkhave, dibbena āyunaṃ aṭṭīyatha harāyatha jigucchatha, dibbena vaṇṇena dibbena sukhena dibbena yasena dibbenādhipateyyena aṭṭīyatha harāyatha jigucchatha;  
*“So it seems that you are horrified, repelled, and disgusted by divine lifespan, beauty, happiness, fame, and sovereignty.*

pageva kho pana, bhikkhave, tumhehi kāyaduccaritena aṭṭīyitabbaṃ harāyitabbaṃ jigucchitabbaṃ, vacīduccaritena ... manoduccaritena aṭṭīyitabbaṃ harāyitabbaṃ jigucchitabbaṃ”ti.  
*How much more then should you be horrified, embarrassed, and disgusted by bad conduct by way of body, speech, and mind.”*

aṭṭhamam.

aṅguttara nikāya 3  
Numbered Discourses 3

2. rathakāravagga  
2. The Chariot-maker

19. paṭhamapāṇikasutta  
19. A Shopkeeper (1st)

“tīhi, bhikkhave, aṅgehi samannāgato pāṇiko abhabbo anadhigataṃ vā bhogaṃ adhigantum, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

*“Mendicants, a shopkeeper who has three factors is unable to acquire more wealth or to increase the wealth they’ve already acquired.*

katamehi tīhi?  
*What three?*

idha, bhikkhave, pāṇiko pubbaṇhasamayāṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti, majjhanhikasamayāṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti, sāyanhasamayāṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti.

*It’s when a shopkeeper doesn’t carefully apply themselves to their work in the morning, at midday, and in the afternoon.*

imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāṇiko abhabbo anadhigataṃ vā bhogaṃ adhigantum, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

*A shopkeeper who has these three factors is unable to acquire more wealth or to increase the wealth they’ve already acquired.*

evamevaṃ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantum, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.

*In the same way, a mendicant who has three factors is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.*

katamehi tīhi?  
*What three?*

idha, bhikkhave, bhikkhu pubbaṇhasamayāṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti, majjhanhikasamayāṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti, sāyanhasamayāṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti.

*It’s when a mendicant doesn’t carefully apply themselves to a meditation subject as a foundation of immersion in the morning, at midday, and in the afternoon.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantum, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.

*A mendicant who has these three factors is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.*

tīhi, bhikkhave, aṅgehi samannāgato pāṇiko bhabbo anadhigataṃ vā bhogaṃ adhigantum, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

*A shopkeeper who has three factors is able to acquire more wealth or to increase the wealth they’ve already acquired.*

katamehi tīhi?  
*What three?*

idha, bhikkhave, pāṇiko pubbaṇhasamayāṃ sakkaccaṃ kammantaṃ adhiṭṭhāti, majjhanhikasamayāṃ ... pe ... sāyanhasamayāṃ sakkaccaṃ kammantaṃ adhiṭṭhāti.

*It’s when a shopkeeper carefully applies themselves to their work in the morning, at midday, and in the afternoon.*

imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāṇiko bhabbo anadhigataṃ vā bhogaṃ adhigantum, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

*A shopkeeper who has these three factors is able to acquire more wealth or to increase the wealth they’ve already acquired.*

evamevaṃ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.

*In the same way, a mendicant who has three factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired.*

katamehi tīhi?

*What three?*

idha, bhikkhave, bhikkhu pubbaṇhasamayaṃ sakkaccaṃ samādhinimittaṃ adhiṭṭhāti, majjhanhikasamayaṃ ... pe ... sāyaṇhasamayaṃ sakkaccaṃ samādhinimittaṃ adhiṭṭhāti.

*It's when a mendicant carefully applies themselves to a meditation subject as a foundation of immersion in the morning, at midday, and in the afternoon.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ”ti.

*A mendicant who has these three factors is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired.”*

navamaṃ.

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aṅguttara nikāya 3  
*Numbered Discourses 3*

2. rathakāravagga  
*2. The Chariot-maker*

20. dutiyapāṇikasutta  
*20. A Shopkeeper (2nd)*

“tīhi, bhikkhave, aṅgehi samannāgato pāṇiko nacirasseva mahattaṃ vepullattaṃ pāpuṇāti bhogesu.

*“Mendicants, a shopkeeper who has three factors soon acquires great and abundant wealth.*

katamehi tīhi?  
*What three?*

idha, bhikkhave, pāṇiko cakkhumā ca hoti vidhuro ca nissayasampanno ca.  
*It's when a shopkeeper sees clearly, is responsible, and has supporters.*

kathaṇca, bhikkhave, pāṇiko cakkhumā hoti?  
*And how does a shopkeeper see clearly?*

idha, bhikkhave, pāṇiko paṇiyaṃ jānāti:  
*It's when a shopkeeper knows of a product:*

‘idaṃ paṇiyaṃ evaṃ kītaṃ, evaṃ vikkayamānaṃ, ettakaṃ mūlaṃ bhavissati, ettako udayo’ti.

*‘This product is bought at this price and is selling at this price. With this much investment, it’ll bring this much profit.’*

evaṃ kho, bhikkhave, pāṇiko cakkhumā hoti.  
*That’s how a shopkeeper sees clearly.*

kathaṇca, bhikkhave, pāṇiko vidhuro hoti?  
*And how is a shopkeeper responsible?*

idha, bhikkhave, pāṇiko kusalo hoti paṇiyaṃ ketuṇca vikketuṇca.  
*It's when a shopkeeper is skilled in buying and selling products.*

evaṃ kho, bhikkhave, pāṇiko vidhuro hoti.  
*That’s how a shopkeeper is responsible.*

kathaṇca, bhikkhave, pāṇiko nissayasampanno hoti?  
*And how does a shopkeeper have supporters?*

idha, bhikkhave, pāṇikaṃ ye te gahapatī vā gahapatiputtā vā aḍḍhā mahaddhanā mahābhogā te evaṃ jānanti:  
*It's when rich, affluent, and wealthy householders or householders' children know of him:*

‘ayaṃ kho bhavaṃ pāṇiko cakkhumā vidhuro ca paṭibalo puttadāraṇca posetuṃ, amhākaṇca kālena kālaṃ anuppadātuṃ’ti.

*‘This good shopkeeper keeps an eye out and is responsible. They are capable of providing for their wives and children, and paying us back from time to time.’*

te naṃ bhogehi nipatanti:  
*They deposit money with the shopkeeper, saying:*

‘ito, samma pāṇika, bhoge karitvā puttadāraṇca posehi, amhākaṇca kālena kālaṃ anupadehī’ti.

*‘With this, friend shopkeeper, earn money to raise your wives and children, and pay us back from time to time.’*

evaṃ kho, bhikkhave, pāṇiko nissayasampanno hoti.  
*That’s how a shopkeeper has supporters.*

imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāṇiko nacirasseva mahattaṃ vepullattaṃ pāpuṇāti bhogesu.

*A shopkeeper who has these three factors soon acquires great and abundant wealth.*

evamevaṃ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu nacirasseva mahattamaṃ vepullattaṃ pāpuṇāti kusalesu dhammesu.

*In the same way, a mendicant who has three factors soon acquires great and abundant skillful qualities.*

katamehi tīhi?

*What three?*

idha, bhikkhave, bhikkhu cakkhumā ca hoti vidhuro ca nissayasampanno ca.

*It's when a mendicant sees clearly, is responsible, and has supporters.*

kathaṇca, bhikkhave, bhikkhu cakkhumā hoti?

*And how does a mendicant see clearly?*

idha, bhikkhave, bhikkhu 'idaṃ dukkhaṇ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī 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'.*

evaṃ kho, bhikkhave, bhikkhu cakkhumā hoti.

*That's how a mendicant sees clearly.*

kathaṇca, bhikkhave, bhikkhu vidhuro hoti?

*And how is a mendicant responsible?*

idha, bhikkhave, bhikkhu āradhāvīriyo viharati akusalānaṃ dhammānaṃ pahāṇāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṇvā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.

*It's when 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.*

evaṃ kho, bhikkhave, bhikkhu vidhuro hoti.

*That's how a mendicant is responsible.*

kathaṇca, bhikkhave, bhikkhu nissayasampanno hoti?

*And how does a mendicant have supporters?*

idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātīkādhara te kālena kālaṃ upasaṅkamtvaṃ paripucchati paripaṇṇhati:

*It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions:*

'idaṃ, bhante, kathaṃ, imassa ko attho'ti?

*'Why, sir, does it say this? What does that mean?'*

tassa te āyasmanto avivaṭaṇṇeva vivaranti, anuttānīkathaṇca uttānīkaronti, anekavihiṭesu ca kaṅkhāthāṇīyesu dhammesu kaṅkhaṃ paṭivinodenti.

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

evaṃ kho, bhikkhave, bhikkhu nissayasampanno hoti.

*That's how a mendicant has supporters.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu nacirasseva mahattamaṃ vepullattaṃ pāpuṇāti kusalesu dhammesu"ti.

*A mendicant who has these three factors soon acquires great and abundant skillful qualities."*

dasamaṃ.

rathakāravaggo dutiyo.

paṭhamabhāṇavāro niṭṭhito.

*The first recitation section is finished.*

ñāto sāraṇīyo bhikkhu,  
cakkavattī sacetano;  
apaṇṇakattā devo ca,  
duve pāpaṇikena cāti.



aṅguttara nikāya 3  
*Numbered Discourses 3*

3. puggalavagga  
*3. Persons*

21. samiddhasutta  
*21. With Saviṭṭha*

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.*

atha kho āyasmā ca samiddho āyasmā ca mahākoṭṭhiko yenāyasmā sārīputto  
tenupasaṅkamim̐su; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodim̐su.  
*Then Venerable Saviṭṭha and Venerable Mahākoṭṭhita went up to Venerable Sārīputta, and  
exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su. ekamantaṃ  
nisinnaṃ kho āyasmantaṃ samiddhaṃ āyasmā sārīputto etadavoca:  
*When the greetings and polite conversation were over, they sat down to one side and Venerable  
Sārīputta said to Venerable Saviṭṭha,*

“tayome, āvuso samiddha, puggalā santo saṃvijjamānā lokasmim̐.  
*“Reverend Saviṭṭha, these three people are found in the world.*

katame tayo?  
*What three?*

kāyasakkhī, diṭṭhippatto, saddhāvimutto.  
*The personal witness, the one attained to view, and the one freed by faith.*

ime kho, āvuso, tayo puggalā santo saṃvijjamānā lokasmim̐.  
*These are the three people found in the world.*

imesaṃ, āvuso, tiṇṇaṃ puggalānaṃ katamo te puggalo khamati abhikkantataro ca  
paṇītataro cā”ti?  
*Of these three people, who do you believe to be the finest?”*

“tayome, āvuso sārīputta, puggalā santo saṃvijjamānā lokasmim̐.  
*“Reverend Sārīputta, these three people are found in the world.*

katame tayo?  
*What three?*

kāyasakkhī, diṭṭhippatto, saddhāvimutto.  
*The personal witness, the one attained to view, and the one freed by faith.*

ime kho, āvuso, tayo puggalā santo saṃvijjamānā lokasmim̐.  
*These are the three people found in the world.*

imesaṃ, āvuso, tiṇṇaṃ puggalānaṃ yvāyaṃ puggalo saddhāvimutto, ayaṃ me  
puggalo khamati imesaṃ tiṇṇaṃ puggalānaṃ abhikkantataro ca paṇītataro ca.  
*Of these three people, I believe the person freed by faith to be finest.*

tam kissa hetu?  
*Why is that?*

imassa, āvuso, puggalassa saddhindriyaṃ adhimattan”ti.  
*Because this person's faculty of faith is outstanding.”*

atha kho āyasmā sārīputto āyasmantaṃ mahākoṭṭhikaṃ etadavoca:  
*Then Sārīputta said to Mahākoṭṭhita,*

“tayome, āvuso koṭṭhika, puggalā santo saṃvijjamānā lokasmim̐.  
*“Reverend Koṭṭhika, these three people are found in the world.*

katame tayo?

*What three?*

kāyasakkhī, dīṭhippatto, saddhāvimutto.

*The personal witness, the one attained to view, and the one freed by faith.*

ime kho, āvuso, tayo puggalā santo saṃvijjamānā lokasmiṃ.

*These are the three people found in the world.*

imesaṃ, āvuso, tiṇṇaṃ puggalānaṃ katamo te puggalo khamati abhikkantataro ca paṇītataro cā”ti?

*Of these three people, who do you believe to be the finest?”*

“tayome, āvuso sārīputta, puggalā santo saṃvijjamānā lokasmiṃ.

*“Reverend Sārīputta, these three people are found in the world.*

katame tayo?

*What three?*

kāyasakkhī, dīṭhippatto, saddhāvimutto.

*The personal witness, the one attained to view, and the one freed by faith.*

ime kho, āvuso, tayo puggalā santo saṃvijjamānā lokasmiṃ.

*These are the three people found in the world.*

imesaṃ, āvuso, tiṇṇaṃ puggalānaṃ yvāyaṃ puggalo kāyasakkhī, ayaṃ me puggalo khamati imesaṃ tiṇṇaṃ puggalānaṃ abhikkantataro ca paṇītataro ca.

*Of these three people, I believe the personal witness to be finest.*

tam kissa hetu?

*Why is that?*

imassa, āvuso, puggalassa samādhindriyaṃ adhimattan”ti.

*Because this person’s faculty of immersion is outstanding.”*

atha kho āyasmā mahākoṭṭhiko āyasmantaṃ sārīputtaṃ etadavoca:

*Then Mahākoṭṭhita said to Sārīputta,*

“tayome, āvuso sārīputta, puggalā santo saṃvijjamānā lokasmiṃ.

*“Reverend Sārīputta, these three people are found in the world.*

katame tayo?

*What three?*

kāyasakkhī, dīṭhippatto, saddhāvimutto.

*The personal witness, the one attained to view, and the one freed by faith.*

ime kho, āvuso, tayo puggalā santo saṃvijjamānā lokasmiṃ.

*These are the three people found in the world.*

imesaṃ, āvuso, tiṇṇaṃ puggalānaṃ katamo te puggalo khamati abhikkantataro ca paṇītataro cā”ti?

*Of these three people, who do you believe to be the finest?”*

“tayome, āvuso koṭṭhika, puggalā santo saṃvijjamānā lokasmiṃ.

*“Reverend Koṭṭhika, these three people are found in the world.*

katame tayo?

*What three?*

kāyasakkhī, dīṭhippatto, saddhāvimutto.

*The personal witness, the one attained to view, and the one freed by faith.*

ime kho, āvuso, tayo puggalā santo saṃvijjamānā lokasmiṃ.

*These are the three people found in the world.*

imesaṃ, āvuso, tiṇṇaṃ puggalānaṃ yvāyaṃ puggalo dīṭhippatto, ayaṃ me puggalo khamati imesaṃ tiṇṇaṃ puggalānaṃ abhikkantataro ca paṇītataro ca.

*Of these three people, I believe the person attained to view to be finest.*

taṃ kissa hetu?

*Why is that?*

imassa, āvuso, puggalassa paññindriyaṃ adhimattaṃ”ti.

*Because this person’s faculty of wisdom is outstanding.”*

atha kho āyasmā sārīputto āyasmantañca samiddhaṃ āyasmantañca mahākoṭṭhikaṃ etadavoca:

*Then Sārīputta said to Savitṭha and Mahākoṭṭhita,*

“byākataṃ kho, āvuso, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

*“Each of us has spoken from the heart.*

āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamatthaṃ ārocessāma.

*Come, reverends, let’s go to the Buddha, and tell him about this.*

yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti.

*As he answers, so we’ll remember it.”*

“evamāvuso”ti kho āyasmā ca samiddho āyasmā ca mahākoṭṭhiko āyasmato sārīputtassa paccassosum.

*“Yes, reverend,” they replied.*

atha kho āyasmā ca sārīputto āyasmā ca samiddho āyasmā ca mahākoṭṭhiko yena bhagavā tenupasaṅkamaṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidḍḃsu.

*Then Sārīputta, Savitṭha, and Mahākoṭṭhita went up to the Buddha, bowed, and sat down to one side.*

ekamantaṃ nisinna kho āyasmā sārīputto yāvatako ahosi āyasmatā ca samiddhena āyasmatā ca mahākoṭṭhikena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

*Then Sārīputta told the Buddha of all they had discussed.*

“na khvettha, sārīputta, sukaraṃ ekamsena byākātuṃ:

*“In this matter, Sārīputta, it’s not easy to definitively declare that*

‘ayaṃ imesaṃ tiṇṇaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’ti.

*one of these three people is finest.*

thānañhetam, sārīputta, vijjati yvāyaṃ puggalo saddhāvimutto svāssa arahattāya paṭipanno, yvāyaṃ puggalo kāyasakkhī svāssa sakadāgāmī vā anāgāmī vā, yo cāyaṃ puggalo diṭṭhippatto sopassa sakadāgāmī vā anāgāmī vā.

*In some cases, a person who is freed by faith is practicing for perfection, while the personal witness and the one attained to view are once-returns or non-returns.*

na khvettha, sārīputta, sukaraṃ ekamsena byākātuṃ:

*In this matter, it’s not easy to definitively declare that*

‘ayaṃ imesaṃ tiṇṇaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’ti.

*one of these three people is finest.*

thānañhetam, sārīputta, vijjati yvāyaṃ puggalo kāyasakkhī svāssa arahattāya paṭipanno, yvāyaṃ puggalo saddhāvimutto svāssa sakadāgāmī vā anāgāmī vā, yo cāyaṃ puggalo diṭṭhippatto sopassa sakadāgāmī vā anāgāmī vā.

*In some cases, a personal witness is practicing for perfection, while the one freed by faith and the one attained to view are once-returns or non-returns.*

na khvettha, sārīputta, sukaraṃ ekamsena byākātuṃ:

*In this matter, it’s not easy to definitively declare that*

‘ayaṃ imesaṃ tiṇṇaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’ti.

*one of these three people is finest.*

ṭhānañhetam, sārīputta, vijjati yvāyaṃ puggalo diṭṭhippatto svāssa arahattāya  
paṭipanno, yvāyaṃ puggalo saddhāvīmutto svāssa sakadāgāmī vā anāgāmī vā, yo  
cāyaṃ puggalo kāyasakkhī sopassa sakadāgāmī vā anāgāmī vā.

*In some cases, one attained to view is practicing for perfection, while the one freed by faith  
and the personal witness are once-returns or non-returns.*

na khvettha, sārīputta, sukaram ekamsena byākātum:

*In this matter, it's not easy to definitively declare that*

‘ayaṃ imesaṃ tiṇṇaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’’ti.

*one of these three people is finest.”*

paṭhamam.

3. puggalavagga  
3. Persons

22. gilānasutta  
22. Patients

“tayome, bhikkhave, gilānā santo saṃvijjamānā lokasmiṃ.  
“These three patients are found in the world.

katame tayo?  
What three?

idha, bhikkhave, ekacco gilāno labhanto vā sappāyāni bhojanāni alabhanto vā sappāyāni bhojanāni, labhanto vā sappāyāni bhesajjāni alabhanto vā sappāyāni bhesajjāni, labhanto vā patirūpaṃ upatthākaṃ alabhanto vā patirūpaṃ upatthākaṃ neva vuṭṭhāti tamhā ābādā.  
In some cases a patient won't recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

idha pana, bhikkhave, ekacco gilāno labhanto vā sappāyāni bhojanāni alabhanto vā sappāyāni bhojanāni, labhanto vā sappāyāni bhesajjāni alabhanto vā sappāyāni bhesajjāni, labhanto vā patirūpaṃ upatthākaṃ alabhanto vā patirūpaṃ upatthākaṃ vuṭṭhāti tamhā ābādā.  
In some cases a patient will recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

idha pana, bhikkhave, ekacco gilāno labhantova sappāyāni bhojanāni no alabhanto, labhantova sappāyāni bhesajjāni no alabhanto, labhantova patirūpaṃ upatthākaṃ no alabhanto vuṭṭhāti tamhā ābādā.  
In some cases a patient can recover from an illness, but only if they get suitable food and medicines, and a capable carer—that food, medicines, and a carer are prescribed.

tatra, bhikkhave, yvāyaṃ gilāno labhantova sappāyāni bhojanāni no alabhanto, labhantova sappāyāni bhesajjāni no alabhanto, labhantova patirūpaṃ upatthākaṃ no alabhanto vuṭṭhāti tamhā ābādā, imaṃ kho, bhikkhave, gilānaṃ paticca gilānabhantaṃ anuññātaṃ gilānabhesajjaṃ anuññātaṃ gilānapatthākaṃ anuññāto.  
Now, it's for the sake of the last patient—who will recover only if they get suitable food and medicines, and a capable carer—that food, medicines, and a carer are prescribed.

imañca pana, bhikkhave, gilānaṃ paticca aññepi gilānā upatthātabbā.  
But also, for the sake of this patient, the other patients should be looked after.

ime kho, bhikkhave, tayo gilānā santo saṃvijjamānā lokasmiṃ.  
These are the three kinds of patients found in the world.

evamevaṃ kho, bhikkhave, tayome gilānūpamā puggalā santo saṃvijjamānā lokasmiṃ.  
In the same way, these three people similar to patients are found among the mendicants.

katame tayo?  
What three?

idha, bhikkhave, ekacco puggalo labhanto vā tathāgataṃ dassanāya alabhanto vā tathāgataṃ dassanāya, labhanto vā tathāgatappaveditaṃ dhammavinayaṃ savanāya alabhanto vā tathāgatappaveditaṃ dhammavinayaṃ savanāya neva okkamati niyamaṃ kusalesu dhammesu sammattaṃ.  
Some people don't enter the sure path with regards to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

idha, pana, bhikkhave, ekacco puggalo labhanto vā tathāgataṃ dassanāya alabhanto vā tathāgataṃ dassanāya, labhanto vā tathāgatappaveditaṃ dhammavinayaṃ savanāya alabhanto vā tathāgatappaveditaṃ dhammavinayaṃ savanāya okkamati niyāmaṃ kusalesu dhammesu sammattaṃ.

*Some people do enter the sure path with regards to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.*

idha pana, bhikkhave, ekacco puggalo labhantova tathāgataṃ dassanāya no alabhanto, labhantova tathāgatappaveditaṃ dhammavinayaṃ savanāya no alabhanto okkamati niyāmaṃ kusalesu dhammesu sammattaṃ.

*Some people can enter the sure path with regards to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims, and not when they don't get those things.*

tatra, bhikkhave, yvāyaṃ puggalo labhantova tathāgataṃ dassanāya no alabhanto, labhantova tathāgatappaveditaṃ dhammavinayaṃ savanāya no alabhanto okkamati niyāmaṃ kusalesu dhammesu sammattaṃ, imaṃ kho, bhikkhave, puggalaṃ paṭicca dhammadesanā anuññātā.

*Now, it's for the sake of this last person that teaching the Dhamma is prescribed, that is, the one who can enter the sure path with regards to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims.*

imañca pana, bhikkhave, puggalaṃ paṭicca aññesampi dhammo desetabbo.

*But also, for the sake of this person, the other people should be taught Dhamma.*

ime kho, bhikkhave, tayo gilānūpamā puggalā santo saṃvijjamānā lokasmin"ti.

*These are the three people similar to patients found in the world."*

dutiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

3. puggalavagga  
*3. Persons*

23. saṅkhārasutta  
*23. Choices*

“tayome, bhikkhave, puggalā santo saṃvijjamaṇā lokasmiṃ.  
*“These three people are found in the world.*

katame tayo?  
*What three?*

idha, bhikkhave, ekacco puggalo sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.

*Firstly, a certain person makes hurtful choices by way of body, speech, and mind.*

so sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ lokaṃ upapajjati.

*Having made these choices, they’re reborn in a hurtful world,*

tamenam sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassā phusanti.  
*where hurtful contacts touch them.*

so sabyābajjhehi phassehi phuttho samāno sabyābajjhaṃ vedanaṃ vedayati ekantaдукхам, seyyathāpi sattā nerayikā.

*Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell.*

idha pana, bhikkhave, ekacco puggalo abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.

*Furthermore, another person makes pleasing choices by way of body, speech, and mind.*

so abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā abyābajjhaṃ lokaṃ upapajjati.

*Having made these choices, they are reborn in a pleasing world,*

tamenam abyābajjhaṃ lokaṃ upapannaṃ samānaṃ abyābajjhā phassā phusanti.  
*where pleasing contacts touch them.*

so abyābajjhehi phassehi phuttho samāno abyābajjhaṃ vedanaṃ vedayati ekantasukhaṃ, seyyathāpi devā subhakiṇhā.

*Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.*

idha pana, bhikkhave, ekacco puggalo sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisāṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisāṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisāṅkharoti.

*Furthermore, another person makes both hurtful and pleasing choices by way of body, speech, and mind.*

so sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisāṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisāṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisāṅkharitvā sabyābajjhampi abyābajjhampi lokaṃ upapajjati.

*Having made these choices, they are reborn in a world that is both hurtful and pleasing,*

tamenam sabyābajjhampi abyābajjhampi lokaṃ upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti.

*where hurtful and pleasing contacts touch them.*

so sabyābajjhehipi abyābajjhehipi phassehi phuttho samāno sabyābajjhampi  
abyābajjhampi vedanaṃ vedayati vokiṇṇasukhadukkhāṃ, seyyathāpi manussā  
ekacce ca devā ekacce ca vinipātikā.

*Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing  
feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in  
the underworld.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasmin”ti.

*These are the three people found in the world.”*

tatiyaṃ.



aṅguttara nikāya 3  
*Numbered Discourses 3*

3. puggalavagga  
*3. Persons*

24. bahukārasutta  
*24. Very Helpful*

“tayome, bhikkhave, puggalā puggalassa bahukārā.  
*“Mendicants, these three people are very helpful to another.*

katame tayo?  
*What three?*

yaṃ, bhikkhave, puggalaṃ āgamaṃ puggalo buddhaṃ saraṇaṃ gato hoti,  
dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti;  
*The person who has enabled you to go for refuge to the Buddha, the teaching, and the Saṅgha.*

ayaṃ, bhikkhave, puggalo imassa puggalassa bahukāro.  
*This person is very helpful to another.*

puna caparaṃ, bhikkhave, yaṃ puggalaṃ āgamaṃ puggalo ‘idaṃ dukkhaṇ’  
ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’  
ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhaṃ  
pajānāti, ‘ayaṃ dukkhanirodhagāmini paṭipadā’  
ti yathābhūtaṃ pajānāti;  
*Furthermore, the person who has enabled you to 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’.*

ayaṃ, bhikkhave, puggalo imassa puggalassa bahukāro.  
*This person is very helpful to another.*

puna caparaṃ, bhikkhave, yaṃ puggalaṃ āgamaṃ puggalo āsavānaṃ khayā  
anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā  
sacchikatvā upasampajja viharati;  
*Furthermore, the person who has enabled you to realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with your own insight due to the ending of defilements.*

ayaṃ, bhikkhave, puggalo imassa puggalassa bahukāro.  
*This person is very helpful to another.*

ime kho, bhikkhave, tayo puggalā puggalassa bahukārā.  
*These are the three people who are very helpful to another person.*

imehi ca pana, bhikkhave, tīhi puggalehi imassa puggalassa natthañño puggalo  
bahukāroti vadāmi.  
*And I say that there is no-one more helpful to another than these three people.*

imesaṃ pana, bhikkhave, tiṇṇaṃ puggalānaṃ iminā puggalena na suppatikāraṃ  
vadāmi. yadidaṃ  
abhiyādanapaccuttāhānaañjalikammaśāmicammacīvarapiṇḍapātāsenāsanagilānapaccayabha  
*And I also say that it’s not easy to repay these three people by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.”*

catutthaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

3. puggalavagga  
*3. Persons*

25. vajirūpamasutta  
*25. Like Diamond*

“tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.  
*“These three people are found in the world.*

katame tayo?  
*What three?*

arukūpamacitto puggalo, vijjūpamacitto puggalo, vajirūpamacitto puggalo.  
*A person with a mind like an open sore, a person with a mind like lightning, and a person with a mind like diamond.*

katamo ca, bhikkhave, arukūpamacitto puggalo?  
*And who has a mind like an open sore?*

idha, bhikkhave, ekacco puggalo kodhano hoti upāyāsabahulo  
*It's someone who is irritable and bad-tempered.*

appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.  
*Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.*

seyyathāpi, bhikkhave, duṭṭhāruko kaṭṭhena vā kaṭhalāya vā ghaṭṭito bhiyyoso mattāya āsavam deti;  
*They're like a festering sore, which, when you hit it with a stick or a stone, discharges even more.*

evamevaṃ kho, bhikkhave, idhekacco puggalo kodhano hoti upāyāsabahulo  
*In the same way, someone is irritable and bad-tempered.*

appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.  
*Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.*

ayaṃ vuccati, bhikkhave, arukūpamacitto puggalo.  
*This is called a person with a mind like an open sore.*

katamo ca, bhikkhave, vijjūpamacitto puggalo?  
*And who has a mind like lightning?*

idha, bhikkhave, ekacco puggalo ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.  
*It's someone who 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’.*

seyyathāpi, bhikkhave, cakkhumā puriso rattandhakāratimisāyaṃ vijjantarikāya rūpāni passeyya;  
*They're like a person with keen eyes in the dark of the night, who sees by a flash of lightning.*

evamevaṃ kho, bhikkhave, idhekacco puggalo ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.  
*In the same way, someone 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’.*

ayaṃ vuccati, bhikkhave, vijjūpamacitto puggalo.  
*This is called a person with a mind like lightning.*

katamo ca, bhikkhave, vajirūpamacitto puggalo?

*And who has a mind like diamond?*

idha, bhikkhave, ekacco puggalo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayā abhiññā sacchikatvā upasampajja viharati.

*It's someone 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.*

seyyathāpi, bhikkhave, vajirassa natthi kiñci abhejjaṃ maṇi vā pāsāṇo vā;

*It's like a diamond, which can't be cut by anything at all, not even a gem or a stone.*

evamevaṃ kho, bhikkhave, idhekacco puggalo āsavānaṃ khayā ... pe ... upasampajja viharati.

*In the same way, someone realizes the undefiled freedom of heart and freedom by wisdom in this very life. ...*

ayaṃ vuccati, bhikkhave, vajirūpamacitto puggalo.

*This is called a person with a mind like diamond.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasmin"ti.

*These are the three people found in the world."*

pañcamaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

3. puggalavagga  
3. Persons

26. sevitabbasutta  
26. Associates

“tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṃ.  
“These three people are found in the world.

katame tayo?  
What three?

atthi, bhikkhave, puggalo na sevitabbo na bhajitabbo na payirupāsitaḥ.  
There is a person you shouldn't associate with, accompany, or attend.

atthi, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitaḥ.  
There is a person you should associate with, accompany, and attend.

atthi, bhikkhave, puggalo sakkatvā garuṃ katvā sevitabbo bhajitabbo  
payirupāsitaḥ.  
There is a person you should associate with, accompany, and attend with honor and respect.

katamo ca, bhikkhave, puggalo na sevitabbo na bhajitabbo na payirupāsitaḥ?  
Who is the person you shouldn't associate with, accompany, or attend?

idha, bhikkhave, ekacco puggalo hīno hoti sīlena samādhinā paññāya.  
It's someone who is inferior in terms of ethics, immersion, and wisdom.

evarūpo, bhikkhave, puggalo na sevitabbo na bhajitabbo na payirupāsitaḥ aññatra  
anuddayā aññatra anukampā.  
You shouldn't associate with, accompany, or attend such a person, except out of kindness and compassion.

katamo ca, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitaḥ?  
Who is the person you should associate with, accompany, and attend?

idha, bhikkhave, ekacco puggalo sadiso hoti sīlena samādhinā paññāya.  
It's someone who is similar in terms of ethics, immersion, and wisdom.

evarūpo, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitaḥ.  
You should associate with, accompany, and attend such a person.

taṃ kissa hetu?  
Why is that?

sīlasāmaññagatānaṃ satam sīlakathā ca no bhavissati, sā ca no pavattinī bhavissati,  
sā ca no phāsu bhavissati.  
Thinking, ‘Since our ethical conduct is similar, we can discuss ethics, the conversation will flow, and we’ll both be at ease.

samādhisāmaññagatānaṃ satam samādhikathā ca no bhavissati, sā ca no pavattinī  
bhavissati, sā ca no phāsu bhavissati.  
Since our immersion is similar, we can discuss immersion, the conversation will flow, and we’ll both be at ease.

paññāsāmaññagatānaṃ satam paññākathā ca no bhavissati, sā ca no pavattinī  
bhavissati, sā ca no phāsu bhavissati.  
Since our wisdom is similar, we can discuss wisdom, the conversation will flow, and we’ll both be at ease.’

tasmā evarūpo puggalo sevitabbo bhajitabbo payirupāsitaḥ.  
That's why you should associate with, accompany, and attend such a person.

katamo ca, bhikkhave, puggalo sakkatvā garuṃ katvā sevitabbo bhajitabbo  
payirupāsitaḥ?  
Who is the person you should associate with, accompany, and attend with honor and respect?

idha, bhikkhave, ekacco puggalo adhiko hoti sīlena samādhinā paññāya.

*It's someone who is superior in terms of ethics, immersion, and wisdom.*

evarūpo, bhikkhave, puggalo sakkatvā garuṃ katvā sevitabbo bhajitabbo payirupāsitaḥ.

*You should associate with, accompany, and attend such a person with honor and respect.*

tam kissa hetu?

*Why is that?*

iti aparipūraṃ vā sīlakkhandhaṃ paripūressāmi, paripūraṃ vā sīlakkhandhaṃ tattha tattha paññāya anuggahessāmi;

*Thinking, 'I'll fulfill the entire spectrum of ethical conduct I haven't yet fulfilled, or support with wisdom in every situation the ethical conduct I've already fulfilled.'*

aparipūraṃ vā samādhikkhandhaṃ paripūressāmi, paripūraṃ vā samādhikkhandhaṃ tattha tattha paññāya anuggahessāmi;

*I'll fulfill the entire spectrum of immersion I haven't yet fulfilled, or support with wisdom in every situation the immersion I've already fulfilled.*

aparipūraṃ vā paññākkhandhaṃ paripūressāmi, paripūraṃ vā paññākkhandhaṃ tattha tattha paññāya anuggahessāmi.

*I'll fulfill the entire spectrum of wisdom I haven't yet fulfilled, or support with wisdom in every situation the wisdom I've already fulfilled.'*

tasmā evarūpo puggalo sakkatvā garuṃ katvā sevitabbo bhajitabbo payirupāsitaḥ.

*That's why you should associate with, accompany, and attend this person with honor and respect.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasminti.

*These are the three people found in the world.*

nihiyati puriso nihiṇasevī,

*A man who associates with an inferior goes downhill,*

na ca hāyetha kadāci tulyasevī;

*but associating with an equal, you'll never decline;*

seṭṭhamupanamaṃ udeti khippamaṃ,

*following the best, you'll quickly rise up,*

tasmā attano uttariṃ bhajethā"ti.

*so you should keep company with people better than you."*

chaṭṭhaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

3. puggalavagga  
*3. Persons*

27. jigucchitabbasutta  
*27. Offensive*

“tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.  
*“These three people are found in the world.*

katame tayo?  
*What three?*

atthi, bhikkhave, puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsītabbo.  
*There is a person who you should be disgusted by, and you shouldn’t associate with, accompany, or attend them.*

atthi, bhikkhave, puggalo ajjuhekkhitabbo na sevitabbo na bhajitabbo na payirupāsītabbo.  
*There is a person you should regard with equanimity, and you shouldn’t associate with, accompany, or attend them.*

atthi, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsītabbo.  
*There is a person you should associate with, accompany, and attend.*

katamo ca, bhikkhave, puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsītabbo?  
*Who is the person you should be disgusted by, and not associate with, accompany, or attend?*

idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto, assamaṇo samaṇapaṭiñño, abrahmacārī brahmacāripaṭiñño, antopūti avassuto kasambujāto.  
*It’s a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.*

evārūpo, bhikkhave, puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsītabbo.  
*You should be disgusted by such a person, and you shouldn’t associate with, accompany, or attend them.*

tam kissa hetu?  
*Why is that?*

kiñcāpi, bhikkhave, evārūpassa puggalassa na diṭṭhānugatiṃ āpajjati, atha kho naṃ pāpako kittisaddo abbhugacchati:  
*Even if you don’t follow the example of such a person, you still get a bad reputation:*

‘pāpamitto purisapuggalo pāpasahāyo pāpasampavaṅko’ti.  
*‘That individual has bad friends, companions, and associates.’*

seyyathāpi, bhikkhave, ahi gūthagato kiñcāpi na daṃsati, atha kho naṃ makkheti;  
*They’re like a snake that’s been living in a pile of dung. Even if it doesn’t bite, it’ll still rub off on you.*

evamevaṃ kho, bhikkhave, kiñcāpi evārūpassa puggalassa na diṭṭhānugatiṃ āpajjati, atha kho naṃ pāpako kittisaddo abbhugacchati:  
*In the same way, even if you don’t follow the example of such a person, you still get a bad reputation:*

‘pāpamitto purisapuggalo pāpasahāyo pāpasampavaṅko’ti.  
*‘That individual has bad friends, companions, and associates.’*

tasmā evarūpo puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsitaḥ.

*That's why you should be disgusted by such a person, and you shouldn't associate with, accompany, or attend them.*

katamo ca, bhikkhave, puggalo ajjuhekkhitabbo na sevitabbo na bhajitabbo na payirupāsitaḥ?

*Who is the person you should regard with equanimity, and not associate with, accompany, or attend?*

idha, bhikkhave, ekacco puggalo kodhano hoti upāyāsabahuḥ,

*It's a person who is irritable and bad-tempered.*

appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati, kopaṇa dosaṇa appaccayaṇa pātukaroti.

*Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.*

seyyathāpi, bhikkhave, duṭṭhāruko kaṭṭhena vā kaṭhalāya vā ghaṭṭito bhiyyoso mattāya āsavam deti;

*They're like a festering sore, which, when you hit it with a stick or a stone, discharges even more.*

evamevaṃ kho, bhikkhave ... pe ...

*In the same way, someone is irritable and bad-tempered.*

seyyathāpi, bhikkhave, tindukālātaṃ kaṭṭhena vā kaṭhalāya vā ghaṭṭitaṃ bhiyyoso mattāya cicciṭāyati citiciṭāyati;

*They're like a firebrand of pale-moon ebony, which, when you hit it with a stick or a stone, sizzles and crackles even more.*

evamevaṃ kho, bhikkhave ... pe ...

*In the same way, someone is irritable and bad-tempered.*

seyyathāpi, bhikkhave, gūthakūpo kaṭṭhena vā kaṭhalāya vā ghaṭṭito bhiyyoso mattāya duggandho hoti;

*They're like a sewer, which, when you stir it with a stick or a stone, stinks even more.*

evamevaṃ kho, bhikkhave, idhekacco puggalo kodhano hoti upāyāsabahuḥ,

*In the same way, someone is irritable and bad-tempered.*

appampi vutto samāno abhisajjati kuppati byāpajjati patitthīyati, kopaṇa dosaṇa appaccayaṇa pātukaroti.

*Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.*

evarūpo, bhikkhave, puggalo ajjuhekkhitabbo na sevitabbo na bhajitabbo na payirupāsitaḥ.

*You should regard such a person with equanimity, and you shouldn't associate with, accompany, or attend them.*

taṃ kissa hetu?

*Why is that?*

akkoseyyapi maṃ paribhāseyyapi maṃ anathampi maṃ kareyyāti.

*Thinking, 'They might abuse or insult me, or do me harm.'*

tasmā evarūpo puggalo ajjuhekkhitabbo na sevitabbo na bhajitabbo na payirupāsitaḥ.

*That's why you should regard such a person with equanimity, and you shouldn't associate with, accompany, or attend them.*

katamo ca, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitaḥ?

*Who is the person you should associate with, accompany, and attend?*

idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo.

*It's someone who is ethical, of good character.*

evarūpo, bhikkhave, puggalo sevitabbo bhajitabbo payirupāsitaḥ.

*You should associate with, accompany, and attend such a person.*

taṃ kiṃssa hetu?

*Why is that?*

kiñcāpi, bhikkhave, evarūpassa puggalassa na diṭṭhānugatiṃ āpajjati, atha kho naṃ kalyāṇo kittisaddo abbhuggacchati:

*Even if you don't follow the example of such a person, you still get a good reputation:*

‘kalyāṇamitto purisaṃpuggalo kalyāṇasahāyo kalyāṇasampavaṅko’ti.

*‘That individual has good friends, companions, and associates.’*

tasmā evarūpo puggalo sevitabbo bhajitabbo payirupāsitaḥ.

*That's why you should associate with, accompany, and attend such a person.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasminti.

*These are the three people found in the world.*

nihiyati puriso nihiṇasevī,

*A man who associates with an inferior goes downhill,*

na ca hāyetha kadāci tulyasevī;

*but associating with an equal, you'll never decline;*

seṭṭhamupanamam udeti khippam,

*following the best, you'll quickly rise up,*

tasmā attano uttarim bhajethā”ti.

*so you should keep company with people better than you.”*

sattamaṃ.

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aṅguttara nikāya 3  
Numbered Discourses 3

3. puggalavagga  
3. Persons

28. gūthabhāṇīsutta  
28. Speech like Dung

“tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.  
“These three kinds of people are found in the world.

katame tayo?  
What three?

gūthabhāṇī, pupphabhāṇī, madhubhāṇī.  
One with speech like dung, one with speech like flowers, and one with speech like honey.

katamo ca, bhikkhave, puggalo gūthabhāṇī?  
And who has speech like dung?

idha, bhikkhave, ekacco puggalo sabhaggato vā parisaggato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtḥo: ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti. so ajānaṃ vā āha: ‘jānāmi’ti, jānaṃ vā āha: ‘na jānāmi’ti, apassaṃ vā āha: ‘passāmi’ti, passaṃ vā āha: ‘na passāmi’ti; iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti.  
It’s someone who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

ayaṃ vuccati, bhikkhave, puggalo gūthabhāṇī.  
This is called a person with speech like dung.

katamo ca, bhikkhave, puggalo pupphabhāṇī?  
And who has speech like flowers?

idha, bhikkhave, ekacco puggalo sabhaggato vā parisaggato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtḥo: ‘ehambho purisa, yaṃ pajānāsi taṃ vadehī’ti, so ajānaṃ vā āha: ‘na jānāmi’ti, jānaṃ vā āha: ‘jānāmi’ti, apassaṃ vā āha: ‘na passāmi’ti, passaṃ vā āha: ‘passāmi’ti; iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsītā hoti.  
It’s someone who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

ayaṃ vuccati, bhikkhave, puggalo pupphabhāṇī.  
This is called a person with speech like flowers.

katamo ca, bhikkhave, puggalo madhubhāṇī?  
And who has speech like honey?

idha, bhikkhave, ekacco puggalo pharusam vācam pahāya pharusāya vācāya paṭivirato hoti;  
It’s someone who gives up harsh speech.

yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsītā hoti.  
They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

ayaṃ vuccati, bhikkhave, puggalo madhubhāṇī.  
This is called a person with speech like honey.

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

aṭṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

3. puggalavagga  
*3. Persons*

29. andhasutta  
*29. Blind*

“tayome, bhikkhave, puggalā santo saṁvijjamānā lokasmiṃ.  
*“These three kinds of people are found in the world.*

katame tayo?  
*What three?*

andho, ekacakkhu, dvicakkhu.  
*The blind, the one-eyed, and the two-eyed.*

katamo ca, bhikkhave, puggalo andho?  
*Who is the blind person?*

idha, bhikkhave, ekaccassa puggalassa tathārūpaṃ cakkhu na hoti yathārūpena cakkhunā anadhigataṃ vā bhogaṃ adhigaccheyya adhigataṃ vā bhogaṃ phātiṃ kareyya;  
*It's someone who doesn't have the kind of vision that's needed to acquire more wealth or to increase the wealth they've already acquired.*

tathārūpampissa cakkhu na hoti yathārūpena cakkhunā kusalākusale dhamme jāneyya, sāvajjānavajje dhamme jāneyya, hīnappaṇīte dhamme jāneyya, kanhasukkasappaṭibhāge dhamme jāneyya.  
*Nor do they have the kind of vision that's needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.*

ayaṃ vuccati, bhikkhave, puggalo andho.  
*This is called a blind person.*

katamo ca, bhikkhave, puggalo ekacakkhu?  
*Who is the person with one eye?*

idha, bhikkhave, ekaccassa puggalassa tathārūpaṃ cakkhu hoti yathārūpena cakkhunā anadhigataṃ vā bhogaṃ adhigaccheyya adhigataṃ vā bhogaṃ phātiṃ kareyya;  
*It's someone who has the kind of vision that's needed to acquire more wealth and to increase the wealth they've already acquired.*

tathārūpaṃ panassa cakkhu na hoti yathārūpena cakkhunā kusalākusale dhamme jāneyya, sāvajjānavajje dhamme jāneyya, hīnappaṇīte dhamme jāneyya, kanhasukkasappaṭibhāge dhamme jāneyya.  
*But they don't have the kind of vision that's needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.*

ayaṃ vuccati, bhikkhave, puggalo ekacakkhu.  
*This is called a one-eyed person.*

katamo ca, bhikkhave, puggalo dvicakkhu?  
*Who is the person with two eyes?*

idha, bhikkhave, ekaccassa puggalassa tathārūpaṃ cakkhu hoti yathārūpena cakkhunā anadhigataṃ vā bhogaṃ adhigaccheyya, adhigataṃ vā bhogaṃ phātiṃ kareyya;  
*It's someone who has the kind of vision that's needed to acquire more wealth and to increase the wealth they've already acquired.*

tathārūpampissa cakkhu hoti yathārūpena cakkhunā kusalākusale dhamme jāneyya;

*And they have the kind of vision that's needed to know the difference between skillful and unskillful, blameworthy and blameless, inferior and superior, or qualities on the side of dark and bright.*

sāvajjānavajje dhamme jāneyya, hīnappañīte dhamme jāneyya,  
kaṇhasukkasappaṭibhāge dhamme jāneyya.

ayaṃ vuccati, bhikkhave, puggalo dvicakkhu.

*This is called a two-eyed person.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasminti.

*These are the three people found in the world.*

na ceva bhogā tathārūpā,

*Neither suitable wealth,*

na ca puññāni kubbatī;

*nor merit do they make.*

ubhayattha kaliggāho,

*They lose on both counts,*

andhassa hatacakkhuno.

*those who are blind, with ruined eyes.*

athāparāyaṃ akkhāto,

*And now the one-eyed*

ekacakkhu ca puggalo;

*person is explained.*

dhammādhhammena saṭhoso,

*By methods good and bad,*

bhogāni pariyesati.

*that devious person seeks wealth.*

theyyena kūṭakammena,

*Both by fraudulent, thieving deeds,*

musāvādena cūbhayaṃ;

*and also by lies,*

kusalo hoti saṅghātum,

*the young man's skilled at piling up money,*

kāmabhogī ca mānavo;

*and enjoying sensual pleasures.*

ito so nirayaṃ gantvā,

*From here they go to hell—*

ekacakkhu vihaññati.

*the one-eyed person is ruined.*

dvicakkhu pana akkhāto,

*And now the two-eyed is explained,*

setṭho purisapuggalo;

*the best individual.*

dhammaladdhehi bhogehi,

*Their wealth is earned legitimately,*

uṭṭhānādhigataṃ dhanam.

*money acquired by their own hard work.*

dadāti setṭhasaṅkappo,  
*They give with best of intentions,*

abyaggaṃāṇaso naro;  
*that peaceful-hearted person.*

upeti bhaddakaṃ thānaṃ,  
*They go to a good place,*

yattha gantvā na socati.  
*where there is no sorrow.*

andhañca ekacakkhuñca,  
*The blind and the one-eyed,*

āraḁā parivajjaye;  
*you should avoid from afar.*

dvicakkhuṃ pana sevetha,  
*But you should keep the two-eyed close,*

setṭhaṃ purisaṃpuggalaṃ”ti.  
*the best individual.”*

navamaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

3. puggalavagga  
3. Persons

30. avakujjasutta  
30. Upside-down

“tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.  
“These three kinds of people are found in the world.

katame tayo?  
What three?

avakujjapaṇṇo puggalo, ucchaṅgapaṇṇo puggalo, puthupaṇṇo puggalo.  
One with upside-down wisdom, one with wisdom on their lap, and one with wide wisdom.

katamo ca, bhikkhave, avakujjapaṇṇo puggalo?  
And who is the person with upside-down wisdom?

idha, bhikkhave, ekacco puggalo ārammaṃ gantā hoti abhikkhaṇaṃ bhikkhūnaṃ  
santike dhammassavanāya.  
It's someone who often goes to the monastery to hear the teaching in the presence of the  
mendicants.

tassa bhikkhū dhammaṃ desenti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ  
sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāśenti.  
The mendicants teach them 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.

so tasmim āsane nisinno tassā kathāya neva ādiṃ manasi karoti, na majjhaṃ manasi  
karoti, na pariyosānaṃ manasi karoti;  
But even while sitting there, that person doesn't pay attention to the beginning, middle, or end  
of the discussion.

vuṭṭhitopi tamhā āsanā tassā kathāya neva ādiṃ manasi karoti, na majjhaṃ manasi  
karoti, na pariyosānaṃ manasi karoti.  
And when they get up from their seat, they don't pay attention to the beginning, middle, or end  
of the discussion.

seyyathāpi, bhikkhave, kumbho nikujjo tatra udakaṃ āsittaṃ vivaṭṭati, no saṇṭhāti;  
It's like when a pot full of water is tipped over, so the water drains out and doesn't stay.

evamevaṃ kho, bhikkhave, idhekacco puggalo ārammaṃ gantā hoti abhikkhaṇaṃ  
bhikkhūnaṃ santike dhammassavanāya.  
In the same way, someone often goes to the monastery to hear the teaching in the presence of  
the mendicants.

tassa bhikkhū dhammaṃ desenti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ  
sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāśenti.  
The mendicants teach them 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.

so tasmim āsane nisinno tassā kathāya neva ādiṃ manasi karoti, na majjhaṃ manasi  
karoti, na pariyosānaṃ manasi karoti;  
But even while sitting there, that person doesn't pay attention to the discussion in the  
beginning, middle, or end.

vuṭṭhitopi tamhā āsanā tassā kathāya neva ādiṃ manasi karoti, na majjhaṃ manasi  
karoti, na pariyosānaṃ manasi karoti.  
And when they get up from their seat, they don't pay attention to the beginning, middle, or end  
of the discussion.

ayaṃ vuccati, bhikkhave, avakujjapaṇṇo puggalo.  
This is called a person with upside-down wisdom.

katamo ca, bhikkhave, ucchaṅgapaṇṇo puggalo?

*And who is the person with wisdom on their lap?*

idha, bhikkhave, ekacco puggalo ārāmaṃ gantā hoti abhikkhaṇaṃ bhikkhūnaṃ santike dhammassavanāya.

*It's someone who often goes to the monastery to hear the teaching in the presence of the mendicants.*

tassa bhikkhū dhammaṃ desenti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseṇti.

*The mendicants teach them 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.*

so tasmim āsane nisinno tassā kathāya ādimpī manasi karoti, majjhampi manasi karoti, pariyosānampi manasi karoti;

*While sitting there, that person pays attention to the discussion in the beginning, middle, and end.*

vuṭṭhito ca kho tamhā āsanā tassā kathāya neva ādiṃ manasi karoti, na majjhaṃ manasi karoti, na pariyosānaṃ manasi karoti.

*But when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion.*

seyyathāpi, bhikkhave, purisassa ucchaṅge nānākhaṇḍakāni ākiṇṇāni—

*It's like a person who has different kinds of food crammed on their lap—*

tilā taṇḍulā modakā badarā.

*such as sesame, rice, sweets, or jujube—*

so tamhā āsanā vuṭṭhahanto satisammosā pakireyya.

*so that if they get up from the seat without mindfulness, everything gets scattered.*

evamevaṃ kho, bhikkhave, idhekacco puggalo ārāmaṃ gantā hoti abhikkhaṇaṃ bhikkhūnaṃ santike dhammassavanāya.

*In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants.*

tassa bhikkhū dhammaṃ desenti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseṇti.

*The mendicants teach them 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.*

so tasmim āsane nisinno tassā kathāya ādimpī manasi karoti, majjhampi manasi karoti, pariyosānampi manasi karoti;

*While sitting there, that person pays attention to the discussion in the beginning, middle, and end.*

vuṭṭhito ca kho tamhā āsanā tassā kathāya neva ādiṃ manasi karoti, na majjhaṃ manasi karoti, na pariyosānaṃ manasi karoti.

*But when they get up from their seat, they don't pay attention to the beginning, middle, or end of the discussion.*

ayaṃ vuccati, bhikkhave, ucchaṅgapaṇṇo puggalo.

*This is called a person with wisdom on their lap.*

katamo ca, bhikkhave, puthupaṇṇo puggalo?

*And who is the person with wide wisdom?*

idha, bhikkhave, ekacco puggalo ārāmaṃ gantā hoti abhikkhaṇaṃ bhikkhūnaṃ santike dhammassavanāya.

*It's someone who often goes to the monastery to hear the teaching in the presence of the mendicants.*

tassa bhikkhū dhammaṃ desenti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ  
sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāśenti.

*The mendicants teach them 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.*

so tasmim āsane nisinno tassā kathāya ādimpi manasi karoti, majjhampi manasi  
karoti, pariyosānampi manasi karoti;

*While sitting there, that person pays attention to the discussion in the beginning, middle, and end.*

vuṭṭhitopi tamhā āsanā tassā kathāya ādimpi manasi karoti, majjhampi manasi  
karoti, pariyosānampi manasi karoti.

*And when they get up from their seat, they continue to pay attention to the beginning, middle, or end of the discussion.*

seyyathāpi, bhikkhave, kumbho ukkuḍḍo tatra udakaṃ āsittaṃ santhāti no vivattati;

*It's like when a pot full of water is set straight, so the water stays and doesn't drain out.*

evamevaṃ kho, bhikkhave, idhekacco puggalo ārāmaṃ gantā hoti abhikkhaṇaṃ  
bhikkhūnaṃ santike dhammassavanāya.

*In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants.*

tassa bhikkhū dhammaṃ desenti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ  
sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāśenti.

*The mendicants teach them 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.*

so tasmim āsane nisinno tassā kathāya ādimpi manasi karoti, majjhampi manasi  
karoti, pariyosānampi manasi karoti;

*While sitting there, that person pays attention to the discussion in the beginning, middle, and end.*

vuṭṭhitopi tamhā āsanā tassā kathāya ādimpi manasi karoti, majjhampi manasi  
karoti, pariyosānampi manasi karoti.

*And when they get up from their seat, they continue to pay attention to the beginning, middle, or end of the discussion.*

ayaṃ vuccati, bhikkhave, puthupaṇṇo puggalo.

*This is called a person with wide wisdom.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasminti.

*These are the three kinds of people found in the world.*

avakujjapaṇṇo puriso,

*A person with upside-down wisdom,*

dummedho avicakkhaṇo;

*is stupid and cannot see,*

abhikkhaṇampi ce hoti,

*and even if they frequently*

gantā bhikkhūna santike.

*go into the mendicants' presence,*

ādiṃ kathāya majjhaṇca,

*such a person can't learn*

pariyosānaṇca tādiso;

*the beginning, middle, or end*

uggahetum na sakkoti,

*of the discussion,*



paññā hissa na vijjati.  
*for their wisdom is lacking.*

ucchaṅgapañño puriso,  
*The person with wisdom on their lap*

seyyo etena vuccati;  
*is better than that, it's said;*

abhikkhaṇampi ce hoti,  
*but even if they frequently*

gantā bhikkhūna santike.  
*go into the mendicants' presence,*

ādiṃ kathāya majjhañca,  
*such a person can only learn*

pariyosānañca tādiso;  
*the beginning, middle, and end*

nisinno āsane tasmim,  
*while sitting in that seat;*

uggahetvāna byañjanaṃ;  
*but they've only grasped the phrasing,*

vuṭṭhito nappajānāti,  
*for when they get up their understanding fails,*

gahitaṃ hissa mussati.  
*and what they've learned is lost.*

puthupañño ca puriso,  
*The person with wide wisdom*

seyyo etehi vuccati;  
*is better than that, it's said;*

abhikkhaṇampi ce hoti,  
*and if they, too, frequently*

gantā bhikkhūna santike.  
*go into the mendicants' presence,*

ādiṃ kathāya majjhañca,  
*such a person can learn*

pariyosānañca tādiso;  
*the beginning, middle, and end*

nisinno āsane tasmim,  
*while sitting in that seat;*

uggahetvāna byañjanaṃ.  
*and when they've grasped the phrasing,*

dhāreti seṭṭhasaṅkappo,  
*they remember it with the best of intentions.*

abyaggamānaso naro;  
*That peaceful-hearted person,*

dhammānudhammappaṭipanno,  
*practicing in line with the teaching,*

dukkhassantakaro siyā"ti.  
*would make an end of suffering."*

dasamaṃ.

puggalavaggo tatiyo.

samiddha gilāna saṅkhārā,

bahukārā vajirena ca;

sevi jiguccha gūthabhāṇī,

andho ca avakujjatāti.

aṅguttara nikāya 3  
*Numbered Discourses 3*

4. devadūtavagga  
*4. Messengers of the Gods*

31. sabrahmakasutta  
*31. With Brahmā*

“sabrahmakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti.

*“Mendicants, a family where the children honor their parents in their home is said to live with Brahmā.*

sapubbācariyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti.

*A family where the children honor their parents in their home is said to live with the first teachers.*

sāhuneyyāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti.

*A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.*

‘brahmā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.

*‘Brahmā’ is a term for your parents.*

‘pubbācariyā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.

*‘First teachers’ is a term for your parents.*

‘āhuneyyā’ti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.

*‘Worthy of offerings dedicated to the gods’ is a term for your parents.*

taṃ kissa hetu?

*Why is that?*

bahukārā, bhikkhave, mātāpitaro puttānaṃ, āpādakā posakā, imassa lokassa dassetāroti.

*Parents are very helpful to their children, they raise them, nurture them, and show them the world.*

brahmāti mātāpitaro,

*Parents are said to be ‘Brahmā’*

pubbācariyāti vuccare;

*and ‘first teachers’, it’s said.*

āhuneyyā ca puttānaṃ,

*They’re worthy of offerings dedicated to the gods from their children,*

pajāya anukampakā.

*for they love their offspring.*

tasmā hi ne namasseyya,

*Therefore an astute person*

sakkareyya ca paṇḍito;

*would revere them and honor them*

annena atha pānena,

*with food and drink,*

vatthena sayanena ca;

*clothes and bedding,*

ucchādanena nhāpanena,

*anointing and bathing,*

pādānaṃ dhovanena ca.

*and by washing their feet.*

tāya naṃ pāricariyāya,  
*Because they look after*

mātāpitūsu paṇḍitā;  
*their parents like this,*

idheva naṃ pasamsanti,  
*in this life they're praised by the astute,*

pecca sagge pamodaṭṭi.  
*and they depart to rejoice in heaven."*

paṭhamam.

4. devadūtavagga  
4. Messengers of the Gods

32. ānandasutta  
32. With Ānanda

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

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

“siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiṅca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nāssu, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nāssu;

*“Could it be, sir, that a mendicant might gain a state of immersion such that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli;*

yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṃ paññāvimuttiṃ upasampajja vihareyyā”ti?

*and that they’d live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more?”*

“siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiṅca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nāssu, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nāssu;

*“It could be, Ānanda, that a mendicant gains a state of immersion such that they have no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli;*

yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṃ paññāvimuttiṃ upasampajja vihareyyā”ti.

*and that they’d live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more.”*

“yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiṅca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nāssu, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nāssu;

*“But how could this be, sir?”*

yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti tañca cetovimuttiṃ paññāvimuttiṃ upasampajja vihareyyā”ti?

“idhānanda, bhikkhuno evaṃ hoti:

*“Ānanda, it’s when a mendicant thinks:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhaya 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.’*

evaṃ kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiṅca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nāssu, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nāssu;

*That’s how, Ānanda, a mendicant might gain a state of immersion such that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli;*

yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato  
ahañkāramamañkāramānānusayā na honti tañca cetovimuttiṃ paññāvimuttiṃ  
upasampajja vihareyyāti.

*and that they'd live having achieved the freedom of heart and freedom by wisdom where ego,  
possessiveness, and underlying tendency to conceit are no more.*

idañca pana metaṃ, ānanda, sandhāya bhāsitaṃ pārāyane puṇṇakapañhe:

*And Ānanda, this is what I was referring to in 'The Way to the Beyond', in 'The Questions of  
Puṇṇaka' when I said:*

‘sañkhāya lokasmiṃ paroparāni,

*'Having surveyed the world high and low,*

yassiñjitaṃ natthi kuhiñci loke;

*they're not shaken by anything in the world.*

santo vidhūmo anīgho nirāso,

*Peaceful, unclouded, untroubled, with no need for hope—*

atāri so jātijaranti brūmī””ti.

*they've crossed over birth and old age, I declare.””*

dutiyaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

4. devadūtavagga  
4. Messengers of the Gods

33. sārīputtasutta  
33. With Sārīputta

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,*

“saṅkhittenapi kho ahaṃ, sārīputta, dhammaṃ deseyyaṃ;  
“Maybe I’ll teach Dhamma in brief,

vitthārenapi kho ahaṃ, sārīputta, dhammaṃ deseyyaṃ;  
*maybe in detail,*

saṅkhittavitthārenapi kho ahaṃ, sārīputta, dhammaṃ deseyyaṃ;  
*maybe both in brief and in detail.*

aññātāro ca dullabhā”ti.  
*But it’s hard to find anyone who understands.”*

“etassa, bhagavā, kālo, etassa, sugata, kālo  
“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā saṅkhittenapi dhammaṃ deseyya, vitthārenapi dhammaṃ deseyya, saṅkhittavitthārenapi dhammaṃ deseyya.  
*Let the Buddha teach Dhamma in brief, in detail, and both in brief and in detail.*

bhavissanti dhammassa aññātāro”ti.  
*There will be those who understand the teaching!”*

“tasmātiha, sārīputta, evaṃ sikkhitabbaṃ:  
“So, Sārīputta, you should train like this:

‘imasmiṇca saviññānake kāye ahaṅkāramamaṅkāramānānusaṃyā na bhavissanti, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusaṃyā na bhavissanti, yaṅca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato ahaṅkāramamaṅkāramānānusaṃyā na honti taṅca cetovimuttiṃ paññāvimuttiṃ upasampajja viharissāmā”ti.

*‘There’ll be no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and we’ll live having achieved the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more.’*

evaṃhi kho, sārīputta, sikkhitabbaṃ.  
*That’s how you should train.*

yato ca kho, sārīputta, bhikkhuno imasmiṇca saviññānake kāye ahaṅkāramamaṅkāramānānusaṃyā na honti, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusaṃyā na honti, yaṅca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato ahaṅkāramamaṅkāramānānusaṃyā na honti taṅca cetovimuttiṃ paññāvimuttiṃ upasampajja viharati;

*When a mendicant has no ego, possessiveness, or underlying tendency to conceit for this conscious body; and no ego, possessiveness, or underlying tendency to conceit for all external stimuli; and they live having attained the freedom of heart and freedom by wisdom where ego, possessiveness, and underlying tendency to conceit are no more—*

ayaṃ vuccati, sārīputta:  
*they’re called*

‘bhikkhu acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayaṃ  
antamakāsi dukkhassa’.

*a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit  
has made an end of suffering.*

idañca pana metaṃ, sārīputta, sandhāya bhāsitaṃ pārāyane udayapañhe:

*And Sārīputta, this is what I was referring to in ‘The Way to the Beyond’, in ‘The Questions of Udaya’ when I said:*

‘pahānaṃ kāmasaññānaṃ,

*‘The abandoning of both*

domanassāna cūbhayaṃ;

*sensual perceptions and aversion;*

thinassa ca panūdanaṃ,

*the dispelling of dullness,*

kukkuccānaṃ nivāraṇaṃ.

*and the cessation of remorse.*

upekkhāsatisaṃsuddhaṃ,

*Pure equanimity and mindfulness,*

dhammatakkapurejayaṃ;

*preceded by investigation of principles—*

aññāvimokkhaṃ pabrūmi,

*this, I declare, is liberation by enlightenment,*

avijjāya pabhedanan’’ti.

*with the smashing of ignorance.’’*

tatiyaṃ.



aṅguttara nikāya 3  
*Numbered Discourses 3*

4. devadūtavagga  
*4. Messengers of the Gods*

34. nidānasutta  
*34. Sources*

“ūṭimāni, bhikkhave, nidānāni kammānaṃ samudayāya.  
*“Mendicants, there are these three sources that give rise to deeds.*

katamāni tīni?  
*What three?*

lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya,  
moho nidānaṃ kammānaṃ samudayāya.  
*Greed, hate, and delusion are sources that give rise to deeds.*

yaṃ, bhikkhave, lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ,  
yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.  
*Any deed that emerges from greed—born, sourced, and originated from greed—ripens where  
that new life-form is born.*

yattha taṃ kammaṃ vipaccati tattha tassa kammassa vipākaṃ paṭisaṃvedeti, ditthe  
vā dhamme upapajja vā apare vā pariyāye.  
*And wherever that deed ripens, its result is experienced—either in the present life, or in the  
next life, or in some subsequent period.*

yaṃ, bhikkhave, dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ,  
yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.  
*Any deed that emerges from hate—born, sourced, and originated from hate—ripens where that  
new life-form is born.*

yattha taṃ kammaṃ vipaccati tattha tassa kammassa vipākaṃ paṭisaṃvedeti, ditthe  
vā dhamme upapajja vā apare vā pariyāye.  
*And wherever that deed ripens, its result is experienced—either in the present life, or in the  
next life, or in some subsequent period.*

yaṃ, bhikkhave, mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ,  
yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.  
*Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens  
where that new life-form is born.*

yattha taṃ kammaṃ vipaccati tattha tassa kammassa vipākaṃ paṭisaṃvedeti, ditthe  
vā dhamme upapajja vā apare vā pariyāye.  
*And wherever that deed ripens, its result is experienced—either in the present life, or in the  
next life, or in some subsequent period.*

seyyathāpi, bhikkhave, bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni  
sukhasayitāni sukhette suparikammakatāya bhūmiyā nikkhittāni.  
*Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept.  
They're sown in a well-prepared, productive field,*

devo ca sammādhāraṃ anuppaveccheyya.  
*and the heavens provide plenty of rain.*

evassu tāni, bhikkhave, bījāni vuddhiṃ virulhiṃ vepullaṃ āpajjeyyūṃ.  
*Then those seeds would grow, increase, and mature.*

evamevaṃ kho, bhikkhave, yaṃ lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ  
lobhasamudayaṃ, yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.  
*In the same way, any deed that emerges from greed—born, sourced, and originated from  
greed—ripens where that new life-form is born.*

yattha taṃ kammaṃ vipaccati tattha tassa kammaṃ vipākaṃ paṭisaṃvedeti, diṭṭhe vā dhamme upapajja vā apare vā pariyāye.

*And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.*

yaṃ dosapakatam kammaṃ ... pe ...

*Any deed that emerges from hate ...*

yaṃ mohapakatam kammaṃ mohajam mohanidānam mohasamudayaṃ, yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.

*Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new life-form is born.*

yattha taṃ kammaṃ vipaccati tattha tassa kammaṃ vipākaṃ paṭisaṃvedeti, diṭṭhe vā dhamme upapajja vā apare vā pariyāye.

*And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.*

imāni kho, bhikkhave, tīni nidānāni kammānaṃ samudayāya.

*These are three sources that give rise to deeds.*

tīnimāni, bhikkhave, nidānāni kammānaṃ samudayāya.

*Mendicants, there are these three sources that give rise to deeds.*

katamāni tīni?

*What three?*

alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya.

*Contentment, love, and understanding are sources that give rise to deeds.*

yaṃ, bhikkhave, alobhapakatam kammaṃ alobhajam alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tālavatthukatam anabhāvaṅkatam āyatim anuppādadhammaṃ.

*Any deed that emerges from contentment—born, sourced, and originated from contentment—is given up when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

yaṃ, bhikkhave, adosapakatam kammaṃ adosajam adosanidānaṃ adosasamudayaṃ, dose vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tālavatthukatam anabhāvaṅkatam āyatim anuppādadhammaṃ.

*Any deed that emerges from love—born, sourced, and originated from love—is abandoned when hate is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

yaṃ, bhikkhave, amohapakatam kammaṃ amohajam amohanidānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tālavatthukatam anabhāvaṅkatam āyatim anuppādadhammaṃ.

*Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

seyyathāpi, bhikkhave, bījāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukkhasayitāni.

*Suppose some seeds were intact, unspoiled, not damaged by wind and sun, fertile, and well-kept.*

tāni puriso agginā daheyya.

*But someone would burn them with fire,*

agginā dāhitvā masim kareyya.

*reduce them to ashes,*

masim karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya.

*and sweep away the ashes in a strong wind, or float them away down a swift stream.*

evassu tāni, bhikkhave, bijāni ucchinnamūlāni tālāvatthukatāni anabhāvaṃkatāni āyatīṃ anuppādadhammāni.

*Then those seeds would be cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

evamevaṃ kho, bhikkhave, yaṃ alobhapakatam kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ, lobhe vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ucchinnamūlaṃ tālāvatthukatam anabhāvaṃkatam āyatīṃ anuppādadhammaṃ.

*In the same way, any deed that emerges from contentment—born, sourced, and originated from contentment—is abandoned when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

yaṃ adosapakatam kammaṃ ... pe ...

*Any deed that emerges from love ...*

yaṃ amohapakatam kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ, mohe vigate evaṃ taṃ kammaṃ pahīnaṃ hoti ... pe ...

*Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with.*

āyatīṃ anuppādadhammaṃ.

*It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayaṃyāti.

*These are three sources that give rise to deeds.*

lobhajaṃ dosajañceva,

*When an ignorant person acts*

mohajañcāpaviddasu;

*out of greed, hate, or delusion,*

yaṃ tena pakatam kammaṃ,

*any deeds they have performed*

appaṃ vā yadi vā bahuṃ;

*—whether a little or a lot—*

idheva taṃ vedaniyaṃ,

*are to be experienced right here,*

vatthu aññaṃ na vijjati.

*not in any other place.*

tasmā lobhañca dosañca,

*So a wise person,*

mohajañcāpi viddasu;

*a mendicant arousing knowledge*

vijjaṃ uppādayaṃ bhikkhu,

*of the outcome of greed, hate, and delusion,*

sabbā duggatiyo jahe”ti.

*abandons all bad destinations.”*

catuttham.

aṅguttara nikāya 3  
Numbered Discourses 3

4. devadūtavagga  
4. Messengers of the Gods

35. hatthakasutta  
35. With Hatthaka

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā āḷaviyaṃ viharati gomagge siṃsapāvane paṇṇasanthare.  
At one time the Buddha was staying near Āḷavī, on a mat of leaves by a cow-path in a grove of Indian Rosewood.

atha kho hatthako āḷavako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno addasa bhagavantam gomagge siṃsapāvane paṇṇasanthare nisinnam.

Then as Hatthaka of Āḷavī was going for a walk he saw the Buddha sitting on that mat of leaves.

disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho hatthako āḷavako bhagavantam etadavoca:

He went up to the Buddha, bowed, sat down to one side, and said,

“kacci, bhante bhagavā, sukhamasayitthā”ti?  
“Sir, I trust the Buddha slept well?”

“evaṃ, kumāra, sukhamasayittham.  
“Yes, prince, I slept well.

ye ca pana loke sukham senti, aham tesam aññataro”ti.  
I am one of those who sleep well in the world.”

“sītā, bhante, hemantikā ratti, antaraṭṭhako himapātasamayo, kharā gokaṇṭakahatā bhūmi, tanuko paṇṇasantharo, virālāṇi rukkhassa pattāni, sītāni kāsayaṇi vatthāni, sīto ca verambho vāto vāyati.

“The winter nights are cold, sir, and it’s the week of mid-winter, when the snow falls. Rough is the ground trampled under the cows’ hooves, and thin is the mat of leaves. The leaves are sparse on the trees, the other robes are cold, and cold blows the north wind.

atha ca pana bhagavā evamāha:  
And yet the Buddha says,

‘evaṃ, kumāra, sukhamasayittham.  
‘Yes, prince, I slept well.

ye ca pana loke sukham senti, aham tesam aññataro”ti.  
I am one of those who sleep well in the world.”

“tena hi, kumāra, taññevettha paṭipucchissāmi. yathā te khomeyya tathā naṃ byākareyyāsi.

“Well then, prince, I’ll ask you about this in return, and you can answer as you like.

tam kiṃ maññasi, kumāra, idhassa gahapatissa vā gahapatiputtassa vā kūṭāgāraṃ ullittāvalittaṃ nivātaṃ phusitaggalaṃ pihitavātapānaṃ.

What do you think? Take the case of a householder or his son, who lives in a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered.

tatrassa pallaṅko gonakatthato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo sauttaracchadō ubhato lohitakūpadhāno;

His couch is spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide. It has a canopy above and red pillows at both ends.

telappadīpo cettha jhāyeyya;  
An oil lamp is burning there,

catasso ca pajāpatiyo manāpāmanāpena paccupaṭṭhitā assu.  
*while his four wives attend to him in all manner of agreeable ways.*

taṃ kiṃ maññasi, kumāra, sukhaṃ vā so sayeyya no vā?  
*What do you think, prince, would he sleep well, or not?*

kathaṃ vā te ettha hoti”ti?  
*Or how do you see this?”*

“sukhaṃ so, bhante, sayeyya.  
*“He would sleep well, sir.*

ye ca pana loke sukhaṃ senti, so tesaṃ aññataro”ti.  
*Of those who sleep well in the world, he would be one.”*

“taṃ kiṃ maññasi, kumāra,  
*“What do you think, prince?*

api nu tassa gahapatissa vā gahapatiputtassa vā uppajjeyyūṃ rāgaajā pariāhā kāyikā  
vā cetasikā vā yehi so rāgahehi pariāhehi paṇḍitaṃ dukkhaṃ sayeyyā”ti?  
*Is it not possible that a fever born of greed—physical or mental—might arise in that  
householder or householder’s son, burning him so he sleeps badly?”*

“evaṃ, bhante”ti.  
*“Yes, sir.”*

“yehi kho so, kumāra, gahapati vā gahapatiputto vā rāgahehi pariāhehi  
paṇḍitaṃ dukkhaṃ sayeyya, so rāgo tathāgatassa pahīno ucchinnamūlo  
tālāvattukato anabhāvaṅkato āyatiṃ anuppādadhammo.  
*“The greed that burns that householder or householder’s son, making them sleep badly, has  
been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to  
arise in the future.*

tasmāhaṃ sukhamasayitthaṃ.  
*That’s why I sleep well.*

taṃ kiṃ maññasi, kumāra,  
*What do you think, prince?*

api nu tassa gahapatissa vā gahapatiputtassa vā uppajjeyyūṃ dosaajā pariāhā ... pe  
...  
*Is it not possible that a fever born of hate ...*

mohajā pariāhā kāyikā vā cetasikā vā yehi so mohajehi pariāhehi paṇḍitaṃ dukkhaṃ  
sayeyyā”ti?  
*or a fever born of delusion—physical or mental—might arise in that householder or  
householder’s son, burning him so he sleeps badly?”*

“evaṃ, bhante”ti.  
*“Yes, sir.”*

“ye hi kho so, kumāra, gahapati vā gahapatiputto vā mohajehi pariāhehi  
paṇḍitaṃ dukkhaṃ sayeyya, so moho tathāgatassa pahīno ucchinnamūlo  
tālāvattukato anabhāvaṅkato āyatiṃ anuppādadhammo.  
*“The delusion that burns that householder or householder’s son, making them sleep badly, has  
been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to  
arise in the future.*

tasmāhaṃ sukhamasayitthanti.  
*That’s why I sleep well.*

sabbadā ve sukhaṃ seti,  
*A brahmin who is fully extinguished*

brāhmaṇo parinibbuto;  
*always sleeps well.*

yo na limpati kāmesu,  
*Sensual pleasures slide off them,*

sītibhūto nirūpadhi.  
*they're cooled, free of attachments.*

sabbā āsattiyo chetvā,  
*Since they've cut off all clinging,*

vineyya hadaye daram;  
*and removed the stress from the heart,*

upasanto sukhaṃ seti,  
*the peaceful sleep well,*

santiṃ pappuyya cetaso”ti.  
*abiding in peace of mind.”*

pañcamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

4. devadūtavagga  
*4. Messengers of the Gods*

36. devadūtasutta  
*36. Messengers of the Gods*

“ūṇimāni, bhikkhave, devadūtāni.  
*“There are, mendicants, these three messengers of the gods.*

katamāni tīni?  
*What three?*

idha, bhikkhave, ekacco kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.  
*Firstly, someone does bad things by way of body, speech, and mind.*

so kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.  
*When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.*

tamenam, bhikkhave, nirayapālā nānābhāsu gahetvā yamassa rañño dassenti:  
*Then the wardens of hell take them by the arms and present them to King Yama, saying:*

‘ayaṃ, deva, puriso amatteyyo apetteyyo asāmañño abrahmañño, na kule jēṭṭhāpacāyī.  
*‘Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family.*

imassa devo daṇḍaṃ paṇetū’ti.  
*May Your Majesty punish them!’*

tamenam, bhikkhave, yamo rājā paṭhamam devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:  
*Then King Yama pursues, presses, and grills them about the first messenger of the gods:*

‘ambho, purisa, na tvaṃ addasa manussesu paṭhamam devadūtaṃ pātubhūtaṃ’ti?  
*‘Mister, did you not see the first messenger of the gods that appeared among human beings?’*

so evamāha:  
*They say,*

‘nāddasaṃ, bhante’ti.  
*‘I saw nothing, sir.’*

tamenam, bhikkhave, yamo rājā evamāha:  
*Then King Yama says,*

‘ambho purisa, na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā jiṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantaṃ āturaṃ gatayobbanam khaṇḍadantaṃ palitakesaṃ vilūnaṃ khallitasiraṃ valitaṃ tilakāhatagattaṃ’ti?  
*‘Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’*

so evamāha:  
*They say,*

‘addasaṃ, bhante’ti.  
*‘I saw that, sir.’*

tamenam, bhikkhave, yamo rājā evamāha:  
*Then King Yama says,*

‘ambho, purisa, tassa te viññussa sato mahallakassa na etadahosi—

*‘Mister, did it not occur to you—being sensible and mature—*

ahampi khomhi jarādhammo jaraṃ anatīto, handāhaṃ kalyāṇaṃ karomi, kāyena vācāya manasā’ti?

*“I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?*

so evamāha:

*They say,*

‘nāsakkhissaṃ, bhante. pamādassaṃ, bhante’ti.

*‘I couldn’t, sir. I was negligent.’*

tameṇaṃ, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho, purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.

*‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.*

taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

*Indeed, they’ll definitely punish you to fit your negligence.*

taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ, na pitaraṃ kataṃ, na bhātaraṃ kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisāloहितhehi kataṃ, na devatāhi kataṃ, na samaṇabrāhmaṇehi kataṃ;

*That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins.*

atha kho tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ

paṭisaṃvedissasī’ti. (1)

*That bad deed was done by you alone, and you alone will experience the result.’*

tameṇaṃ, bhikkhave, yamo rājā paṭhamam devadūtaṃ samanuyuñjivā

samanugāhitvā samanubhāsivā, dutiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:

*Then King Yama grills them about the second messenger of the gods:*

‘ambho purisa, na tvam addasa manussesu dutiyaṃ devadūtaṃ pātubhūtaṃ’ti?

*‘Mister, did you not see the second messenger of the gods that appeared among human beings?’*

so evamāha:

*They say,*

‘nāddasaṃ, bhante’ti.

*‘I saw nothing, sir.’*

tameṇaṃ, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, na tvam addasa manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhitaṃ bālhagilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vuṭṭhāpiyamānaṃ, aññehi saṃvesiyamānaṃ’ti?

*‘Mister, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’*

so evamāha:

*They say,*

‘addasaṃ, bhante’ti.

*‘I saw that, sir.’*

tameṇaṃ, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi:

*‘Mister, did it not occur to you—being sensible and mature—*



“ahampi khomhi byādhidhammo byādhiṃ anatīto, handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā”ti?

*“I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?*

so evamāha:

*They say,*

‘nāsakkhissaṃ, bhante. pamādassaṃ, bhante’ti.

*‘I couldn’t, sir. I was negligent.’*

tameṇaṃ, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.

*‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.*

taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

*Well, they’ll definitely punish you to fit your negligence.*

taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ, na pitaraṃ kataṃ, na bhātaraṃ kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisāloहितhehi kataṃ, na devatāhi kataṃ, na samaṇabrāhmaṇehi kataṃ;

*That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins.*

atha kho tayāvetam pāpakammaṃ kataṃ. tvaññevetassa vipākaṃ

paṭisaṃvedissaṃ’ti. (2)

*That bad deed was done by you alone, and you alone will experience the result.’*

tameṇaṃ, bhikkhave, yamo rājā dutiyaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsivā, tatiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:

*Then King Yama grills them about the third messenger of the gods:*

‘ambho purisa, na tvam addasa manussesu tatiyaṃ devadūtaṃ pātubhūtaṃ’ti?

*‘Mister, did you not see the third messenger of the gods that appeared among human beings?’*

so evamāha:

*They say,*

‘nāddasaṃ, bhante’ti.

*‘I saw nothing, sir.’*

tameṇaṃ, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, na tvam addasa manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ’ti?

*‘Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’*

so evamāha:

*They say,*

‘addasaṃ, bhante’ti.

*‘I saw that, sir.’*

tameṇaṃ, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

*‘Mister, did it not occur to you—being sensible and mature—*

ahampi khomhi maraṇadhammo maraṇaṃ anatīto, handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti?

*“I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?*

so evamāha:

*They say,*

‘nāsakkhissam, bhante. pamādessam, bhante’ti.

*‘I couldn’t, sir. I was negligent.’*

tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.

*‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.*

taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattam.

*Well, they’ll definitely punish you to fit your negligence.*

taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ, na pītārā kataṃ, na bhātārā kataṃ, na bhaginiyā kataṃ, na mittāmaccehi kataṃ, na ñātisāloहितēhi kataṃ, na devatāhi kataṃ, na samanabrāhmaṇehi kataṃ;

*That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins.*

atha kho tayāvetam pāpakammaṃ kataṃ. tvaññevetassa vipākaṃ paṭisaṃvedissasī””ti. (3)

*That bad deed was done by you alone, and you alone will experience the result.’*

tamenam, bhikkhave, yamo rājā tatiyaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā tuṇhī hoti.

*Then, after grilling them about the third messenger of the gods, King Yama falls silent.*

tamenam, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kāraṇaṃ karonti.

*Then the wardens of hell punish them with the five-fold crucifixion.*

tattaṃ ayokhilaṃ hatthe gamenti. tattaṃ ayokhilaṃ dutiyasmiṃ hatthe gamenti. tattaṃ ayokhilaṃ pāde gamenti. tattaṃ ayokhilaṃ dutiyasmiṃ pāde gamenti. tattaṃ ayokhilaṃ majjhe urasmiṃ gamenti.

*They drive red-hot stakes through the hands and feet, and another in the middle of the chest.*

so tattha dukkhā tibbā kharā kaṭukā vedanā vediyati, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.*

tamenam, bhikkhave, nirayapālā saṃvesetvā kudhārīhi tacchanti.

*Then the wardens of hell throw them down and hack them with axes. ...*

so tattha dukkhā tibbā kharā kaṭukā vedanā vediyati, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā vāsīhi tacchanti

... pe ...

*They hang them upside-down and hack them with hatchets. ...*

tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya bhūmiyā sampajjalitāya sajotibhūtāya sārentipi paccāsārentipi ... pe ...

*They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...*

tamenam, bhikkhave, nirayapālā mahantaṃ aṅgarapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi ... pe ...

*They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...*

tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti, ādittāya sampajjalitāya sajotibhūtāya. ( )

*Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing.*

so tattha phenuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati.

*There they're scared in boiling scum, and they're swept up and down and round and round.*

so tattha dukkhā tibbā kharā kaṭukā vedanā vediyati, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti.

*Then the wardens of hell toss them into the Great Hell.*

so kho pana, bhikkhave, mahānirayo—

*Now, about that Great Hell:*

catukkaṇṇo catudvāro,

*'Four are its corners, four its doors,*

vibhatto bhāgasō mito;

*divided into measured parts.*

ayopākārapariyanto,

*Surrounded by an iron wall,*

ayasā paṭikujjito.

*of iron is its roof.*

tassa ayomayā bhūmi,

*The ground is even made of iron,*

jalitā tejasā yutā;

*it burns with fierce fire.*

samantā yojanasataṃ,

*The heat forever radiates*

pharitvā tiṭṭhati sabbadāti.

*a hundred leagues around.'*

bhūtapubbaṃ, bhikkhave, yamassa rañño etadahosi:

*Once upon a time, King Yama thought,*

'ye kira, bho, loke pāpakāni kammāni karonti te evarūpā vividhā kammakāraṇā kariyanti.

*'Those who do such bad deeds in the world receive these many different punishments.*

aho vatāhaṃ manussattaṃ labheyyaṃ, tathāgato ca loke uppajjeyya arahaṃ sammāsambuddho, tañcāhaṃ bhagavantam payirupāseyyaṃ.

*Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha!*

so ca me bhagavā dhammaṃ deseyya, tassa cāhaṃ bhagavato dhammaṃ ājāneyyaṃ'ti.

*Then the Buddha can teach me Dhamma, so that I may understand his teaching.'*

taṃ kho panāhaṃ, bhikkhave, na aññassa samaṇassa vā brāhmaṇassa vā sutvā evaṃ vadāmi, api ca kho, bhikkhave, yadeva me sāmaṃ nātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmi'ti.

*Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself.*

coditā devadūtehi,

*Those people who are negligent,*

ye pamajjanti māṇavā;

*when warned by the gods' messengers:*

te dīgharattaṃ socanti,  
*a long time they sorrow,*

hīnakāyūpagā narā.  
*when they go to that wretched place.*

ye ca kho devadūtehi,  
*But those good and peaceful people,*

santo sappurisā idha;  
*when warned by the god's messengers,*

coditā nappamajjanti,  
*never neglect*

ariyadhamme kudācanaṃ.  
*the teaching of the noble ones.*

upādāne bhayaṃ disvā,  
*Seeing the peril in grasping,*

jātimaraṇasambhave;  
*the origin of birth and death,*

anupādā vimuccanti,  
*they're freed by not grasping,*

jātimaraṇasaṅkhaye.  
*with the ending of birth and death.*

te appamattā sukhino,  
*Happy, they've come to a safe place,*

diṭṭhadhammābhinibbutā;  
*extinguished in this very life.*

sabbaverabhayaātītā,  
*They've gone beyond all threats and perils,*

sabbadukkhaṃ upaccagun"ti.  
*and risen above all suffering."*

chaṭṭhaṃ.

## aṅguttara nikāya 3

*Numbered Discourses 3*

### 4. devadūtavagga

*4. Messengers of the Gods*

#### 37. catumahārājasutta

*37. The Four Great Kings (1st)*

“aṭṭhamiyaṃ, bhikkhave, pakkhassa catunnaṃ mahārājānaṃ amaccā pārisajjā imaṃ lokam anuvicaranti:

*“On the eighth day of the fortnight, mendicants, the ministers and counselors of the Four Great Kings wander about the world, thinking:*

‘kacci bahū manussā manussesu mattheyyā pettheyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino uposathaṃ upavasanti paṭijāgaronti puññāni karonti’ti.

*‘Hopefully most humans are paying due respect to their parents, ascetics and brahmins, honoring the elders in their families, observing the sabbath, staying awake, and making merit.’*

cātuddasiṃ, bhikkhave, pakkhassa catunnaṃ mahārājānaṃ puttā imaṃ lokam anuvicaranti:

*And on the fourteenth day of the fortnight, the sons of the Four Great Kings wander about the world, thinking:*

‘kacci bahū manussā manussesu mattheyyā pettheyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino uposathaṃ upavasanti paṭijāgaronti puññāni karonti’ti.

*‘Hopefully most humans are paying due respect to their parents ... and making merit.’*

tadahu, bhikkhave, uposathe pannarase cattāro mahārājāno sāmāññeva imaṃ lokam anuvicaranti:

*And on the fifteenth day sabbath, the Four Great Kings themselves wander about the world, thinking:*

‘kacci bahū manussā manussesu mattheyyā pettheyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino uposathaṃ upavasanti paṭijāgaronti puññāni karonti’ti.

*‘Hopefully most humans are paying due respect to their parents ... and making merit.’*

sace, bhikkhave, appakā honti manussā manussesu mattheyyā pettheyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino uposathaṃ upavasanti paṭijāgaronti puññāni karonti.

*If only a few humans are paying due respect to their parents ... and making merit,*

tamenam, bhikkhave, cattāro mahārājāno devānaṃ tāvatimsānaṃ sudhammāya sabhāya sannisinnānaṃ sannipatitānaṃ ārocenti:

*then the Four Great Kings address the gods of the Thirty-Three, seated together in the Hall of Justice:*

‘appakā kho, mārisā, manussā manussesu mattheyyā pettheyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino uposathaṃ upavasanti paṭijāgaronti puññāni karonti’ti.

*‘Only a few humans are paying due respect to their parents ... and making merit.’*

tena kho, bhikkhave, devā tāvatimsā anattamanā honti:

*Then the gods of the Thirty-Three are disappointed, thinking,*

‘dibbā vata, bho, kāyā parihāyissanti, paripūrissanti asurakāyā’ti.

*‘The heavenly hosts will dwindle, while the demon hosts will swell!’*

sace pana, bhikkhave, bahū honti manussā manussesu mattheyyā pettheyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino uposathaṃ upavasanti paṭijāgaronti puññāni karonti.

*But if many humans are paying due respect to their parents ... and making merit,*

tamenam, bhikkhave, cattāro mahārājāno devānaṃ tāvatimsānaṃ sudhammāya sabhāya sannisinnānaṃ sannipatitānaṃ ārocenti:

*then the Four Great Kings address the gods of the Thirty-Three, seated together in the Hall of Justice:*

‘bahū kho, mārisā, manussā manussesu mattheyyā pettheyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino uposathaṃ upavasanti paṭijāgaronti puññāni karonti’ti.

*‘Many humans are paying due respect to their parents ... and making merit.’*

tena, bhikkhave, devā tāvatimsā attamanā honti:

*Then the gods of the Thirty-Three are pleased, thinking,*

‘dibbā vata bho kāyā paripūrissanti, parihāyissanti asurakāyā’ti.

*‘The heavenly hosts will swell, while the demon hosts will dwindle!’*

bhūtapubbam, bhikkhave, sakko devānamindo deve tāvatimse anunayamāno tayaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

*Once upon a time, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:*

‘cātuddasiṃ pañcadasiṃ,

*‘Whoever wants to be like me*

yā ca pakkhassa aṭṭhamī;

*would observe the sabbath*

pāṭihāriyapakkhañca,

*complete in all eight factors,*

aṭṭhaṅgasusamāgatam;

*on the fourteenth and the fifteenth days,*

uposathaṃ upavaseyya,

*and the eighth day of the fortnight,*

yopissa mādiso naro’ti.

*as well as on the fortnightly special displays.’*

sā kho panesā, bhikkhave, sakkena devānamindena gāthā duggītā na sugītā dubbhāsītā na subhāsītā.

*But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken.*

tam kissa hetu?

*Why is that?*

sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho.

*Sakka, lord of gods, is not free of greed, hate, and delusion.*

yo ca kho so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā brahmacariyo

katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano

sammadaññāvimutto, tassa kho etaṃ, bhikkhave, bhikkhuno kallaṃ vacanāya:

*But for 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—it is appropriate to say:*

‘cātuddasiṃ pañcadasiṃ,

*‘Whoever wants to be like me*

yā ca pakkhassa aṭṭhamī;

*would observe the sabbath,*

pāṭihāriyapakkhañca,

*complete in all eight factors,*

aṭṭhaṅgasusamāgatam;

*on the fourteenth and the fifteenth days,*

uposathaṃ upavaseyya,

*and the eighth day of the fortnight,*

yopissa mādiso naro’ti.

*as well as on the fortnightly special displays.’*

tam kissa hetu?

*Why is that?*

so hi, bhikkhave, bhikkhu vītarāgo vītadoso vītamoho”ti.

*Because that mendicant is free of greed, hate, and delusion.”*

sattamaṃ.

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aṅguttara nikāya 3  
*Numbered Discourses 3*

4. devadūtavagga  
*4. Messengers of the Gods*

38. dutiyacatumahārājasutta  
*38. The Four Great Kings (2nd)*

“bhūtapubbaṃ, bhikkhave, sakko devānamindo deve tāvatimse anunayamāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

*“Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:*

‘cātuddasiṃ pañcadasim,  
*‘Whoever wants to be like me*

yā ca pakkhassa aṭṭhamī;  
*would observe the sabbath*

pāṭihāriyapakkhañca,  
*complete in all eight factors,*

aṭṭhaṅgasusamāgatam;  
*on the fourteenth and the fifteenth days,*

uposathaṃ upavaseyya,  
*and the eighth day of the fortnight,*

yopissa mādiso naro’ti.  
*as well as on the fortnightly special displays.’*

sā kho panesā, bhikkhave, sakkena devānamindena gāthā duggītā na sugītā dubbhāsītā na subhāsītā.  
*But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken.*

taṃ kissa hetu?  
*Why is that?*

sakko hi, bhikkhave, devānamindo aparimutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, aparimutto dukkhasmāti vadāmi.  
*Because Sakka, lord of gods, is not exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is not exempt from suffering, I say.*

yo ca kho so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīnabhavasaṃyojano sammadaññāvimutto, tassa kho etaṃ, bhikkhave, bhikkhuno kallaṃ vacanāya:  
*But for 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—it is appropriate to say:*

‘cātuddasiṃ pañcadasim,  
*‘Whoever wants to be like me*

yā ca pakkhassa aṭṭhamī;  
*would observe the sabbath,*

pāṭihāriyapakkhañca,  
*complete in all eight factors,*

aṭṭhaṅgasusamāgatam;  
*on the fourteenth and the fifteenth days,*

uposathaṃ upavaseyya,  
*and the eighth day of the fortnight,*

yopissa mādiso naro’ti.  
*as well as on the fortnightly special displays.’*



taṃ kissa hetu?

*Why is that?*

so hi, bhikkhave, bhikkhu parimutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimutto dukkhasmāti vadāmi”ti.

*Because that mendicant is exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is exempt from suffering, I say.”*

aṭṭhamam.

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aṅguttara nikāya 3  
Numbered Discourses 3

4. devadūtavagga  
4. Messengers of the Gods

39. sukhumālasutta  
39. A Delicate Lifestyle

“sukhumālo ahaṃ, bhikkhave, paramasukhumālo accantasukhumālo.  
“My lifestyle was delicate, mendicants, most delicate, extremely delicate.

mama sudam, bhikkhave, pitu nivesane pokkharaniyo kārītā honti.  
In my father’s house, lotus ponds were made just for me.

ekattha sudam, bhikkhave, uppalam vappati, ekattha padumam, ekattha  
pundarikam, yāvadeva mamatthāya.  
In some, blue water lilies blossomed, while in others, there were pink or white lotuses, just for  
my benefit.

na kho panassāham, bhikkhave, akāsikam candanam dhāremi. kāsikam, bhikkhave,  
su me tam vethanam hoti, kāsikā kañcukā, kāsikam nivāsanam, kāsiko uttarāsaṅgo.  
I only used sandalwood from Kāśī, and my turbans, jackets, sarongs, and upper robes also  
came from Kāśī.

rattindivam kho pana me su tam, bhikkhave, setacchattam dhārīyati:  
And a white parasol was held over me night and day, with the thought:

‘mā nam phusi sītam vā unham vā tinam vā rajo vā ussāvo vā’ ti.  
‘Don’t let cold, heat, grass, dust, or damp bother him.’

tassa mayham, bhikkhave, tayo pāsādā ahesum—eko hemantiko, eko gimhiko, eko  
vassiko.  
I had three stilt longhouses—one for the winter, one for the summer, and one for the rainy  
season.

so kho aham, bhikkhave, vassike pāsāde vassike cattāro māse nippurisehi tūriyehi  
paricārayamāno na heṭṭhāpāsādam orohāmi.  
I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season,  
where I was entertained by musicians—none of them men.

yathā kho pana, bhikkhave, aññesam nivesane dāsakammakaraporisassa kaṇājakam  
bhojanam dīyati bilaṅgadutiyaṃ, evamevassu me, bhikkhave, pitu nivesane  
dāsakammakaraporisassa sālimamsodano dīyati.  
While the bondservants, workers, and staff in other houses are given rough gruel with pickles  
to eat, in my father’s house they eat fine rice with meat.

tassa mayham, bhikkhave, evarūpāya iddhiyā samannāgatassa evarūpena ca  
sukhumālena etadahosi:  
Amid such prosperity and such a delicate lifestyle, I thought:

‘assutavā kho puthujjano attanā jarādhammo samāno jaram anatīto param jinṇam  
disvā aṭṭhiyati harāyati jigucchati attānamyeva atisitvā, ahampi khomhi jarādhammo  
jaram anatīto.  
‘When an uneducated ordinary person—who is liable to grow old, not being exempt from old  
age—sees someone else who is old, they’re horrified, repelled, and disgusted, overlooking the  
fact that they themselves are in the same situation.

ahañceva kho pana jarādhammo samāno jaram anatīto param jinṇam disvā  
aṭṭhiyeyyaṃ harāyeyyaṃ jiguccheyyaṃ na metaṃ assa patirūpan’ti.  
But since I, too, am liable to grow old, it would not be appropriate for me to be horrified,  
embarrassed, and disgusted, when I see someone else who is old.’

tassa mayham, bhikkhave, iti paṭisañcikkhato yo yobbane yobbanamado so sabbaso  
pahīyi.  
Reflecting like this, I entirely gave up the vanity of youth.

assutavā kho puthujjano attanā byādhidhammo samāno byādhim anatīto paraṃ byādhitaṃ disvā atṭiyati harāyati jigucchati attānaṃyeva atisitvā:

*‘When an uneducated ordinary person—who is liable to get sick, not being exempt from sickness—sees someone else who is sick, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation.*

‘ahampi khomhi byādhidhammo byādhim anatīto, ahañceva kho pana byādhidhammo samāno byādhim anatīto paraṃ byādhikaṃ disvā atṭiyeyyaṃ harāyeyyaṃ jiguccheyyaṃ, na metaṃ assa patirūpan’ti.

*But since I, too, am liable to get sick, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is sick.’*

tassa mayhaṃ, bhikkhave, iti paṭisañcikkhato yo ārogye ārogyamado so sabbaso pahīyi.

*Reflecting like this, I entirely gave up the vanity of health.*

assutavā kho puthujjano attanā maraṇadhammo samāno maraṇaṃ anatīto paraṃ mataṃ disvā atṭiyati harāyati jigucchati attānaṃyeva atisitvā:

*‘When an uneducated ordinary person—who is liable to die, not being exempt from death—sees someone else who is dead, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation.*

‘ahampi khomhi maraṇadhammo, maraṇaṃ anatīto, ahaṃ ceva kho pana maraṇadhammo samāno maraṇaṃ anatīto paraṃ mataṃ disvā atṭiyeyyaṃ harāyeyyaṃ jiguccheyyaṃ, na metaṃ assa patirūpan’ti.

*But since I, too, am liable to die, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is dead.’*

tassa mayhaṃ, bhikkhave, iti paṭisañcikkhato yo jīvite jīvitamado so sabbaso pahīyīti.

*Reflecting like this, I entirely gave up the vanity of life.*

tayome, bhikkhave, madā.

*There are these three vanities.*

katame tayo?

*What three?*

yobbanamado, ārogyamado, jīvitamado.

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

yobbanamadamatto vā, bhikkhave, assutavā puthujjano kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

*Intoxicated with the vanity of youth, an uneducated ordinary person does bad things by way of body, speech, and mind.*

so kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatimaṃ vinipātaṃ nirayaṃ upapajjati.

*When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.*

ārogyamadamatto vā, bhikkhave, assutavā puthujjano ... pe ...

*Intoxicated with the vanity of health ...*

jīvitamadamatto vā, bhikkhave, assutavā puthujjano kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

*Intoxicated with the vanity of life, an uneducated ordinary person does bad things by way of body, speech, and mind.*

so kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatimaṃ vinipātaṃ nirayaṃ upapajjati.

*When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.*

yobbanamadamatto vā, bhikkhave, bhikkhu sikkhaṃ paccakkhāya hīnāyāvattati.

*Intoxicated with the vanity of youth, health, or life, a mendicant rejects the training and returns to a lesser life.*

ārogyamadamatto vā, bhikkhave, bhikkhu ... pe ...

jīvitamadamatto vā, bhikkhave, bhikkhu sikkhaṃ paccakkhāya hīnāyāvattatīti.

byādhidhammā jarādhammā,

*For others, sickness is natural,*

atho maraṇadhammino;

*and so are old age and death.*

yathādhammā tathāsantā,

*Though this is how their nature is,*

jigucchanti puthujjanā.

*ordinary people feel disgusted.*

ahañce taṃ jiguccheyyaṃ,

*If I were to be disgusted*

evaṃdhammesu pāṇisu;

*with creatures whose nature is such,*

na metaṃ patirūpassa,

*it would not be appropriate for me,*

mama evaṃ vihārino.

*since my life is just the same.*

sohaṃ evaṃ viharanto,

*Living in such a way,*

ñatvā dhammaṃ nirūpadhiṃ;

*I understood the reality without attachments.*

ārogye yobbanasmiñca,

*I mastered all vanities—*

jīvitasmiñca ye madā.

*of health, of youth,*

sabbe made abhibhosmi,

*and even of life—*

nekkhamme daṭṭhu khematam;

*seeing safety in renunciation.*

tassa me ahu ussāho,

*Zeal sprang up in me*

nibbānaṃ abhipassato.

*as I looked to extinguishment.*

nāhaṃ bhabbo etarahi,

*Now I'm unable*

kāmāni paṭisevitum;

*to indulge in sensual pleasures;*

anivatti bhavissāmi,

*there's no turning back,*

brahmacariyaparāyaṇo”ti.

*until the spiritual life is complete.”*

navamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

4. devadūtavagga  
*4. Messengers from the Gods*

40. ādhipateyyasutta  
*40. In Charge*

“ūṇimāni, bhikkhave, ādhipateyyāni.  
*“There are, mendicants, these three things to put in charge.*

katamāni tīni?  
*What three?*

attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ.  
*Putting oneself, the world, or the teaching in charge.*

katamañca, bhikkhave, attādhipateyyaṃ?  
*And what, mendicants, is putting oneself in charge?*

idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā iti paṭisañcikkhati:  
*It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:*

‘na kho panāhaṃ cīvaraheṭu agārasmā anagāriyaṃ pabbajito.  
*‘I didn’t go forth from the lay life to homelessness for the sake of a robe,*

na piṇḍapātahetu, na senāsanahetu, na itibhavābhavahetu agārasmā anagāriyaṃ pabbajito.  
*alms-food, lodgings, or rebirth in this or that state.*

api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto.  
*But I was swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti.  
*And I thought, “Hopefully I can find an end to this entire mass of suffering.”*

ahañceva kho pana yādisake kāme ohāya agārasmā anagāriyaṃ pabbajito tādisake vā kāme pariyeseyyaṃ tato vā pāpiṭṭhatare, na metaṃ patirūpan ti.  
*But it would not be appropriate for me to seek sensual pleasures like those I abandoned when I went forth, or even worse.*

so iti paṭisañcikkhati:  
*Then they reflect:*

‘āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammuttā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṇ’ti.  
*‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.’*

so attānaṃyeva adhipatiṃ karitvā akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhaṃ attānaṃ pariharati.  
*Putting themselves in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure.*

idaṃ vuccati, bhikkhave, attādhipateyyaṃ.  
*This is called putting oneself in charge.*

katamañca, bhikkhave, lokādhipateyyaṃ?  
*And what, mendicants, is putting the world in charge?*

idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā iti paṭisaṅcikkhati:

*It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:*

‘na kho panāhaṃ cīvaraheṭṭu agārasmā anagāriyaṃ pabbajito.

*‘I didn’t go forth from the lay life to homelessness for the sake of a robe,*

na piṇḍapātāheṭṭu, na senāsanāheṭṭu, na itibhavābhavaheṭṭu agārasmā anagāriyaṃ pabbajito.

*alms-food, lodgings, or rebirth in this or that state.*

api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto.

*But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

*And I thought, “Hopefully I can find an end to this entire mass of suffering.”*

ahañceva kho pana evaṃ pabbajito samāno kāmavitakkaṃ vā vitakkeyyaṃ, byāpādavitaṅkaṃ vā vitakkeyyaṃ, vihiṃsāvitakkaṃ vā vitakkeyyaṃ, mahā kho panāyaṃ lokasannivāso.

*And now, since I’ve now gone forth, I might have sensual, malicious, or cruel thoughts. But the population of the world is large,*

mahantasmim kho pana lokasannivāse santi samaṇabrāhmaṇā iddhiṃanto dibbacakkhukā paracittaviduno.

*and there are ascetics and brahmins who have psychic power—they’re clairvoyant, and can read the minds of others.*

te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti.

*They see far without being seen, even by those close; and they understand the minds of others.*

tepi maṃ evaṃ jāneyyumaṃ:

*They would know me:*

‘passatha, bho, imaṃ kulaputtaṃ saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehi’ti.

*“Look at this gentleman; they’ve gone forth out of faith from the lay life to homelessness, but they’re living mixed up with bad, unskillful qualities.”*

devatāpi kho santi iddhiṃantiniyo dibbacakkhukā paracittaviduniyo.

*And there are deities, too, who have psychic power—they’re clairvoyant, and can read the minds of others.*

tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ jānanti.

*They see far without being seen, even by those close; and they understand the minds of others.*

tāpi maṃ evaṃ jāneyyumaṃ:

*They would know me:*

‘passatha, bho, imaṃ kulaputtaṃ saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehi’ti.

*“Look at this gentleman; they’ve gone forth out of faith from the lay life to homelessness, but they’re living mixed up with bad, unskillful qualities.”*

so iti paṭisaṅcikkhati:

*Then they reflect:*

‘āraddhaṃ kho pana me vīriyaṃ bhavissati asaṅgānaṃ, upaṭṭhitā sati asammuttaṃ, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggan’ti.

*‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.’*

so lokamyeva adhipatim karitvā akusalam pajahati, kusalam bhāveti, sāvajjam pajahati, anavajjam bhāveti, suddham attānam pariharati.

*Putting the world in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure.*

idaṃ vuccati, bhikkhave, lokādhipeyyaṃ.

*This is called putting the world in charge.*

katamañca, bhikkhave, dhammādhipeyyaṃ?

*And what, mendicants, is putting the teaching in charge?*

idha, bhikkhave, bhikkhu araññagato vā rukkhamaḷagato vā suññāgāragato vā iti paṭisañcikkhati:

*It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:*

‘na kho panāhaṃ cīvarahetu agāasmā anagāriyaṃ pabbajito.

*I didn't go forth from the lay life to homelessness for the sake of a robe,*

na piṇḍapātahetu, na senāsanahetu, na itibhavābhavahetu agāasmā anagāriyaṃ pabbajito.

*alms-food, lodgings, or rebirth in this or that state.*

api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto.

*But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti.

*And I thought, "Hopefully I can find an end to this entire mass of suffering."*

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhīti.

*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.*

santi kho pana me sabrahmacārī jānaṃ passaṃ viharanti.

*I have spiritual companions who live knowing and seeing.*

ahañceva kho pana evaṃ svākkhāte dhammavinaye pabbajito samāno kusīto vihareyyaṃ pamatto, na metaṃ assa paṭirūpaṇ'ti.

*Now that I've gone forth in this well explained teaching and training, it would not be appropriate for me to live lazy and heedless.'*

so iti paṭisañcikkhati:

*Then they reflect:*

‘āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammutṭhā, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggaṇ'ti.

*'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.'*

so dhammaṃyeva adhipatim karitvā akusalam pajahati, kusalam bhāveti, sāvajjam pajahati, anavajjam bhāveti, suddham attānam pariharati.

*Putting the teaching in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure.*

idaṃ vuccati, bhikkhave, dhammādhipeyyaṃ.

*This is called putting the teaching in charge.*

imāni kho, bhikkhave, tīṇi ādhipeyyānīti.

*These are the three things to put in charge.*

natthi loke raho nāma,

*There's no privacy in the world,*

pāpakammaṃ pakubbato;

*for someone who does bad deeds.*

attā te purisa jānāsi,  
*You'll know for yourself,*

saccaṃ vā yadi vā musā.  
*whether you've lied or told the truth.*

kalyāṇaṃ vata bho sakkhi,  
*When you witness your good self,*

attānaṃ atimaññasi;  
*you despise it;*

yo santaṃ attani pāpaṃ,  
*while you disguise*

attānaṃ parigūhasi.  
*your bad self inside yourself.*

passanti devā ca tathāgatā ca,  
*The gods and the Realized One see*

lokasmiṃ bālaṃ visamaṃ carantaṃ;  
*the fool who lives unjustly in the world.*

tasmā hi attādhipeyyako ca,  
*So with yourself in charge, live mindfully;*

lokādhipo ca nipako ca jhāyī;  
*with the world in charge, be alert and practice absorption;*

dhammādhipo ca anudhammacārī,  
*with the teaching in charge, live in line with that teaching:*

na hīyati saccaparakkamo muni.  
*a sage who tries for the truth doesn't deteriorate.*

pasayha māraṃ abhibhuyya antakaṃ,  
*Māra's destroyed; the terminator's overcome:*

yo ca phusī jātikkhayaṃ padhānavā;  
*one who strives reaches the end of rebirth.*

so tādiso lokavidū sumedho,  
*Poised, clever, knowing the world—*

sabbesu dhammesu atammayo munī”ti.  
*that sage identifies with nothing at all.”*

dasamaṃ.  
-

devadūtavaggo catuttho.  
-

brahma ānanda sāriputto,  
-

nidānaṃ hatthakena ca;  
-

dūtā duve ca rājāno,  
-

sukhumālādhipateyyena cāti.  
-



aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

41. sammukhībhāvasutta  
*41. Present*

“tiṇṇaṃ, bhikkhave, sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati.  
*“Mendicants, when three things are present, a faithful gentleman makes much merit.*

katamesaṃ tiṇṇaṃ?  
*What three?*

saddhāya, bhikkhave, sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati.  
*When faith is present,*

deyyadhammassa, bhikkhave, sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati.  
*when a gift to give is present,*

dakkhineyyānaṃ, bhikkhave, sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati.  
*and when those worthy of a religious donation are present.*

imesaṃ kho, bhikkhave, tiṇṇaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati”ti.  
*When these three things are present, a faithful gentleman makes much merit.”*

paṭhamāṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

42. tithānasutta  
*42. Three Grounds*

“tīhi, bhikkhave, t̥hānehi saddho pasanno veditabbo.  
*“There are three grounds, mendicants, by which a person with faith and confidence can be known.*

katamehi tīhi?  
*What three?*

sīlavantānaṃ dassanakāmo hoti, saddhammaṃ sotukāmo hoti,  
vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi  
vossaggarato yācayogo dānaṣaṃvibhāgarato.  
*They like to see ethical people. They like to hear the true teaching. And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.*

imehi kho, bhikkhave, tīhi t̥hānehi saddho pasanno veditabbo.  
*These are the three grounds by which a person with faith and confidence can be known.*

dassanakāmo sīlavataṃ,  
*They like to see ethical people;*

saddhammaṃ sotumicchati;  
*they want to hear the true teaching;*

vinaye maccheramalaṃ,  
*they’ve driven out the stain of stinginess:*

sa ve saddhoti vuccatī”ti.  
*that’s who’s called a person of faith.”*

dutiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

43. atthavasasutta  
*43. Good Reasons*

“tayo, bhikkhave, atthavase sampassamānena alameva paresaṃ dhammaṃ desetun.  
*“Mendicants, taking three reasons into consideration provides quite enough motivation to teach Dhamma to another.*

katame tayo?  
*What three?*

yo dhammaṃ deseti so atthappaṭisaṃvedī ca hoti dhammappaṭisaṃvedī ca.  
*When the teacher understands the meaning and the teaching.*

yo dhammaṃ suṇāti so atthappaṭisaṃvedī ca hoti dhammappaṭisaṃvedī ca.  
*When the audience understands the meaning and the teaching.*

yo ceva dhammaṃ deseti yo ca dhammaṃ suṇāti ubho atthappaṭisaṃvedino ca honti dhammappaṭisaṃvedino ca.  
*When both the teacher and the audience understand the meaning and the teaching.*

ime kho, bhikkhave, tayo atthavase sampassamānena alameva paresaṃ dhammaṃ desetun”ti.  
*Taking these three reasons into consideration provides quite enough motivation to teach Dhamma to another.”*

tatiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

44. kathāpavattisutta  
*44. When Conversation Flows*

“tīhi, bhikkhave, t̥hānehi kathā pavattinī hoti.  
*“In three situations, mendicants, conversation flows.*

katamehi tīhi?  
*What three?*

yo dhammaṃ deseti so atthappaṭisaṃvedī ca hoti dhammappaṭisaṃvedī ca.  
*When the teacher understands the meaning and the teaching.*

yo dhammaṃ suṇāti so atthappaṭisaṃvedī ca hoti dhammappaṭisaṃvedī ca.  
*When the audience understands the meaning and the teaching.*

yo ceva dhammaṃ deseti yo ca dhammaṃ suṇāti ubho atthappaṭisaṃvedino ca honti  
dhammappaṭisaṃvedino ca.  
*When both the teacher and the audience understand the meaning and the teaching.*

imehi kho, bhikkhave, tīhi t̥hānehi kathā pavattinī hotī”ti.  
*These are the three situations in which conversation flows.”*

catuttham.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

45. paṇḍitasutta  
*45. Wise*

“tīṇimāni, bhikkhave, paṇḍitapaññattāni sappurisapaññattāni.  
*“Mendicants, these three things are recommended by wise and good people.*

katamāni tīṇi?  
*What three?*

dānaṃ, bhikkhave, paṇḍitapaññattaṃ sappurisapaññattaṃ.  
*Giving,*

pabbajjā, bhikkhave, paṇḍitapaññattā sappurisapaññattā.  
*going forth,*

mātāpitūnaṃ, bhikkhave, upaṭṭhānaṃ paṇḍitapaññattaṃ sappurisapaññattaṃ.  
*and taking care of your mother and father.*

imāni kho, bhikkhave, tīṇi paṇḍitapaññattāni sappurisapaññattānīti.  
*These are the three things recommended by wise and good people.*

sabbhi dānaṃ upaṇñattaṃ,  
*The virtuous recommend giving,*

ahiṃsā saṃyamo damo;  
*harmlessness, restraint, and taming;*

mātāpitu upaṭṭhānaṃ,  
*looking after your mother and father,*

santānaṃ brahmacāriṇaṃ.  
*and peaceful spiritual practitioners.*

satam etāni thānāni,  
*These are the things recommended by the good,*

yāni sevetha paṇḍito;  
*which the astute should cultivate.*

ariyo dassanasampanno,  
*A noble one, having vision,*

sa lokaṃ bhajate sivaṃ”ti.  
*will enjoy a world of grace.”*

pañcamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

46. sīlavantasutta  
*46. Ethical*

“yaṃ, bhikkhave, sīlavanto pabbajitā gāmaṃ vā nigamaṃ vā upanissāya viharanti.  
*“Mendicants, when ethical renunciates are supported by a town or village,*

tattha manussā tīhi ṭhānehi bahuṃ puññaṃ pasavanti.  
*the people there make much merit in three ways.*

katamehi tīhi?  
*What three?*

kāyena, vācāya, manasā.  
*By way of body, speech, and mind.*

yaṃ, bhikkhave, sīlavanto pabbajitā gāmaṃ vā nigamaṃ vā upanissāya viharanti.  
*When ethical renunciates are supported by a town or village,*

tattha manussā imehi tīhi ṭhānehi bahuṃ puññaṃ pasavanti”ti.  
*the people there make much merit in these three ways.”*

chaṭṭhaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

47. saṅkhatalakkhaṇasutta  
*47. Characteristics of the Conditioned*

“ūṇimāni, bhikkhave, saṅkhatassa saṅkhatalakkhaṇāni.  
*“Mendicants, conditioned phenomena have these three characteristics.*

katamāni tīni?  
*What three?*

uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.  
*Arising is evident, vanishing is evident, and change while persisting is evident.*

imāni kho, bhikkhave, tīni saṅkhatassa saṅkhatalakkhaṇānī”ti.  
*These are the three characteristics of conditioned phenomena.”*

sattamaṃ.

asaṅkhatalakkhaṇasutta  
*Characteristics of the Unconditioned*

“ūṇimāni, bhikkhave, asaṅkhatassa asaṅkhatalakkhaṇāni.  
*“Unconditioned phenomena have these three characteristics.*

katamāni tīni?  
*What three?*

na uppādo paññāyati, na vayo paññāyati, na ṭhitassa aññathattaṃ paññāyati.  
*No arising is evident, no vanishing is evident, and no change while persisting is evident.*

imāni kho, bhikkhave, tīni asaṅkhatassa asaṅkhatalakkhaṇānī”ti.  
*These are the three characteristics of unconditioned phenomena.”*

aṭṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

48. pabbatarājasutta  
*48. The King of Mountains*

“himavantam, bhikkhave, pabbatarājaṃ nissāya mahāsālā tīhi vaḍḍhīhi vaḍḍhanti.  
*“Mendicants, great sal trees grow in three ways supported by the Himalayas, the king of mountains.*

katamāhi tīhi?  
*What three?*

sākhāpattapālāsena vaḍḍhanti, tacapapaṭikāya vaḍḍhanti, pheggusārena vaḍḍhanti.  
*The branches, leaves, and foliage; the bark and shoots; and the softwood and heartwood.*

himavantam, bhikkhave, pabbatarājaṃ nissāya mahāsālā imāhi tīhi vaḍḍhīhi vaḍḍhanti.  
*Great sal trees grow in these three ways supported by the Himalayas, the king of mountains.*

evamevaṃ kho, bhikkhave, saddhaṃ kulapatim nissāya anto jano tīhi vaḍḍhīhi vaḍḍhati.  
*In the same way, a family grows in three ways supported by a family head with faith.*

katamāhi tīhi?  
*What three?*

saddhāya vaḍḍhati, sīlena vaḍḍhati, paññāya vaḍḍhati.  
*Faith, ethics, and wisdom.*

saddhaṃ, bhikkhave, kulapatim nissāya anto jano imāhi tīhi vaḍḍhīhi vaḍḍhatīti.  
*A family grows in these three ways supported by a family head with faith.*

yathāpi pabbato selo,  
*Supported by the mountain crags*

araññasmiṃ brahāvane;  
*in the wilds, the formidable forest,*

taṃ rukkhā upanissāya,  
*the tree grows*

vaḍḍhante te vanappatī.  
*to become lord of the forest.*

tatheva sīlasampannaṃ,  
*So too, when the family head*

saddhaṃ kulapatim idha;  
*is ethical and faithful,*

upanissāya vaḍḍhanti,  
*supported by them, they grow:*

puttādārā ca bandhavā;  
*children, partners, and kin,*

amaccā nātisaṅghā ca,  
*colleagues, relatives,*

ye cassa anujīvino.  
*and those dependent for their livelihood.*

tyāssa sīlavato sīlaṃ,  
*Seeing the ethical conduct of the virtuous,*



cāgaṃ sucaṛitāni ca;  
*the generosity and good deeds,*

passamānānukubbanti,  
*those who see clearly*

attamatthaṃ vicakkhaṇā.  
*do likewise.*

idha dhammaṃ caritvāna,  
*Having practiced the teaching here,*

maggam sugatigāminam;  
*the path that goes to a good place,*

nandino devalokasmiṃ,  
*they delight in the heavenly realm,*

modanti kāmakāmino”ti.  
*enjoying all the pleasures they desire.”*

navamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

49. ātappakaraṇīyasutta  
*49. Keen*

“tīhi, bhikkhave, t̥hānehi ātappaṃ karaṇīyaṃ.  
*“In three situations, mendicants, you should be keen.*

katamehi tīhi?  
*What three?*

anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya ātappaṃ  
karaṇīyaṃ, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ātappaṃ karaṇīyaṃ,  
uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībbānaṃ kharānaṃ kaṭukānaṃ  
asātānaṃ amanāpānaṃ paṇaharānaṃ adhiṇvāsāya ātappaṃ karaṇīyaṃ.  
*You should be keen to prevent bad, unskillful qualities from arising. You should be keen to give  
rise to skillful qualities. And you should be keen to endure physical pain—sharp, severe, acute,  
unpleasant, disagreeable, life-threatening.*

imehi tīhi, bhikkhave, t̥hānehi ātappaṃ karaṇīyaṃ.  
*In these three situations, you should be keen.*

yato kho, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ  
anuppādāya ātappaṃ karoti, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya  
ātappaṃ karoti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībbānaṃ  
kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhiṇvāsāya ātappaṃ  
karoti.  
*It’s a mendicant who is keen to prevent bad, unskillful qualities from arising. They’re keen to  
give rise to skillful qualities. And they’re keen to endure physical pain—sharp, severe, acute,  
unpleasant, disagreeable, life-threatening.*

ayaṃ vuccati, bhikkhave, bhikkhu ātāpī nipako sato sammā dukkhassa  
antakiriyaṃ”ti.  
*This is called a mendicant who is keen, alert, and mindful so as to rightly make an end of  
suffering.”*

dasamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

5. cūḷavagga  
*5. The Lesser Chapter*

50. mahācorasutta  
*50. A Master Thief*

“tīhi, bhikkhave, aṅgehi samannāgato mahācoro sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati.

*“Mendicants, a master thief with three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.*

katamehi tīhi?  
*What three?*

idha, bhikkhave, mahācoro visamanissito ca hoti, gahananissito ca hoti, balavanissito ca hoti.

*A master thief relies on uneven ground, on thick cover, and on powerful individuals.*

kathaṇca, bhikkhave, mahācoro visamanissito hoti?  
*And how does a master thief rely on uneven ground?*

idha, bhikkhave, mahācoro naḍīviduggaṃ vā nissito hoti pabbatavisamaṃ vā.  
*It's when a master thief relies on inaccessible riverlands or rugged mountains.*

evam kho, bhikkhave, mahācoro visamanissito hoti.  
*That's how a master thief relies on uneven ground.*

kathaṇca, bhikkhave, mahācoro gahananissito hoti?  
*And how does a master thief rely on thick cover?*

idha, bhikkhave, mahācoro tiṇagahanaṃ vā nissito hoti, rukkhagahanaṃ vā rodhaṃ vā mahāvanasaṇḍaṃ vā.  
*It's when a master thief relies on thick grass, thick trees, a ridge, or a large dense wood.*

evam kho, bhikkhave, mahācoro gahananissito hoti.  
*That's how a master thief relies on thick cover.*

kathaṇca, bhikkhave, mahācoro balavanissito hoti?  
*And how does a master thief rely on powerful individuals?*

idha, bhikkhave, mahācoro rājānaṃ vā rājamahāmattānaṃ vā nissito hoti.  
*It's when a master thief relies on rulers or their ministers.*

tassa evaṃ hoti:  
*They think:*

‘sace maṃ koci kiñci vakkhati, ime me rājāno vā rājamahāmattā vā pariyodhāya atthaṃ bhaṇṇanti’.

*‘If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.’*

sace naṃ koci kiñci āha, tyāssa rājāno vā rājamahāmattā vā pariyodhāya atthaṃ bhaṇṇanti.  
*And that's exactly what happens.*

evam kho, bhikkhave, mahācoro balavanissito hoti.  
*That's how a master thief relies on powerful individuals.*

ime kho, bhikkhave, tīhi aṅgehi samannāgato mahācoro sandhimpi chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati.  
*A master thief with these three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.*

evamevaṃ kho, bhikkhave, tīhi aṅgehi samannāgato pāpabhikkhu khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

*In the same way, when a bad mendicant has three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.*

katamehi tīhi?

*What three?*

idha, bhikkhave, pāpabhikkhu visamanissito ca hoti gahananissito ca balavanissito ca.

*A bad mendicant relies on uneven ground, on thick cover, and on powerful individuals.*

kathañca, bhikkhave, pāpabhikkhu visamanissito hoti?

*And how does a bad mendicant rely on uneven ground?*

idha, bhikkhave, pāpabhikkhu visamena kāyakammena samannāgato hoti, visamena vacīkammena samannāgato hoti, visamena manokammena samannāgato hoti.

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

evaṃ kho, bhikkhave, pāpabhikkhu visamanissito hoti.

*That's how a bad mendicant relies on uneven ground.*

kathañca, bhikkhave, pāpabhikkhu gahananissito hoti?

*And how does a bad mendicant rely on thick cover?*

idha, bhikkhave, pāpabhikkhu micchādīṭṭhiko hoti, antaggāhikāya dīṭṭhiyā samannāgato hoti.

*It's when a bad mendicant has wrong view, he's attached to an extremist view.*

evaṃ kho, bhikkhave, pāpabhikkhu gahananissito hoti.

*That's how a bad mendicant relies on thick cover.*

kathañca, bhikkhave, pāpabhikkhu balavanissito hoti?

*And how does a bad mendicant rely on powerful individuals?*

idha, bhikkhave, pāpabhikkhu rājānaṃ vā rājamahāmattānaṃ vā nissito hoti.

*It's when a bad mendicant relies on rulers or their ministers.*

tassa evaṃ hoti:

*They think:*

‘sace maṃ koci kiñci vakkhati, ime me rājāno vā rājamahāmattā vā pariyodhāya atthaṃ bhaṇissantī’ ti.

*‘If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.’*

sace naṃ koci kiñci āha, tyāssa rājāno vā rājamahāmattā vā pariyodhāya atthaṃ bhaṇanti.

*And that's exactly what happens.*

evaṃ kho, bhikkhave, pāpabhikkhu balavanissito hoti.

*That's how a bad mendicant relies on powerful individuals.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato pāpabhikkhu khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati” ti.

*When a bad mendicant has these three factors, they keep themselves broken and damaged.*

*They deserve to be blamed and criticized by sensible people, and they make much bad karma.”*

ekādasamaṃ.

cūlavaggo pañcamaṃ.

sammukhī ṭhānatthavasam,

pavatti paṇḍita sīlavam;

saṅkhatam pabbatātappam,

mahācorenekādasāti.

paṭhamo paṇṇāsako samatto.

aṅguttara nikāya 3  
Numbered Discourses 3

6. brāhmaṇavagga  
6. Brahmins

51. paṭhamadvebrāhmaṇasutta  
51. Two Brahmins (1st)

atha kho dve brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā  
vīsavassasatikā jātiyā yenā bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavatā  
saddhiṃ sammodiṃsu.

*Then two old brahmins—elderly and senior, who were advanced in years and had reached the  
final stage of life, a hundred and twenty years old—went up to the Buddha, and exchanged  
greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ  
nisinnā kho te brāhmaṇā bhagavantaṃ etadavocum:

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

“mayamassu, bho gotama, brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā  
vayoanuppattā vīsavassasatikā jātiyā;

*“We brahmins, Master Gotama, are old, elderly and senior, we’re advanced in years and have  
reached the final stage of life; we’re a hundred and twenty years old.*

te camhā akatakalyāṇā akatakusalā akatabhīruttāṇā.

*And we haven’t done what is good and skillful, nor have we made a shelter from fear.*

ovadatu no bhavaṃ gotamo, anusāsatu no bhavaṃ gotamo yaṃ amhākaṃ assa  
dīgharattaṃ hitāya sukhāyā”ti.

*Advise us, Master Gotama, instruct us! It will be for our lasting welfare and happiness.”*

“taggha tumhe, brāhmaṇā, jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā  
vīsavassasatikā jātiyā;

*“Indeed, brahmins, you’re old, elderly and senior.*

te cattha akatakalyāṇā akatakusalā akatabhīruttāṇā.

*And you haven’t done what is good and skillful, nor have you made a shelter from fear.*

upanīyati kho ayaṃ, brāhmaṇā, loko jarāya byādhinā maraṇena.

*This world is led on by old age, sickness, and death.*

evaṃ upanīyamāne kho, brāhmaṇā, loko jarāya byādhinā maraṇena, yo idha kāyena  
saṃyamo vācāya saṃyamo manasā saṃyamo, taṃ tassa petassa tāṇaṃ leṇaṃ  
dīpaṇa saraṇaṇa parāyaṇaṇcāti.

*But restraint here by way of body, speech, and mind is the shelter, protection, island, refuge,  
and haven for the departed.*

upanīyati jīvitamappamāyu,

*This life, so very short, is led onward.*

jarūpanītassa na santi tāṇā;

*There’s no shelter for someone who’s been led on by old age.*

etaṃ bhayaṃ maraṇe pekkhamāno,

*Seeing this peril in death,*

puñṇāni kayirātha sukhāvahāni.

*you should do good deeds that bring happiness.*

yodha kāyena saṃyamo,

*The restraint practiced here—*

vācāya uda cetasā;

*of body, speech, and mind—*

taṃ tassa petassa sukhāya hoti,  
*leads the departed to happiness,*

yaṃ jīvamāno pakaroti puññan”ti.  
*as the good deeds done while living.”*

paṭhamam.

6. brāhmaṇavagga  
6. Brahmins

52. dutiyadvebrāhmaṇasutta  
52. Two Brahmins (2nd)

atha kho dve brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā  
visavassasatikā jātiyā yenā bhagavā tenupasaṅkamim̐su; upasaṅkamitvā  
bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho te  
brāhmaṇā bhagavantam̐ etadavocum̐:

*Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, being a hundred and twenty years old—went up to the Buddha, bowed, sat down to one side, and said to the Buddha:*

“mayamassu, bho gotama, brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā  
vayoanuppattā visavassasatikā jātiyā;

*“We brahmins, Master Gotama, are old, elderly and senior, we’re advanced in years and have reached the final stage of life; we’re a hundred and twenty years old.*

te camhā akatakalyāṇā akatakusalā akatabhīruttāṇā.

*And we haven’t done what is good and skillful, nor have we made a shelter from fear.*

ovadatu no bhavaṃ gotamo, anusāsatu no bhavaṃ gotamo yaṃ amhākaṃ assa  
dīgharattaṃ hitāya sukhāyā”ti.

*Advise us, Master Gotama, instruct us! It will be for our lasting welfare and happiness.”*

“taggha tumhe, brāhmaṇā, jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā  
visavassasatikā jātiyā;

*“Indeed, brahmins, you’re old, elderly and senior.*

te cattha akatakalyāṇā akatakusalā akatabhīruttāṇā.

*And you haven’t done what is good and skillful, nor have you made a shelter from fear.*

āditto kho ayaṃ, brāhmaṇā, loko jarāya byādhinā maraṇena.

*This world is burning with old age, sickness, and death.*

evaṃ āditte kho, brāhmaṇā, loke jarāya byādhinā maraṇena, yo idha kāyena  
saṃyamo vācāya saṃyamo manasā saṃyamo, taṃ tassa petassa tṇaṇica leṇaṇica  
dīpaṇica saraṇaṇica parāyaṇaṇcāti.

*But restraint here by way of body, speech, and mind is the shelter, protection, island, refuge, and haven for the departed.*

āditasmim̐ agārasmim̐,

*When your house is on fire,*

yaṃ nīharati bhājanam̐;

*you rescue the pot*

taṃ tassa hoti atthāya,

*that’s useful,*

no ca yaṃ tattha dayhati.

*not the one that’s burnt.*

evaṃ āditto kho loko,

*And as the world is on fire*

jarāya maraṇena ca;

*with old age and death,*

nīharetheva dānena,

*you should rescue by giving,*

dinnaṃ hoti sunīhataṃ.

*for what’s given is rescued.*



yodha kāyena saṃyamo,  
*The restraint practiced here—*

vācāya uda cetasā;  
*of body, speech, and mind—*

taṃ tassa petassa sukhāya hoti,  
*leads the departed to happiness,*

yaṃ jīvamāno pakaroti puññān”ti.  
*as the good deeds done while living.”*

dutiyam.

6. brāhmaṇavagga  
6. Brahmins

53. aññatarabrāhmaṇasutta  
53. A Certain Brahmin

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammōdi ... pe ... ekamantaṃ nisinno kho so brāhmaṇo bhagavantam etadavoca:

*Then a brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:*

“sandiṭṭhiko dhammo sandiṭṭhiko dhammo’ti, bho gotama, vuccati.  
“Masier Gotama, they speak of ‘a teaching visible in this very life’.

kittāvatā nu kho, bho gotama, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhī’ti?

*In what way is the teaching visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”*

“ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnaṭṭo attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*“A greedy person, overcome and overwhelmed by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.*

rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

*When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness.*

ratto kho ... pe ... kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

rāge pahīne neva kāyena duccharitaṃ carati, na vācāya duccharitaṃ carati, na manasā duccharitaṃ carati.

ratto kho ... pe ... attatthampi yathābhūtaṃ nappajānāti, paratthampi yathābhūtaṃ nappajānāti, ubhayatthampi yathābhūtaṃ nappajānāti.

rāge pahīne attatthampi yathābhūtaṃ pajānāti, paratthampi yathābhūtaṃ pajānāti, ubhayatthampi yathābhūtaṃ pajānāti.

evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti ... pe ....

*This is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.*

duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnaṭṭo attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.*

dose pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

*When hate has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness.*

evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti ... pe ....

*This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.*

mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.*

mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

*When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.*

evaṃ kho, brāhmaṇa, sanditthiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi”ti.

*This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

*“Excellent, Master Gotama! Excellent!*

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhota gotamena anekapariyāyena dhammo pakāsito.

*As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.*

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

*I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”*

tatiyaṃ.

6. brāhmaṇavagga  
6. Brahmins

54. paribbājakasutta  
54. A Wanderer

atha kho aññataro brāhmaṇaparibbājako yena bhagavā tenupasaṅkami;  
upasaṅkamitvā ... pe ... ekamantaṃ nisinno kho so brāhmaṇaparibbājako  
bhagavantam etadavoca:

*Then a brahmin wanderer went up to the Buddha ... Seated to one side he said to the Buddha:*

“sanditthiko dhammo sanditthiko dhammo’ti, bho gotama, vuccati.

*“Master Gotama, they speak of ‘a teaching visible in this very life’.*

kittāvatā nu kho, bho gotama, sanditthiko dhammo hoti akāliko ehipassiko  
opaneyyiko paccattaṃ veditabbo viññūhī’ti?

*In what way is the teaching visible in this very life, immediately effective, inviting inspection,  
relevant, so that sensible people can know it for themselves?”*

“ratto kho, brāhmaṇa, rāgena abhikhūto pariyādinnaṇaṇa attabyābādhaṇa ceteti,  
parabyābādhaṇa ceteti, ubhayabyābādhaṇa ceteti, cetasikampi dukkhaṇa  
domanassaṇa paṭisaṇvedeti.

*“A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both.  
They experience mental pain and sadness.*

rāge pahīne nevattabyābādhaṇa ceteti, na parabyābādhaṇa ceteti, na  
ubhayabyābādhaṇa ceteti, na cetasikampi dukkhaṇa domanassaṇa paṭisaṇvedeti.

*When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both.  
They don’t experience mental pain and sadness.*

ratto kho, brāhmaṇa, rāgena abhikhūto pariyādinnaṇaṇa kāyena duccharitaṇa carati,  
vācāya duccharitaṇa carati, manasā duccharitaṇa carati.

*A greedy person does bad things by way of body, speech, and mind.*

rāge pahīne neva kāyena duccharitaṇa carati, na vācāya duccharitaṇa carati, na manasā  
duccharitaṇa carati.

*When greed has been given up, they don’t do bad things by way of body, speech, and mind.*

ratto kho, brāhmaṇa, rāgena abhikhūto pariyādinnaṇaṇa attatthampi yathābhūtaṇa  
nappajānāti, paratthampi yathābhūtaṇa nappajānāti, ubhayatthampi yathābhūtaṇa  
nappajānāti.

*A greedy person doesn’t truly understand what’s for their own good, the good of another, or the  
good of both.*

rāge pahīne attatthampi yathābhūtaṇa pajānāti, paratthampi yathābhūtaṇa pajānāti,  
ubhayatthampi yathābhūtaṇa pajānāti.

*When greed has been given up, they truly understand what’s for their own good, the good of  
another, or the good of both.*

evampi kho, brāhmaṇa, sanditthiko dhammo hoti ... pe ....

*This is how the teaching is visible in this very life, immediately effective, inviting inspection,  
relevant, so that sensible people can know it for themselves.*

duṭṭho kho, brāhmaṇa, dosena ... pe ...

*A hateful person ...*

mūlho kho, brāhmaṇa, mohena abhikhūto pariyādinnaṇaṇa attabyābādhaṇa ceteti,  
parabyābādhaṇa ceteti, ubhayabyābādhaṇa ceteti, cetasikampi dukkhaṇa  
domanassaṇa paṭisaṇvedeti.

*A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both.  
They experience mental pain and sadness.*

mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasiṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

*When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.*

mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnaṇaṃ, kāyena duccharitaṃ carāti, vācāya duccharitaṃ carāti, manasā duccharitaṃ carāti.

*A deluded person does bad things by way of body, speech, and mind.*

mohe pahīne neva kāyena duccharitaṃ carāti, na vācāya duccharitaṃ carāti, na manasā duccharitaṃ carāti.

*When delusion has been given up, they don't do bad things by way of body, speech, and mind.*

mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnaṇaṃ attatthampi yathābhūtaṃ nappajānāti, paratthampi yathābhūtaṃ nappajānāti, ubhayatthampi yathābhūtaṃ nappajānāti.

*A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both.*

mohe pahīne attatthampi yathābhūtaṃ pajānāti, paratthampi yathābhūtaṃ pajānāti, ubhayatthampi yathābhūtaṃ pajānāti.

*When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both.*

evaṃ kho, brāhmaṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi”ti.

*This, too, is how the teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”*

“abhikkantaṃ, bho gotama ... pe ...

*“Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”*

catutthaṃ.

6. brāhmaṇavagga  
6. Brahmins

55. nibbutasutta  
55. Extinguished

atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantam etadavoca:

*Then the brahmin Jāṇussoṇi went up to the Buddha, bowed, sat down to one side, and said to the Buddha:*

“sandiṭṭhikaṃ nibbānaṃ sandiṭṭhikaṃ nibbānaṃ’ti, bho gotama, vuccati.  
“Master Gotama, they say that ‘extinguishment is visible in this very life’.

kittāvatā nu kho, bho gotama, sandiṭṭhikaṃ nibbānaṃ hoti akālikaṃ ehipassikaṃ opaneyyikaṃ paccattaṃ veditabbaṃ viññūhī’ti?

*In what way is extinguishment visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”*

ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnaṃ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*“A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.*

rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness.*

evampi kho, brāhmaṇa, sandiṭṭhikaṃ nibbānaṃ hoti.

*This is how extinguishment is visible in this very life.*

duṭṭho kho, brāhmaṇa ... pe ...

*A hateful person ...*

mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnaṃ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

*A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.*

mohe pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

*When delusion has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness.*

evampi kho, brāhmaṇa, sandiṭṭhikaṃ nibbānaṃ hoti.

*This, too, is how extinguishment is visible in this very life.*

yato kho ayaṃ, brāhmaṇa, anavasesaṃ rāgakkhayaṃ paṭisaṃvedeti, anavasesaṃ dosakkhayaṃ paṭisaṃvedeti, anavasesaṃ mohakkhayaṃ paṭisaṃvedeti;

*When you experience the ending of greed, hate, and delusion without anything left over,*

evaṃ kho, brāhmaṇa, sandiṭṭhikaṃ nibbānaṃ hoti akālikaṃ ehipassikaṃ opaneyyikaṃ paccattaṃ veditabbaṃ viññūhī’ti.

*that’s how extinguishment is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”*

“abhikkantaṃ, bho gotama ... pe ...

*“Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.  
*From this day forth, may Master Gotama remember me as a lay follower who has gone for  
refuge for life.”*

pañcamaṃ.

-

6. brāhmaṇavagga  
6. Brahmins

56. palokasutta  
56. Falling Apart

atha kho aññataro brāhmaṇamahāsālo yena bhagavā tenupasaṅkami ... pe ...  
ekamantaṃ nisinno kho so brāhmaṇamahāsālo bhagavantaṃ etadavoca:  
*Then a well-to-do Brahmin went up to the Buddha, and seated to one side he said to him:*

“sutaṃ metāṃ, bho gotama, pubbakānaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ  
ācariyapācariyānaṃ bhāsamānānaṃ:

*“Master Gotama, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:*

‘pubbe sudaṃ ayaṃ loko avīci maññe phuṭo ahosi manussehi, kukkuṭasaṃpātikā  
gāmanigamarājadhāniyo’ti.

*‘In the old days this world was as crowded as hell, just full of people. The villages, towns and capital cities were no more than a chicken’s flight apart.’*

ko nu kho, bho gotama, hetu ko paccayo yenetarahi manussānaṃ khayō hoti,  
tanuttaṃ paññāyati, gāmāpi agāmā honti, nigamāpi anigamā honti, nagarāpi anagarā  
honti, janapadāpi ajanapadā honti”ti?

*What is the cause, sir, what is the reason why these days human numbers have dwindled, a decline in population is evident, and whole villages, towns, cities, and countries have disappeared?”*

“etarahi, brāhmaṇa, manussā adhammarāgarattā visamalobhābhībhūtā  
micchādhammaparetā.

*“These days, brahmin, humans just love illicit desire. They’re overcome by immoral greed, and mired in wrong thoughts.*

te adhammarāgarattā visamalobhābhībhūtā micchādhammaparetā tiṇhāni satthāni  
gahetvā aññaṃaññaṃ jīvītā voropenti, tena bahū manussā kālaṃ karonti.

*Taking up sharp knives, they murder each other. And so many people perish.*

ayampi kho, brāhmaṇa, hetu ayaṃ paccayo yenetarahi manussānaṃ khayō hoti,  
tanuttaṃ paññāyati, gāmāpi agāmā honti, nigamāpi anigamā honti, nagarāpi anagarā  
honti, janapadāpi ajanapadā honti.

*This is the cause, this is the reason why these days human numbers have dwindled.*

puna caparaṃ, brāhmaṇa, etarahi manussā adhammarāgarattā visamalobhābhībhūtā  
micchādhammaparetā.

*Furthermore, because these days humans just love illicit desire ...*

tesaṃ adhammarāgarattānaṃ visamalobhābhībhūtānaṃ micchādhammaparetānaṃ  
devo na sammādhāraṃ anuppavecchati.

*the heavens don’t provide enough rain,*

tena dubbhikkhaṃ hoti dussassaṃ setatthikaṃ salākāvuttaṃ.  
*so there’s famine, a bad harvest, with blighted crops that turn to straw.*

tena bahū manussā kālaṃ karonti.  
*And so many people perish.*

ayampi kho, brāhmaṇa, hetu ayaṃ paccayo yenetarahi manussānaṃ khayō hoti,  
tanuttaṃ paññāyati, gāmāpi agāmā honti, nigamāpi anigamā honti, nagarāpi anagarā  
honti, janapadāpi ajanapadā honti.

*This is the cause, this is the reason why these days human numbers have dwindled.*

puna caparaṃ, brāhmaṇa, etarahi manussā adhammarāgarattā visamalobhābhībhūtā  
micchādhammaparetā.

*Furthermore, because these days humans just love illicit desire ...*



tesaṃ adhammarāgarattānaṃ visamalobhābhībhūtānaṃ micchādhammaparetānaṃ  
yakkhā vāle amanusse ossajjanti, tena bahū manussā kālaṃ karonti.

*native spirits let vicious monsters loose. And so many people perish.*

ayampi kho, brāhmaṇa, hetu ayaṃ paccayo yenetarahi manussānaṃ khayō hoti,  
tanuttaṃ paññāyati, gāmāpi agāmā honti, nigamāpi anigamā honti, nagarāpi anagarā  
honti, janapadāpi ajanapadā hontī”ti.

*This is the cause, this is the reason why these days human numbers have dwindled.”*

“abhikkantaṃ, bho gotama ... pe ...

*“Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for  
refuge for life.”*

chaṭṭhaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

6. brāhmaṇavagga  
*6. Brahmins*

57. vacchagottasutta  
*57. With Vacchagotta*

atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then the wanderer Vacchagotta went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca:

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

“sutaṃ metāṃ, bho gotama, samaṇo gotamo evamāha:

*“I have heard, Master Gotama, that the ascetic Gotama says this:*

‘mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ;

*‘Gifts should only be given to me, not to others.*

mayhameva sāvakānaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakānaṃ dānaṃ dātabbaṃ;

*Gifts should only be given to my disciples, not to the disciples of others.*

mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ;

*Only what is given to me is very fruitful, not what is given to others.*

mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakānaṃ dinnaṃ mahapphalaṃ”ti.

*Only what is given to my disciples is very fruitful, not what is given to the disciples of others.’*

ye te, bho gotama, evamāhaṃsu ‘samaṇo gotamo evamāha:

“mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ.

mayhameva sāvakānaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakānaṃ dānaṃ dātabbaṃ.

mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ.

mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakānaṃ dinnaṃ mahapphalaṃ”ti.

kacci te bho gotamassa vuttavādino na ca bhavantaṃ gotamaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānupāto gārayhaṃ thānaṃ āgacchati?

*I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?*

anabbhakkhātukāmā hi mayaṃ bhavantaṃ gotamaṃ”ti.

*For we don’t want to misrepresent Master Gotama.”*

“ye te, vaccha, evamāhaṃsu:

*“Vaccha, those who say this*

‘samaṇo gotamo evamāha:

“mayhameva dānaṃ dātabbaṃ ... pe ...

nāññesaṃ sāvakaṇaṃ dinnam mahapphalan””ti

na me te vuttavādino. abbhācikkhanti ca pana maṃ asatā abhūtena.  
*do not repeat what I have said. They misrepresent me with what is false and untrue.*

yo kho, vaccha, paraṃ dānaṃ dadantaṃ vāreti so tiṇṇaṃ antarāyakaro hoti, tiṇṇaṃ pāripanthiko.  
*Anyone who prevents another from giving makes an obstacle and a barrier for three people.*

katamesaṃ tiṇṇaṃ?  
*What three?*

dāyakassa puññantarāyakaro hoti, paṭiggāhakānaṃ lābhantarāyakaro hoti, pubbeva kho panassa attā khato ca hoti upahato ca.  
*The giver is obstructed from making merit. The receiver is obstructed from getting what is offered. And they've already broken and damaged themselves.*

yo kho, vaccha, paraṃ dānaṃ dadantaṃ vāreti so imesaṃ tiṇṇaṃ antarāyakaro hoti, tiṇṇaṃ pāripanthiko.  
*Anyone who prevents another from giving makes an obstacle and a barrier for these three people.*

ahaṃ kho pana, vaccha, evaṃ vadāmi:  
*Vaccha, this is what I say:*

‘ye hi te candanikāya vā oligalle vā pāṇā, tatrapī yo thālidhovaṇaṃ vā sarāvadhovaṇaṃ vā chaddehi:  
*‘You even make merit by tipping out dish-washing water in a cesspool or a sump with living creatures in it, thinking,*

“ye tattha pāṇā te tena yāpentū””ti, tato nidānampāhaṃ, vaccha, puññassa āgamaṃ vadāmi.  
*“May any creatures here be nourished!””*

ko pana vādo manussabhūte.  
*How much more then for human beings!*

api cāhaṃ, vaccha, sīlavato dinnam mahapphalaṃ vadāmi, no tathā dussīlassa, so ca hoti pañcaṅgavippahīno pañcaṅgasamannāgato.  
*However, I also say that a gift to an ethical person is more fruitful than one to an unethical person. They've given up five factors, and possess five factors.*

katamāni pañcaṅgāni pahīnāni honti?  
*What are the five factors they've given up?*

kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti.  
*Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

imāni pañcaṅgāni vippahīnāni honti.  
*These are the five factors they've given up.*

katamehi pañcahi aṅgehi samannāgato hoti?  
*What are the five factors they possess?*

asekkhena sīlakkhandhena samannāgato hoti, asekkhena samādhikkhandhena samannāgato hoti, asekkhena paññākkhandhena samannāgato hoti, asekkhena vimuttikkhandhena samannāgato hoti, asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti;  
*The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.*

imehi pañcahi aṅgehi samannāgato hoti.  
*These are the five factors they possess.*

iti pañcaṅgavippahīne pañcaṅgasamannāgate dinnam mahapphalanti vadāmīti.  
*I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful.*

iti kaṇhāsu setāsu,  
*Cows may be black or white,*

rohinīsu harīsu vā;  
*red or tawny,*

kammāsāsu sarūpāsu,  
*mottled or uniform,*

gosu pārevatāsu vā.  
*or pigeon-colored.*

yāsu kāsuci etāsu,  
*But when one is born among them,*

danto jāyati puṇḡavo;  
*the bull that's tamed*

dhoraḃho balasampanno,  
*—a behemoth, powerful,*

kalyāṇajavanikkamo;  
*well-paced in pulling forward—*

tameva bhāre yuṇḡjanti,  
*they yoke the load just to him,*

nāssa vaṇṇam parikkhare.  
*regardless of his color.*

evamevaṃ manussesu,  
*So it is for humans,*

yasmiṃ kasmiṇci jātiye;  
*wherever they may be born*

khattiye brāhmaṇe vesse,  
*—among aristocrats, brahmins, merchants,*

sudde caṇḍālapukkuse.  
*workers, or outcastes and scavengers—*

yāsu kāsuci etāsu,  
*one is born among them,*

danto jāyati subbato;  
*tamed, true to their vows.*

dhammatṭho sīlasampanno,  
*Firm in principle, accomplished in ethical conduct,*

saccavādī hirīmano.  
*truthful, conscientious,*

pahīṇajātīmaraṇo,  
*they've given up birth and death.*

brahmacariyassa kevalī;  
*Complete in the spiritual journey,*

pannabhāro viṣamyutto,  
*with burden put down, detached,*

kataḡicco anāsavo.  
*they've completed the task and are free of defilements.*

pāragū sabbadhammānaṃ,  
*Gone beyond all things,*

anupādāya nibbuto;  
*they're extinguished by not grasping.*

tasmiṃyeva viraje khette,  
*In that flawless field,*

vipulā hoti dakkhiṇā.  
*a religious donation is abundant.*

bālā ca avijānantā,  
*Fools who don't understand*

dummedhā assutāvino;  
*—stupid, uneducated—*

bahiddhā denti dānāni,  
*give their gifts to those outside,*

na hi sante upāsare.  
*and don't attend the peaceful ones.*

ye ca sante upāsanti,  
*But those who do attend the peaceful ones*

sappaññe dhīrasammate;  
*—wise, esteemed as sages—*

saddhā ca nesaṃ sugate,  
*and whose faith in the Holy One*

mūlajātā patiṭṭhitā.  
*has roots planted deep,*

devalokaṇca te yanti,  
*they go to the realm of the gods,*

kule vā idha jāyare;  
*or are born here in a good family.*

anupubbena nibbānaṃ,  
*Gradually those astute ones*

adhigacchanti paṇḍitā”ti.  
*reach extinguishment.”*

sattamaṃ.

6. brāhmaṇavagga  
6. Brahmins

58. tikaṇṇasutta  
58. With Tikaṇṇa

atha kho tikaṇṇo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim ... pe ...

*Then Tikaṇṇa the brahmin went up to the Buddha, and exchanged greetings with him.*

ekamantaṃ nisinno kho tikaṇṇo brāhmaṇo bhagavato sammukhā tevijjānaṃ sudaṃ brāhmaṇānaṃ vaṇṇaṃ bhāsati:

*Seated to one side, in front of the Buddha, Tikaṇṇa praised the brahmins who were proficient in the three Vedas,*

“evampi tevijjā brāhmaṇā, itipi tevijjā brāhmaṇā”ti.

*“Such are the brahmins, masters of the three Vedic knowledges! Thus are the brahmins, masters of the three Vedic knowledges!”*

“yathā kathaṃ pana, brāhmaṇa, brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī”ti?

*“But brahmin, how do the brahmins describe a brahmin who is master of the three Vedic knowledges?”*

“idha, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca, samsuddhagahaṇiko yāva sattamā pitāmahaṇugā, akkhitto anupakkuṭṭho jātivādena, ajjhāyako, mantadharo, tinnāṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itiḥāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayoti.

*“Master Gotama, it’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.*

evaṃ kho, bho gotama, brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī”ti.

*That’s how the brahmins describe a brahmin who is master of the three Vedic knowledges.”*

“aññathā kho, brāhmaṇa, brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī, aññathā ca pana ariyassa vinaye tevijjo hotī”ti.

*“Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one.”*

“yathā kathaṃ pana, bho gotama, ariyassa vinaye tevijjo hoti?”

*“But Master Gotama, how is one a master of the three knowledges in the training of the noble one?”*

sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ariyassa vinaye tevijjo hotī”ti.

*Master Gotama, please teach me this.”*

“tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.

*“Well then, brahmin, listen and pay close attention, I will speak.”*

“evaṃ, bho”ti kho tikaṇṇo brāhmaṇo bhagavato paccassosi.

*“Yes sir,” Tikaṇṇa replied.*

bhagavā etadavoca:

*The Buddha said this:*

“idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati.

*“Brahmin, 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.*

vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ  
avittakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati.

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

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

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

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

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

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte  
kammaniye ñhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.*

so anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo  
tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi  
jātiyo cattārīsampi jātiyo paññāsampi jātiyo jāṭisatampi jāṭisahassampi  
jāṭisatasahassampi, anekepi saṃvattakappe anekepi vivaṭṭakappe anekepi  
saṃvattavivaṭṭakappe: ‘amutrāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ.  
tatrāpāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. iti  
sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

*They 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.’ And so they recollect their many kinds of past lives, with features and details.*

ayamassa paṭhamā vijjā adhigatā hoti;

*This is the first knowledge that they attain.*

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṃ appamattassa  
ātāpino pahitattassa viharato.

*Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.*

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte  
kammaniye ñhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.*

so dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā ... pe ... manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. ime vā pana bhonto sattā kāyasucaritena samannāgatā, vacīsucaritena samannāgatā, manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

*With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.*

ayamassa dutiyā vijjā adhigatā hoti;

*This is the second knowledge that they attain.*

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato.

*Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.*

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭupakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.*

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘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’.*

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

*They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.*

tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, vijjāsavāpi cittaṃ vimuccati;

*Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.*

vimuttasmiṃ vimuttamiti nāṇaṃ hoti.

*When they’re freed, they know they’re freed.*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

*They 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.’*

ayamassa tatiyā vijjā adhigatā hoti;

*This is the third knowledge that they attain.*



avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṃ appamattassa  
ātāpino pahitattassa viharatoti.

*Ignorance is destroyed and knowledge has arisen; darkness is destroyed, and light has arisen,  
as happens for a meditator who is diligent, keen, and resolute.*

anuccāvacasīlassa,

*For someone whose ethical conduct doesn't waver,*

nipakassa ca jhāyino;

*who is alert, practicing absorption;*

cittaṃ yassa vasībhūtaṃ,

*whose mind is mastered,*

ekaggaṃ susamāhitaṃ.

*unified, serene.*

taṃ ve tamonudaṃ dhīraṃ,

*That wise one dispels the darkness,*

tevijjaṃ maccuḥāyinaṃ;

*master of the three knowledges, destroyer of death.*

hitaṃ devamanussānaṃ,

*For the welfare of gods and humans,*

āhu sabbappahāyinaṃ.

*he has given up everything, they say.*

tīhi vijjāhi sampannaṃ,

*Accomplished in the three knowledges,*

asammūlḥavihārinaṃ;

*living without confusion,*

buddhaṃ antimadehinaṃ,

*bearing the final body,*

taṃ namassanti gotamaṃ.

*they revere the awakened Gotama.*

pubbenivāsaṃ yo vedī,

*Who knows their past lives,*

saggāpāyaṇca passati;

*and sees heaven and places of loss,*

atho jātikkhayaṃ patto,

*and has attained the ending of rebirth,*

abhiññāvosito muni.

*that sage has perfect insight.*

etāhi tīhi vijjāhi,

*It's because of these three knowledges*

tevijjo hoti brāhmaṇo;

*that a brahmin is a master of the three knowledges.*

tamaḥaṃ vadāmi tevijjaṃ,

*That's who I call a three-knowledge master,*

nāññaṃ lapitalāpananti.

*and not the other one, the lip-reciter.*

evaṃ kho, brāhmaṇa, ariyassa vinaye tevijjo hoti”ti.

*This, brahmin, is a master of the three knowledges in the training of the noble one.”*

“aññathā, bho gotama, brāhmaṇānaṃ tevijjo, aññathā ca pana ariyassa vinaye tevijjo hoti.

*“Master Gotama, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one.*

imassa ca pana, bho gotama, ariyassa vinaye tevijjassa brāhmaṇānaṃ tevijjo kalam nāgghati soḷasiṃ.

*And, Master Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the noble one.*

abhikkantaṃ, bho gotama ... pe ...

*Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”*

aṭṭhamam.

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6. brāhmaṇavagga  
6. Brahmins

59. jāṇussoṇisutta  
59. With Jāṇussoṇi

atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ ... pe ... ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantam etadavoca:

*Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:*

“yassassu, bho gotama, yañño vā saddham vā thālipāko vā deyyadhammaṃ vā, tevijjesu brāhmaṇesu dānaṃ dadeyyā”ti.

*“Master Gotama, whoever has a sacrifice, an offering of food for ancestors, a dish of milk-rice prepared for an auspicious ceremony, or a gift to give, should give it to the brahmins who have mastered the three Vedic knowledges.”*

“yathā kathaṃ pana, brāhmaṇa, brāhmaṇā tevijjaṃ paññapentī”ti?

*“But brahmin, how do the brahmins describe a brahmin who is proficient in the three Vedic knowledges?”*

“idha kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca samsuddhagahaniko yāva sattamā pitāmahayugā akkhitto anupakkuttho jātivādena, ajjhāyako mantadharo, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhanesu anavayoti.

*“Master Gotama, it’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.*

evaṃ kho, bho gotama, brāhmaṇā tevijjaṃ paññapentī”ti.

*That’s how the brahmins describe a brahmin who is proficient in the three Vedic knowledges.”*

“aññathā kho, brāhmaṇa, brāhmaṇā brāhmaṇaṃ tevijjaṃ paññapenti, aññathā ca pana ariyassa vinaye tevijjo hotī”ti.

*“Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the noble one.”*

“yathā kathaṃ pana, bho gotama, ariyassa vinaye tevijjo hoti?

*“But Master Gotama, how is one a master of the three knowledges in the training of the noble one?”*

sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ariyassa vinaye tevijjo hotī”ti.

*Master Gotama, please teach me this.”*

“tena hi, brāhmaṇa, suṇāhi, sādhu kaṃ manasi karoḥi; bhāssissāmi”ti.

*“Well then, brahmin, listen and pay close attention, I will speak.”*

“evaṃ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.

*“Yes sir,” Jāṇussoṇi replied.*

bhagavā etadavoca:

*The Buddha said this:*

“idha pana, brāhmaṇa, bhikkhu vivicceva kāmeḥi ... pe ...

*“Brahmin, it’s when a mendicant, quite secluded from sensual pleasures ...*

catutthaṃ jhānaṃ upasampajja viharati.

*enters and remains in the fourth absorption.*

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.*

so anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

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

ayamassa pathamā vijjā adhigatā hoti;

*This is the first knowledge that they attain.*

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato.

*Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.*

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.*

so dibbena cakkhunā visuddhena atikkanta mānusakena ... pe ... yathā kammūpage satte pajānāti.

*With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds.*

ayamassa dutiyā vijjā adhigatā hoti;

*This is the second knowledge that they attain.*

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato.

*Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.*

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte āsavānaṃ khayaññāya cittaṃ abhininnāmeti.

*When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.*

so ‘idaṃ dukkhaṇ’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’.*

‘ime āsavā’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

*They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.*

tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati;

*Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.*

vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

*When they’re freed, they know they’re freed.*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

*They 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.’*

ayamassa tatiyā vijjā adhigatā hoti;  
*This is the third knowledge that they attain.*

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno yathā taṃ appamattassa  
ātāpino pahitattassa viharatoti.  
*Ignorance is destroyed and knowledge has arisen; darkness is destroyed, and light has arisen,  
as happens for a meditator who is diligent, keen, and resolute.*

yo sīlabbatasampanno,  
*One who is perfect in precepts and observances,*

pahitatto samāhito;  
*resolute and serene,*

cittaṃ yassa vasībhūtaṃ,  
*whose mind is mastered,*

ekaggaṃ susamāhitaṃ.  
*unified, serene;*

pubbenivāsaṃ yo vedī,  
*who knows their past lives,*

saggāpāyaṇa passati;  
*and sees heaven and places of loss,*

atho jātikkhayaṃ patto,  
*and has attained the end of rebirth,*

abhiññāvosito muni.  
*that sage has perfect insight.*

etāhi tīhi vijjāhi,  
*Because of these three knowledges*

tevijjo hoti brāhmaṇo;  
*a brahmin is a master of the three knowledges.*

tamaḥ vadāmi tevijjaṃ,  
*That's who I call a three-knowledge master,*

nāññaṃ lapitalāpananti.  
*and not the other one, the lip-reciter.*

evaṃ kho, brāhmaṇa, ariyassa vinaye tevijjo hotī"ti.  
*This, brahmin, is a master of the three knowledges in the training of the noble one."*

"aññathā, bho gotama, brāhmaṇānaṃ tevijjo, aññathā ca pana ariyassa vinaye tevijjo  
hoti.  
*"Master Gotama, the master of three knowledges according to the brahmins is quite different  
from a master of the three knowledges in the training of the noble one.*

imassa ca, bho gotama, ariyassa vinaye tevijjassa brāhmaṇānaṃ tevijjo kalam  
nagghati soḷasiṃ.  
*And, Master Gotama, a master of three knowledges according to the brahmins is not worth a  
sixteenth part of a master of the three knowledges in the training of the noble one.*

abhikkantaṃ, bho gotama ... pe ...  
*Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan"ti.  
*From this day forth, may Master Gotama remember me as a lay follower who has gone for  
refuge for life."*

navamaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

6. brāhmaṇavagga  
6. Brahmins

60. saṅgārasutta  
60. With Saṅgāra

atha kho saṅgāraṇo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then Saṅgāra the brahmin went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho saṅgāraṇo brāhmaṇo bhagavantaṃ etadavoca:

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

“mayamassu, bho gotama, brāhmaṇā nāma.

*“Master Gotama, we who are called brahmins*

yaññaṃ yajāmaṃ pi yajāpemaṃ pi.

*make sacrifices and encourage others to make sacrifices.*

tatra, bho gotama, yo ceva yajati yo ca yajāpeti sabbe te anekasārīrikaṃ puññaṃ paṭipadam paṭipannā honti, yadidaṃ yaññadhikaraṇaṃ.

*Now, Master Gotama, both of these people—the one who sacrifices and the one who encourages others to sacrifice—are doing good for many people on account of that sacrifice.*

yo paṇāyaṃ, bho gotama, yassa vā tassa vā kulā agārasmā anagāriyaṃ pabbajito ekamattānaṃ dameti, ekamattānaṃ sameti, ekamattānaṃ parinibbāpeti, evamassāyaṃ ekasārīrikaṃ puññaṃ paṭipadam paṭipanno hoti, yadidaṃ pabbajjadhikaraṇaṃ”ti.

*But, Master Gotama, when someone has gone forth from the lay life to homelessness, they tame, calm, and extinguish themselves alone. That being so, they are doing good for just one person on account of that going forth.”*

“tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. yathā te khameyya tathā naṃ byākareyyāsi.

*“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.*

taṃ kiṃ maññasi, brāhmaṇa,

*What do you think, brahmin?*

idha tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

*A Realized One arises in the world, 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.*

so evamāha:

*He says,*

‘ethāyaṃ maggo ayaṃ paṭipadā yathāpaṭipanno ahaṃ anuttaraṃ brahmacariyogadham sayam abhiññā sacchikatvā pavedemi;

*‘Come, this is the path, this is the practice. Practicing like this, I realized the supreme culmination of the spiritual life with my own insight, and I make it known.*

etha, tumhepi tathā paṭipajjatha, yathāpaṭipannā tumhepi anuttaraṃ brahmacariyogadham sayam abhiññā sacchikatvā upasampajja viharissathā”ti.

*Please, all of you, practice like this, and you too will realize the supreme culmination of the spiritual life, and will live having realized it with your own insight.’*

iti ayañceva satthā dhammaṃ deseti, pare ca tathatthāya paṭipajjanti, tāni kho pana honti anekānipi satāni anekānipi sahasāni anekānipi satasahasāni.

*So the teacher teaches Dhamma, and others practice accordingly, in their hundreds and thousands, and hundreds of thousands.*

taṃ kiṃ maññasi, brāhmaṇa,  
*What do you think, brahmin?*

iccāyaṃ evaṃ sante ekasārīrikā vā puññappaṭipadā hoti anekasārīrikā vā, yadidaṃ pabbajjādhikaraṇaṃ”ti?

*This being so, are they doing good for just one person or for many people on account of going forth?”*

“iccāyampi, bho gotama, evaṃ sante anekasārīrikā puññappaṭipadā hoti, yadidaṃ pabbajjādhikaraṇaṃ”ti.

*“This being so, Master Gotama, they are doing good for many people on account of going forth.”*

evaṃ vutte, āyasmā ānando saṅgāravaṃ brāhmaṇaṃ etadavoca:

*When he said this, Venerable Ānanda said to Saṅgārava,*

“imāsaṃ te, brāhmaṇa, dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appatthatarā ca appasaṃmārambhatarā ca mahapphalatarā ca mahānisaṃsatarā cā”ti?

*“Brahmin, which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”*

evaṃ vutte, saṅgāravo brāhmaṇo āyasmantaṃ ānandaṃ etadavoca:

*Saṅgārava said to Ānanda,*

“seyyathāpi bhavaṃ gotamo bhavaṃ cānando.

*“Those such as the masters Gotama and Ānanda*

ete me pujjā, ete me pāsaṃsā”ti.

*are honored and praised by me!”*

dutiyaṃpi kho āyasmā ānando saṅgāravaṃ brāhmaṇaṃ etadavoca:

*For a second time, Ānanda said to Saṅgārava,*

“na kho tyāhaṃ, brāhmaṇa, evaṃ pucchāmi:

*“Brahmin, I didn’t ask you*

‘ke vā te pujjā ke vā te pāsaṃsā’ti?

*who you honor and praise.*

evaṃ kho tyāhaṃ, brāhmaṇa, pucchāmi:

*I asked you*

‘imāsaṃ te, brāhmaṇa, dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appatthatarā ca appasaṃmārambhatarā ca mahapphalatarā ca mahānisaṃsatarā cā”ti?

*which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”*

dutiyaṃpi kho saṅgāravo brāhmaṇo āyasmantaṃ ānandaṃ etadavoca:

*For a second time Saṅgārava said to Ānanda,*

“seyyathāpi bhavaṃ gotamo bhavaṃ cānando.

*“Those such as the masters Gotama and Ānanda*

ete me pujjā, ete me pāsaṃsā”ti.

*are honored and praised by me!”*

tatiyaṃpi kho āyasmā ānando saṅgāravaṃ brāhmaṇaṃ etadavoca:

*For a third time, Ānanda said to Saṅgārava,*

“na kho tyāhaṃ, brāhmaṇa, evaṃ pucchāmi:

*“Brahmin, I didn’t ask you*

‘ke vā te pujjā ke vā te pāsaṃsā’ti?

*who you honor and praise.*

evaṃ kho tyāhaṃ, brāhmaṇa, pucchāmi:

*I asked you*

‘imāsaṃ te, brāhmaṇa, dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appatthatarā ca appasaṃmāraṃbhatarā ca mahapphalatarā ca mahānisaṃsatarā cā”ti?

*which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”*

tatiyampi kho saṅgāravo brāhmaṇo āyasmantaṃ ānandaṃ etadavoca:

*For a third time Saṅgārava said to Ānanda,*

“seyyathāpi bhavaṃ gotamo bhavaṃ cānando.

*“Those such as the masters Gotama and Ānanda*

ete me pujjā, ete me pāsaṃsā”ti.

*are honored and praised by me!”*

atha kho bhagavato etadahosi:

*Then it occurred to the Buddha,*

“yāva tatiyampi kho saṅgāravo brāhmaṇo ānandena sahadhammikaṃ pañhaṃ puṭṭho saṃsādeti no vissajjeti.

*“Though Ānanda asked him a sensible question three times, Saṅgārava falters without answering.*

yannūnāhaṃ parimoceyyaṃ”ti.

*Why don’t I give him a way out?”*

atha kho bhagavā saṅgāravaṃ brāhmaṇaṃ etadavoca:

*So the Buddha said to Saṅgārava,*

“kā nvajja, brāhmaṇa, rājantepure rājapurisānaṃ sannisinnānaṃ sannipatitānaṃ antarākathā udapādi”ti?

*“Brahmin, what came up in the conversation among the king’s retinue today, sitting together in the royal compound?”*

“ayaṃ khvajja, bho gotama, rājantepure rājapurisānaṃ sannisinnānaṃ sannipatitānaṃ antarākathā udapādi:

*“Master Gotama, this came up:*

‘pubbe sudaṃ appatarā ceva bhikkhū ahesuṃ bahutarā ca uttari manussadhammā iddhipāṭihāriyaṃ dassesuṃ;

*‘Formerly, it seems, there were fewer mendicants, but more of them displayed superhuman demonstrations of psychic power;*

etarahi pana bahutarā ceva bhikkhū appatarā ca uttari manussadhammā iddhipāṭihāriyaṃ dassenti”ti.

*while these days, there are more mendicants, but fewer display superhuman demonstrations of psychic power.”*

ayaṃ khvajja, bho gotama, rājantepure rājapurisānaṃ sannisinnānaṃ sannipatitānaṃ antarākathā udapādi”ti.

*This is what came up in the conversation among the king’s retinue today, while sitting together in the royal compound.”*

“tīṇi kho imāni, brāhmaṇa, pāṭihāriyāni.

*“Brahmin, there are three kinds of demonstration.*

katamāni tīṇi?

*What three?*

iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanīpāṭihāriyaṃ.

*A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.*

katamañca, brāhmaṇa, iddhipāṭihāriyaṃ?

*And what is the demonstration of psychic power?*



idha, brāhmaṇa, ekacco anekavihiṭṭaṃ iddhividhaṃ paccanubhoti: ‘ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummuḍḍanimujjaṃ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī saṃuṇṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇa parimasati parimajjati, yāva brahmalokāpi kāyena vasaṃ vatteti’.

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

idaṃ vuccati, brāhmaṇa, iddhipāṭihāriyaṃ.

*This is called the demonstration of psychic power.*

katamaṇca, brāhmaṇa, ādesanāpāṭihāriyaṃ?

*And what is the demonstration of revealing?*

idha, brāhmaṇa, ekacco nimittena ādisati:

*In one case, someone reveals by means of a sign:*

‘evampi te mano, itthampi te mano, itipi te cittaṇ’ti.

*‘This is what you’re thinking, such is your thought, and thus is your state of mind.’*

so bahuñcepi ādisati tattheva taṃ hoti, no aññathā.

*And even if they reveal this many times, it turns out exactly so, not otherwise.*

idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati, api ca kho manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati:

*In another case, someone reveals after hearing it from humans or non-humans or deities:*

‘evampi te mano, itthampi te mano, itipi te cittaṇ’ti.

*‘This is what you’re thinking, such is your thought, and thus is your state of mind.’*

so bahuñcepi ādisati tattheva taṃ hoti, no aññathā.

*And even if they reveal this many times, it turns out exactly so, not otherwise.*

idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, api ca kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati:

*In another case, someone reveals by hearing the sound of thought spreading as someone thinks and considers:*

‘evampi te mano, itthampi te mano, itipi te cittaṇ’ti.

*‘This is what you’re thinking, such is your thought, and thus is your state of mind.’*

so bahuñcepi ādisati tattheva taṃ hoti, no aññathā.

*And even if they reveal this many times, it turns out exactly so, not otherwise.*

idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati, napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, napi vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati, api ca kho avitakkaṃ avicāraṃ samādhim samāpannassa cetasa ceto paricca pajānāti:

*In another case, someone comprehends the mind of a person who has attained the immersion that’s free of placing the mind and keeping it connected. They understand:*

‘yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amuṃ nāma vitakkaṃ vitakkessatī’ti.

*‘Judging by the way this person’s intentions are directed, immediately after this mind state, they’ll think this thought.’*

so bahuñcepi ādisati tattheva taṃ hoti, no aññathā.

*And even if they reveal this many times, it turns out exactly so, not otherwise.*

idaṃ vuccati, brāhmaṇa, ādesanāpāṭihāriyaṃ.

*This is called the demonstration of revealing.*

katamañca, brāhmaṇa, anusāsanāpāṭihāriyaṃ?

*And what is a demonstration of instruction?*

idha, brāhmaṇa, ekacco evamanusāsati:

*It's when someone instructs others like this:*

‘evaṃ vitakketha, mā evaṃ vitakkayittha; evaṃ manasi karotha, mā evaṃ manasākattha; idaṃ pajahatha, idaṃ upasampajja viharathā’ti.

*‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’*

idaṃ vuccati, brāhmaṇa, anusāsanāpāṭihāriyaṃ.

*This is called a demonstration of instruction.*

imāni kho, brāhmaṇa, tīni pāṭihāriyāni.

*These are the three kinds of demonstration.*

imesaṃ te, brāhmaṇa, tiṇṇaṃ pāṭihāriyānaṃ katamaṃ pāṭihāriyaṃ khamati abhikkantataraṇa paṇītatarāṇcā’ti?

*Of these three kinds of demonstration, which do you consider to be the finest?’*

“tatra, bho gotama, yadidaṃ pāṭihāriyaṃ idhekacco anekavihitam iddhividham paccanubhoti ... pe ...

*“Regarding this, Master Gotama, a demonstration of psychic power*

yāva brāhmalokāpi kāyena vasaṃ vatteti,

idaṃ, bho gotama, pāṭihāriyaṃ yova naṃ karoti sova naṃ paṭisaṃvedeti, yova naṃ karoti tasseva taṃ hoti.

*is experienced only by the one who performs it, occurring only to them.*

idaṃ me, bho gotama, pāṭihāriyaṃ māyāsahadhammarūpaṃ viya khāyati.

*This seems to me like a magic trick.*

yampidaṃ, bho gotama, pāṭihāriyaṃ idhekacco nimittena ādisati:

*And the demonstration where someone reveals something by means of a sign,*

‘evampi te mano, itthampi te mano, itipi te cittaṇ’ti, so bahuñcepi ādisati tatheva taṃ hoti, no aññathā.

idha pana, bho gotama, ekacco na heva kho nimittena ādisati, api ca kho

manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati ... pe ...

*or after hearing it from humans, non-humans, or deities,*

napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, api ca

kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati ... pe ...

*or by hearing the sound of thought spreading as someone thinks and considers,*

napi vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati, api ca kho

avitakkaṃ avicāraṃ samādhim samāpannassa cetasā ceto paricca pajānāti:

*or by comprehending the mind of another person,*

‘yathā imassa bhoto manosāṅkhārā paṇihitā imassa cittassa anantarā amhaṃ nāma vitakkaṃ vitakkessatī’ti, so bahuñcepi ādisati tatheva taṃ hoti, no aññathā.

idampi, bho gotama, pāṭihāriyaṃ yova naṃ karoti sova naṃ paṭisaṃvedeti, yova naṃ karoti tasseva taṃ hoti.

*is also experienced only by the one who performs it, occurring only to them.*

idampi me, bho gotama, pāṭihāriyaṃ māyāsahadhammarūpaṃ viya khāyati.

*This also seems to me like a magic trick.*

yañca kho idaṃ, bho gotama, pāṭihāriyaṃ idhekacco evaṃ anusāsati:

*But as to the demonstration where someone instructs others:*

‘evaṃ vitakketha, mā evaṃ vitakkayittha; evaṃ manasi karoṭha, mā evaṃ manasākattha; idaṃ pajahatha, idaṃ upasampajja viharathā’ti.

*‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’*

idameva, bho gotama, pāṭihāriyaṃ khamati imesaṃ tiṇṇaṃ pāṭihāriyānaṃ abhikkantataraṇa paṇitatarāṇa.

*I prefer this demonstration, Master Gotama. It’s the finest of the three kinds of demonstration.*

acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

*It’s incredible, Master Gotama, it’s amazing,*

yāvasubhāsitamidaṃ bhotā gotamena imehi ca mayaṃ tīhi pāṭihāriyehi samannāgataṃ bhavantaṃ gotamaṃ dhārema.

*how well this was said by Master Gotama. We regard Master Gotama as someone who possesses these three kinds of demonstration.*

bhavañhi gotamo anekavihitaṃ iddhividhaṃ paccaṇubhoti ... pe ... yāva brahmalokāpi kāyena vasaṃ vatteti,

*For Master Gotama wields the many kinds of psychic power ... controlling the body as far as the Brahmā realm.*

bhavañhi gotamo avitakkaṃ avicāraṃ samādhim samāpannassa cetasā ceto paricca pajānāti:

*And Master Gotama comprehends the mind of another person who has attained the immersion that is free of placing the mind and keeping it connected. He understands:*

‘yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amuṃ nāma vitakkaṃ vitakkessatī’ti.

*‘Judging by the way this person’s intentions are directed, immediately after this mind state they’ll think this thought.’*

bhavañhi gotamo evamanusāsati:

*And Master Gotama instructs others like this:*

‘evaṃ vitakketha, mā evaṃ vitakkayittha; evaṃ manasi karoṭha, mā evaṃ manasākattha; idaṃ pajahatha, idaṃ upasampajja viharathā’”ti.

*‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’”*

“addhā kho tyāhaṃ, brāhmaṇa, āsajja upanīya vācā bhāsita;

*“Your words are clearly invasive and intrusive, brahmin.*

api ca tyāhaṃ byākarissāmi.

*Nevertheless, I will answer you.*

ahañhi, brāhmaṇa, anekavihitaṃ iddhividhaṃ paccaṇubhomi ... pe ... yāva brahmalokāpi kāyena vasaṃ vattemi.

*For I do wield the many kinds of psychic power ... controlling the body as far as the Brahmā realm.*

ahañhi, brāhmaṇa, avitakkaṃ avicāraṃ samādhim samāpannassa cetasā ceto paricca pajānāmi:

*And I do comprehend the mind of another person who has attained the immersion that is free of placing the mind and keeping it connected. I understand:*

‘yathā imassa bhoto manosaṅkhārā paṇihitā, imassa cittassa anantarā amuṃ nāma vitakkaṃ vitakkessatī’ti.

*‘Judging by the way this person’s intentions are directed, immediately after this mind state they’ll think this thought.’*

ahañhi, brāhmaṇa, evamanusāsāmi:

*And I do instruct others like this:*

‘evaṃ vitakketha, mā evaṃ vitakkayittha; evaṃ manasi karoṭha, mā evaṃ manasākattha; idaṃ pajahatha, idaṃ upasampajja viharathā”ti.

*‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’”*

“atthi pana, bho gotama, añño ekabhikkhupi yo imehi tīhi pāṭihāriyehi samannāgato, aññatara bhotā gotamenā”ti?

*“But Master Gotama, is there even one other mendicant who possesses these three kinds of demonstration, apart from Master Gotama?”*

“na kho, brāhmaṇa, ekamyeva satāṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova, ye bhikkhū imehi tīhi pāṭihāriyehi samannāgatā”ti.

*“There’s not just one hundred mendicants, brahmin, who possess these three kinds of demonstration, nor two, three, four, or five hundred, but many more than that.”*

“kahaṃ pana, bho gotama, etarahi te bhikkhū viharantī”ti?

*“But where are these mendicants now staying?”*

“imasmiṃyeva kho, brāhmaṇa, bhikkhusaṃghe”ti.

*“Right here, brahmin, in this Saṅgha of mendicants.”*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

*“Excellent, Master Gotama! Excellent!*

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapaṇṇajotāṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī”ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

*As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.*

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca bhikkhusaṅghañca.

*I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”*

dasamaṃ.

brāhmaṇavaggo paṭhamo.

dve brāhmaṇā caññatara,

paribbājakena nibbutaṃ;

palokavaccho tikaṇṇo,

soṇi saṅgāravana cāti.

aṅguttara nikāya 3  
Numbered Discourses 3

7. mahāvagga  
7. The Great Chapter

61. tiṭṭhāyatanasutta  
61. Sectarian Tenets

“ūṇimāni, bhikkhave, tiṭṭhāyatanāni yāni paṇḍitehi samanuyuñjijyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyyāya saṇṭhahanti.  
“Mendicants, these three sectarian tenets—as pursued, pressed, and grilled by the astute—when taken to their conclusion, end with inaction.

katamāni tīni?  
What three?

santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:  
There are some ascetics and brahmins who have this doctrine and view:

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbekatahetū’ti.  
‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.’

santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:  
There are some ascetics and brahmins who have this doctrine and view:

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ issaranimmānahetū’ti.  
‘Everything this individual experiences—pleasurable, painful, or neutral—is because of the Lord God’s creation.’

santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:  
There are some ascetics and brahmins who have this doctrine and view:

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetuappaccayā’ti.  
‘Everything this individual experiences—pleasurable, painful, or neutral—has no cause or reason.’

tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:  
Regarding this, I went up to the ascetics and brahmins whose view is that

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbekatahetū’ti, tyāhaṃ upasaṅkamitvā evaṃ vadāmi:  
everything that is experienced is because of past deeds, and I said to them:

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:  
‘Is it really true that this is the venerables’ view?’

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbekatahetū”’ti?

te ca me evaṃ puṭṭhā ‘āmā’ti paṭijānanti.  
And they answered, ‘Yes’.

tyāhaṃ evaṃ vadāmi:  
I said to them:

‘tenahāyasmanto pāṇātipātino bhavissanti pubbekatahetu, adinnādāyino bhavissanti pubbekatahetu, abrahmacārino bhavissanti pubbekatahetu, musāvādino bhavissanti pubbekatahetu, piṣuṇavācā bhavissanti pubbekatahetu, pharusavācā bhavissanti pubbekatahetu, samphappalāpino bhavissanti pubbekatahetu, abhijjhāluno bhavissanti pubbekatahetu, byāpannacittā bhavissanti pubbekatahetu, micchādītthikā bhavissanti pubbekatahetu’.

*‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of past deeds.’*

pubbekataṃ kho pana, bhikkhave, sārato paccāgacchataṃ na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃti.

*Those who believe that past deeds are the most important thing have no enthusiasm or effort, no idea that there are things that should and should not be done.*

iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne mutthassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samanavādo.

*Since they don’t acknowledge as a genuine fact that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics.*

ayaṃ kho me, bhikkhave, tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdītthīsu paṭhamo sahadhammiko niggaho hoti. (1)

*This is my first legitimate refutation of the ascetics and brahmins who have this doctrine and view.*

tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdītthino:

*Regarding this, I went up to the ascetics and brahmins whose view is that*

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbhaṃ taṃ issaranimmānaheṭṭi’ti, tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

*everything that is experienced is because of the Lord God’s creation, and I said to them:*

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdītthino—

*‘Is it really true that this is the venerables’ view?’*

yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbhaṃ taṃ issaranimmānaheṭṭi’ti?

te ca me evaṃ putthā ‘āmā’ti paṭijānanti.

*And they answered, ‘Yes’.*

tyāhaṃ evaṃ vadāmi:

*I said to them:*

‘tenahāyasmanto pāṇātipātino bhavissanti issaranimmānaheṭṭi, adinnādāyino bhavissanti issaranimmānaheṭṭi, abrahmacārino bhavissanti issaranimmānaheṭṭi, musāvādino bhavissanti issaranimmānaheṭṭi, piṣuṇavācā bhavissanti issaranimmānaheṭṭi, pharusavācā bhavissanti issaranimmānaheṭṭi, samphappalāpino bhavissanti issaranimmānaheṭṭi, abhijjhāluno bhavissanti issaranimmānaheṭṭi, byāpannacittā bhavissanti issaranimmānaheṭṭi, micchādītthikā bhavissanti issaranimmānaheṭṭi’.

*‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of the Lord God’s creation.’*

issaranimmānaṃ kho pana, bhikkhave, sārato paccāgacchataṃ na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃti.

*Those who believe that the Lord God’s creative power is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done.*

iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne mutthassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samanavādo.

*Since they don’t acknowledge as a genuine fact that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics.*

ayaṃ kho me, bhikkhave, tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu dutiyo sahadhammiko niggaho hoti. (2)

*This is my second legitimate refutation of the ascetics and brahmins who have this doctrine and view.*

tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

*Regarding this, I went up to the ascetics and brahmins whose view is that*

‘yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetuappaccayā’ti, tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

*everything that is experienced has no cause or reason, and I said to them:*

‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino—

*‘Is it really true that this is the venerables’ view?’*

yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetuappaccayā’ti?

te ca me evaṃ puṭṭhā ‘āma’ti paṭijānanti.

*And they answered, ‘Yes’.*

tyāhaṃ evaṃ vadāmi:

*I said to them:*

‘tenahāyasmanto pāṇātipātino bhavissanti ahetuappaccayā ... pe ... micchādiṭṭhikā bhavissanti ahetuappaccayā’”.

*‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all without cause or reason.’*

ahetuappaccayaṃ kho pana, bhikkhave, sārato paccāgacchataṃ na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ.

*Those who believe that the absence of cause or reason is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done.*

iti karaṇīyakaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhassatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo.

*Since they don’t acknowledge as a genuine fact that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics.*

ayaṃ kho me, bhikkhave, tesu samaṇabrāhmaṇesu evaṃvādīsu evaṃdiṭṭhīsu tatiyo sahadhammiko niggaho hoti. (3)

*This is my third legitimate refutation of the ascetics and brahmins who have this doctrine and view.*

imāni kho, bhikkhave, tīṇi titthāyatanāni yāni paṇḍitehi samanuyuññijyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti.

*These are the three sectarian tenets—as pursued, pressed, and grilled by the astute—which, when taken to their conclusion, end with inaction.*

ayaṃ kho pana, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.

*But the Dhamma that I’ve taught is irrefutable, uncorrupted, beyond reproach, and not scorned by sensible ascetics and brahmins.*

katamo ca, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi?

*What is the Dhamma that I’ve taught?*

imā cha dhātuyoti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.

*‘These are the six elements’: this is the Dhamma I’ve taught ...*

imāni cha phassāyatanāni, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi.

*‘These are the six fields of contact’: this is the Dhamma I’ve taught ...*

ime atthārasa manopavicārāti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi.

*‘These are the eighteen mental preoccupations’: this is the Dhamma I’ve taught ...*

imāni cattāri ariyasaccānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhi.

*‘These are the four noble truths’: this is the Dhamma I’ve taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.*

imā cha dhātuyoti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhīti.

*‘“These are the six elements”: this is the Dhamma I’ve taught ...’*

iti kho panetaṃ vuttaṃ.

*That’s what I said,*

kiñcetaṃ paṭicca vuttaṃ?

*but why did I say it?*

chayimā, bhikkhave, dhātuyo—

*There are these six elements:*

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.

*the elements of earth, water, fire, air, space, and consciousness.*

imā cha dhātuyoti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhīti.

*“These are the six elements”: this is the Dhamma I’ve taught ...’*

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

imāni cha phassāyatanānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhīti.

*“These are the six fields of contact”: this is the Dhamma I’ve taught ...’*

iti kho panetaṃ vuttaṃ.

*That’s what I said,*

kiñcetaṃ paṭicca vuttaṃ?

*but why did I say it?*

chayimāni, bhikkhave, phassāyatanāni—

*There are these six fields of contact:*

cakkhu phassāyatanam, sotam phassāyatanam, ghānam phassāyatanam, jivhā phassāyatanam, kāyo phassāyatanam, mano phassāyatanam.

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

imāni cha phassāyatanānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhīti.

*“These are the six fields of contact”: this is the Dhamma I’ve taught ...’*

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

ime atthārasa manopavicārāti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhīti.

*“These are the eighteen mental preoccupations”: this is the Dhamma I’ve taught ...’*

iti kho panetaṃ vuttaṃ.

*This is what I said,*

kiñcetaṃ paṭicca vuttaṃ?

*but why did I say it?*



cakkhunā rūpaṃ disvā somanassatṭhāṇiyaṃ rūpaṃ upavicarati domanassatṭhāṇiyaṃ rūpaṃ upavicarati upekkhātṭhāṇiyaṃ rūpaṃ upavicarati,

*Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity.*

sotena saddaṃ sutvā ...

*Hearing a sound with the ear ...*

ghānena gandhaṃ ghāyitvā ...

*Smelling an odor with the nose ...*

jivhāya rasaṃ sāyitvā ...

*Tasting a flavor with the tongue ...*

kāyena phoṭṭhabbaṃ phusitvā ...

*Feeling a touch with the body ...*

manasā dhammaṃ viññāya somanassatṭhāṇiyaṃ dhammaṃ upavicarati domanassatṭhāṇiyaṃ dhammaṃ upavicarati upekkhātṭhāṇiyaṃ dhammaṃ upavicarati.

*Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a basis for happiness or sadness or equanimity.*

ime atthārasa manopavicārāti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhīti.

*“These are the eighteen mental preoccupations”: this is the Dhamma I’ve taught ...’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

imāni cattāri ariyasaccānīti, bhikkhave, mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appatikuṭṭho samaṇehi brāhmaṇehi viññūhīti.

*“These are the four noble truths”: this is the Dhamma I’ve taught ...’*

iti kho panetaṃ vuttaṃ.

*That’s what I said,*

kiñcetaṃ paṭicca vuttaṃ?

*but why did I say it?*

channaṃ, bhikkhave, dhātūnaṃ upādāya gabbhassāvakkanti hoti;

*Supported by the six elements, an embryo is conceived.*

okkantiyā sati nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā.

*When it is conceived, there are name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling.*

vediyamānassa kho panāhaṃ, bhikkhave, idaṃ dukkhanti paññapemi, ayaṃ dukkhasamudayoti paññapemi, ayaṃ dukkhanirodhoti paññapemi, ayaṃ dukkhanirodhagāminī paṭipadāti paññapemi.

*It’s for one who feels that I declare: ‘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’.*

katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

*And what is the noble truth of suffering?*

jātipi dukkhā, jarāpi dukkhā, () maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ. saṃkhittena pañcupādānakkhandhā dukkhā.

*Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.*

idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

*This is called the noble truth of suffering.*

katamañca, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ?

*And what is the noble truth of the origin of suffering?*

avijjāpaccayā saṅkhārā,

*Ignorance is a condition for choices.*

saṅkhārapaccayā viññāṇaṃ,

*Choices are a condition for consciousness.*

viññāṇapaccayā nāmarūpaṃ,

*Consciousness is a condition for name and form.*

nāmarūpapaccayā saḷāyatanāṃ,

*Name and form are conditions for the six sense fields.*

saḷāyatanapaccayā phasso,

*The six sense fields are conditions for contact.*

phassapaccayā vedanā,

*Contact is a condition for feeling.*

vedanāpaccayā tanhā,

*Feeling is a condition for craving.*

taṇhāpaccayā upādānaṃ,

*Craving is a condition for grasping.*

upādānapaccayā bhavo,

*Grasping is a condition for continued existence.*

bhavapaccayā jāti,

*Continued existence is a condition for rebirth.*

jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

*Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.*

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

*That is how this entire mass of suffering originates.*

idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

*This is called the noble truth of the origin of suffering.*

katamañca, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ?

*And what is the noble truth of the cessation of suffering?*

avijjāya tveva asesavirāganirodhā saṅkhāranirodho,

*When ignorance fades away and ceases with nothing left over, choices cease.*

saṅkhāranirodhā viññāṇanirodho,

*When choices cease, consciousness ceases.*

viññāṇanirodhā nāmarūpanirodho,

*When consciousness ceases, name and form cease.*

nāmarūpanirodhā saḷāyatananirodho,

*When name and form cease, the six sense fields cease.*

saḷāyatananirodhā phassanirodho,

*When the six sense fields cease, contact ceases.*

phassanirodhā vedanānirodho,

*When contact ceases, feeling ceases.*

vedanānirodhā taṇhānirodho,

*When feeling ceases, craving ceases.*

taṇhānirodhā upādānanirodho,  
*When craving ceases, grasping ceases.*

upādānanirodhā bhavanirodho,  
*When grasping ceases, continued existence ceases.*

bhavanirodhā jātinirodho,  
*When continued existence ceases, rebirth ceases.*

jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.  
*When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.*

evametassa kevalassa dukkhakkhandhassa nirodho hoti.  
*That is how this entire mass of suffering ceases.*

idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.  
*This is called the noble truth of the cessation of suffering.*

katamaṇca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?  
*And what is the noble truth of the practice that leads to the cessation of suffering?*

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—  
*It is simply this noble eightfold path, that is:*

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo,  
sammāvāyāmo, sammāsatī, sammāsamādhi.  
*right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.*

idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.  
*This is called the noble truth of the practice that leads to the cessation of suffering.*

‘imāni cattāri ariyasaccāni’ti, bhikkhave, mayā dhammo desito aniggahito  
asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhīti.  
*“These are the four noble truths”: this is the Dhamma I’ve taught that is irrefutable,  
uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.’*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttan’ti.  
*That’s what I said, and this is why I said it.”*

paṭhamam.

aṅguttara nikāya 3  
Numbered Discourses 3

7. mahāvagga  
7. The Great Chapter

62. bhayasutta  
62. Perils

“tīṇimāni, bhikkhave, amātāputtikāni bhayānīti assutavā puthujjano bhāsati.  
“Mendicants, an uneducated ordinary person speaks of three perils that tear mothers and children apart.

katamāni tīṇi?  
What three?

hoti so, bhikkhave, samayo yaṃ mahāaggidāho vuṭṭhāti.  
There comes a time when a great fire flares up,

mahāaggidāhe kho pana, bhikkhave, vuṭṭhite tena gāmāpi dayhanti nigamāpi dayhanti nagarāpi dayhanti.  
and it burns villages, towns, and cities.

gāmesupi dayhamānesu nigamesupi dayhamānesu nagesupi dayhamānesu tattha mātāpi puttam nappaṭilabhati, puttapi mātaram nappaṭilabhati.  
When this happens, a mother can't find her child, and a child can't find their mother.

idaṃ, bhikkhave, paṭhamam amātāputtikam bhayanti assutavā puthujjano bhāsati.  
This is the first peril that tears mothers and children apart.

puna caparam, bhikkhave, hoti so samayo yaṃ mahāmegho vuṭṭhāti.  
Furthermore, there comes a time when a great storm gathers,

mahāmeghe kho pana, bhikkhave, vuṭṭhite mahāudakavāhako sañjāyati.  
and it unleashes a mighty flood

mahāudakavāhake kho pana, bhikkhave, sañjāyante tena gāmāpi vuyhanti nigamāpi vuyhanti nagarāpi vuyhanti.  
that sweeps away villages, towns, and cities.

gāmesupi vuyhamānesu nigamesupi vuyhamānesu nagesupi vuyhamānesu tattha mātāpi puttam nappaṭilabhati, puttapi mātaram nappaṭilabhati.  
When this happens, a mother can't find her child, and a child can't find their mother.

idaṃ, bhikkhave, dutiyam amātāputtikam bhayanti assutavā puthujjano bhāsati.  
This is the second peril that tears mothers and children apart.

puna caparam, bhikkhave, hoti so samayo yaṃ bhayam hoti aṭavisaṅkopo, cakkasamāruḷhā jānapadā pariyāyanti.  
Furthermore, there comes a time of peril from wild savages, and the countryfolk mount their vehicles and flee everywhere.

bhaye kho pana, bhikkhave, sati aṭavisaṅkope cakkasamāruḷhesu jānapadesu pariyāyantesu tattha mātāpi puttam nappaṭilabhati, puttapi mātaram nappaṭilabhati.  
When this happens, a mother can't find her child, and a child can't find their mother.

idaṃ, bhikkhave, tatiyam amātāputtikam bhayanti assutavā puthujjano bhāsati.  
This is the third peril that tears mothers and children apart.

imāni kho, bhikkhave, tīṇi amātāputtikāni bhayānīti assutavā puthujjano bhāsati.  
These are the three perils an uneducated ordinary person speaks of that tear mothers and children apart.

tāni kho panimāni, bhikkhave, tīṇi samātāputtikāniyeva bhayāni amātāputtikāni bhayānīti assutavā puthujjano bhāsati.  
Mendicants, an uneducated ordinary person speaks of three perils that don't tear mothers and children apart.

katamāni tīni?

*What three?*

hoti so, bhikkhave, samayo yaṃ mahāaggidāho vuṭṭhāti.

*There comes a time when a great fire flares up,*

mahāaggidāhe kho pana, bhikkhave, vuṭṭhite tena gāmāpi dayhanti nigamāpi dayhanti nagarāpi dayhanti.

*and it burns villages, towns, and cities.*

gāmesupi dayhamānesu nigamesupi dayhamānesu nāgaesupi dayhamānesu hoti so samayo yaṃ kadāci karahaci mātāpi puttāṃ paṭilabhati, puttopi mātaraṃ paṭilabhati.

*When this happens, sometimes a mother can find her child, and a child can find their mother.*

idaṃ, bhikkhave, pathamaṃ samātāputtikaṃyeva bhayaṃ amātāputtikaṃ bhayanti assutavā puthujjano bhāsati.

*This is the first peril that doesn't tear mothers and children apart.*

puna caparaṃ, bhikkhave, hoti so samayo yaṃ mahāmegho vuṭṭhāti.

*Furthermore, there comes a time when a great storm gathers,*

mahāmeghe kho pana, bhikkhave, vuṭṭhite mahāudakavāhako sañjāyati.

*and it unleashes a mighty flood*

mahāudakavāhake kho pana, bhikkhave, sañjāte tena gāmāpi vuyhanti nigamāpi vuyhanti nagarāpi vuyhanti.

*that sweeps away villages, towns, and cities.*

gāmesupi vuyhamānesu nigamesupi vuyhamānesu nāgaesupi vuyhamānesu hoti so samayo yaṃ kadāci karahaci mātāpi puttāṃ paṭilabhati, puttopi mātaraṃ paṭilabhati.

*When this happens, sometimes a mother can find her child, and a child can find their mother.*

idaṃ, bhikkhave, dutiyaṃ samātāputtikaṃyeva bhayaṃ amātāputtikaṃ bhayanti assutavā puthujjano bhāsati.

*This is the second peril that doesn't tear mothers and children apart.*

puna caparaṃ, bhikkhave, hoti so samayo yaṃ bhayaṃ hoti aṭavisaṅkopo, cakkasamārulhā jānapadā pariyāyanti.

*Furthermore, there comes a time of peril from wild savages, and the countryfolk mount their vehicles and flee everywhere.*

bhaye kho pana, bhikkhave, sati aṭavisaṅkope cakkasamārulhesu jānapadesu pariyāyantesu hoti so samayo yaṃ kadāci karahaci mātāpi puttāṃ paṭilabhati, puttopi mātaraṃ paṭilabhati.

*When this happens, sometimes a mother can find her child, and a child can find their mother.*

idaṃ, bhikkhave, tatiyaṃ samātāputtikaṃyeva bhayaṃ amātāputtikaṃ bhayanti assutavā puthujjano bhāsati.

*This is the third peril that doesn't tear mothers and children apart.*

imāni kho, bhikkhave, tīni samātāputtikāniyeva bhayāni amātāputtikāni bhayānīti assutavā puthujjano bhāsati.

*These are the three perils an uneducated ordinary person speaks of that don't tear mothers and children apart.*

tīṇimāni, bhikkhave, amātāputtikāni bhayāni.

*There are three perils that tear mothers and children apart.*

katamāni tīni?

*What three?*

jarābhayaṃ, byādhibhayaṃ, maraṇabhayaṃ.

*The perils of old age, sickness, and death.*

na, bhikkhave, mātā puttāṃ jīramānaṃ evaṃ labhati:

*When a child is growing old, a mother doesn't get her wish:*

‘ahaṃ jīrāmi, mā me putto jīrī’ti;  
*‘Let me grow old, may my child not grow old!’*

putto vā pana mātaraṃ jīramānaṃ na evaṃ labhati:  
*When a mother is growing old, a child doesn’t get their wish:*

‘ahaṃ jīrāmi, mā me mātā jīrī’ti.  
*‘Let me grow old, may my mother not grow old!’*

na, bhikkhave, mātā puttaṃ byādhiyamānaṃ evaṃ labhati:  
*When a child is sick, a mother doesn’t get her wish:*

‘ahaṃ byādhiyāmi, mā me putto byādhiyī’ti;  
*‘Let me be sick, may my child not be sick!’*

putto vā pana mātaraṃ byādhiyamānaṃ na evaṃ labhati:  
*When a mother is sick, a child doesn’t get their wish:*

‘ahaṃ byādhiyāmi, mā me mātā byādhiyī’ti.  
*‘Let me be sick, may my mother not be sick!’*

na, bhikkhave, mātā puttaṃ mīyamānaṃ evaṃ labhati:  
*When a child is dying, a mother doesn’t get her wish:*

‘ahaṃ mīyāmi, mā me putto mīyī’ti;  
*‘Let me die, may my child not die!’*

putto vā pana mātaraṃ mīyamānaṃ na evaṃ labhati:  
*When a mother is dying, a child doesn’t get their wish:*

‘ahaṃ mīyāmi, mā me mātā mīyī’ti.  
*‘Let me die, may my mother not die!’*

imāni kho, bhikkhave, tīṇi amātāputtikāni bhayānāni.  
*These are the three perils that tear mothers and children apart.*

atthi, bhikkhave, maggo atthi paṭipadā imesaṅca tiṇṇaṃ samātāputtikānaṃ bhayānaṃ imesaṅca tiṇṇaṃ amātāputtikānaṃ bhayānaṃ pahānāya samatikkamāya saṃvattati.

*There is a path and a practice that leads to giving up and going beyond the three perils that don’t tear mothers and children apart, and the three perils that do tear mothers and children apart.*

katamo ca, bhikkhave, maggo katamā ca paṭipadā imesaṅca tiṇṇaṃ samātāputtikānaṃ bhayānaṃ imesaṅca tiṇṇaṃ amātāputtikānaṃ bhayānaṃ pahānāya samatikkamāya saṃvattati?

*What is that path and practice?*

ayaṃeva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—  
*It is simply this noble eightfold path, that is:*

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsaṭi, sammāsamādhi.

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

ayaṃ kho, bhikkhave, maggo ayaṃ paṭipadā imesaṅca tiṇṇaṃ samātāputtikānaṃ bhayānaṃ imesaṅca tiṇṇaṃ amātāputtikānaṃ bhayānaṃ pahānāya samatikkamāya saṃvattatī’ti.

*This is the path, this is the practice that leads to giving up and going beyond the three perils that don’t tear mothers and children apart, and the three perils that do tear mothers and children apart.”*

dutiyam.

7. mahāvagga  
7. The Great Chapter

63. venāgapurasutta  
63. At Venāgapura

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena venāgapuraṃ nāma kosalanāṃ brāhmaṇagāmo tadavasari.

*At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Venāgapura.*

assosaṃ kho venāgapurikā brāhmaṇagahapatikā:

*The brahmins and householders of Venāgapura heard:*

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito venāgapuraṃ anuppatto.

*“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Venāgapura.*

taṃ kho pana bhavantam gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

*He has this good reputation:*

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

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

so imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

*He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.*

so dhammaṃ deseti ādikalyāṇam majjhikalyāṇam pariyosānakalyāṇam sāttham sabyañjanaṃ, kevalaparipunnāṃ parisuddhaṃ brahmacariyaṃ pakāseti.

*He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.*

sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

*It’s good to see such perfected ones.”*

atha kho venāgapurikā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantam abhivādetvā ekamantaṃ nisīdimsu, appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu, appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu, appekacce tunhībhūtā ekamantaṃ nisīdimsu. ekamantaṃ nisinna kho venāgapuriko vacchagotto brāhmaṇo bhagavantam etadavoca:

*Then the brahmins and householders of Venāgapura went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Then the brahmin Vacchagotta of Venāgapura said to the Buddha:*

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

*“It’s incredible, Master Gotama, it’s amazing,*

yāvañcidaṃ bhoto gotamassa vipasannāni indriyāni, parisuddho chavivaṇṇo pariyodāto.

*how your faculties are so very clear, and the complexion of your skin is pure and bright.*

seyyathāpi, bho gotama, sāradaṃ badaraṇḍuṃ parisuddhaṃ hoti pariyodātaṃ;

*It’s like a golden brown jujube in the autumn,*

evamevaṃ bhoto gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyoḍāto.

seyyathāpi, bho gotama, tālapakkaṃ sampati bandhanā pamuttaṃ parisuddhaṃ hoti pariyoḍātaṃ;

*or a palm fruit freshly plucked from the stalk,*

evamevaṃ bhoto gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyoḍāto.

seyyathāpi, bho gotama, nekkhaṃ jambonadaṃ dakkhakammāraputtasuparikammakataṃ ukkāṃukhe sukusalasampahatthaṃ paṇḍukambale nikkhittaṃ bhāsate ca tapate ca virocati ca;

*or an ornament of rare gold, fashioned by a deft smith, well wrought in the forge, and placed on a cream rug where it shines and glows and radiates.*

evamevaṃ bhoto gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyoḍāto.

*In the same way, your faculties are so very clear, and the complexion of your skin is pure and bright.*

yāni tāni, bho gotama, uccāsayanamahāsayanāni, seyyathidaṃ—

*Surely Master Gotama gets when he wants, without trouble or difficulty, various kinds of high and luxurious bedding, such as:*

āsandi pallaṅko gonako cittako paṭikā paṭalikā tūlikā vikatikā uddalomī ekantalomī kattissam koseyyaṃ kuttakaṃ hatthatharam assattharam rathattharam ajinappaveṇi kaḍalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ, evarūpānaṃ nūna bhavaṃ gotamo uccāsayanamahāsayanānaṃ nikāmalābhī akicchālābhī akasirālābhī”ti.

*sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double-or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.”*

“yāni kho pana tāni, brāhmaṇa, uccāsayanamahāsayanāni, seyyathidaṃ—

*“Brahmin, these various kinds of high and luxurious bedding*

āsandi pallaṅko gonako cittako paṭikā paṭalikā tūlikā vikatikā uddalomī ekantalomī kattissam koseyyaṃ kuttakaṃ hatthatharam assattharam rathattharam ajinappaveṇi kaḍalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ.

dullabhāni tāni pabbajitānaṃ laddhā ca pana na kappanti.

*are hard for renunciates to get hold of. And even if they do get them, they’re not allowed.*

tīni kho, imāni, brāhmaṇa, uccāsayanamahāsayanāni, yesāhaṃ etarahi nikāmalābhī akicchālābhī akasirālābhī.

*There are, brahmin, these three high and luxurious beds that I get these days when I want, without trouble or difficulty.*

katamāni tīni?

*What three?*

dibbaṃ uccāsayanamahāsayaṇaṃ, brahmaṃ uccāsayanamahāsayaṇaṃ, ariyaṃ uccāsayanamahāsayaṇaṃ.

*The high and luxurious beds of the gods, of Brahmā, and of the noble ones.*

imāni kho, brāhmaṇa, tīni uccāsayanamahāsayanāni, yesāhaṃ etarahi nikāmalābhī akicchālābhī akasirālābhī”ti.

*These are the three high and luxurious beds that I get these days when I want, without trouble or difficulty.”*

“katamaṃ pana taṃ, bho gotama, dibbaṃ uccāsayanamahāsayaṇaṃ, yassa bhavaṃ gotamo etarahi nikāmalābhī akicchālābhī akasirālābhī”ti?

*“But what, Master Gotama, is the high and luxurious bed of the gods?”*



“idhāhaṃ, brāhmaṇa, yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi, so pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmi.

*“Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms.*

so pacchābhattaṃ piṇḍapātapaṭikkanto vanantaññeva pavisāmi.

*After the meal, on my return from alms-round, I enter a wood.*

so yadeva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjhaṃ saṅgharitvā nisīdāmi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satimṃ upatṭhapetvā.

*I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there.*

so vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi;

*Quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāmi;

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

pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṃvedemi, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti taṭṭha jhānaṃ upasampajja viharāmi;

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

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāmi.

*With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

so ce ahaṃ, brāhmaṇa, evaṃbhūto caṅkamāmi, dibbo me eso tasmim samaye caṅkamo hoti.

*When I’m practicing like this, if I walk meditation, at that time I walk like the gods.*

so ce ahaṃ, brāhmaṇa, evaṃbhūto tiṭṭhāmi, dibbaṃ me etaṃ tasmim samaye ṭhānaṃ hoti.

*When I’m practicing like this, if I stand, at that time I stand like the gods.*

so ce ahaṃ, brāhmaṇa, evaṃbhūto nisīdāmi, dibbaṃ me etaṃ tasmim samaye āsanaṃ hoti.

*When I’m practicing like this, if I sit, at that time I sit like the gods.*

so ce ahaṃ, brāhmaṇa, evaṃbhūto seyyaṃ kappemi, dibbaṃ me etaṃ tasmim samaye uccāsayanamahāsayanam hoti.

*When I’m practicing like this, if I lie down, at that time I lie down like the gods.*

idaṃ kho, brāhmaṇa, dibbaṃ uccāsayanamahāsayanam, yassāhaṃ etarahi nikāmalābhī akicchālābhī akasiralābhī” ti.

*This is the high and luxurious bed of the gods that I get these days when I want, without trouble or difficulty.”*

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

*“It’s incredible, Master Gotama, it’s amazing!*

ko cañño evarūpassa dibbassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchālābhī akasiralābhī, aññatra bhotā gotamena.

*Who but Master Gotama could get such a high and luxurious bed of the gods when he wants, without trouble or difficulty?*

katamaṃ pana taṃ, bho gotama, brahmaṃ uccāsayanamahāsayanam, yassa bhavaṃ gotamo etarahi nikāmalābhī akicchālābhī akasiralābhī”ti?

*But what, Master Gotama, is the high and luxurious bed of Brahmā?”*

“idhāhaṃ, brāhmaṇa, yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi, so pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmi.

*“Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms.*

so pacchābhattaṃ piṇḍapātaṭaṭikkanto vanantaññeva pavisāmi.

*After the meal, on my return from alms-round, I enter a alms.*

so yadeva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjhaṃ saṅgharitvā nisīdāmi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā.

*I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there.*

so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharāmi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṃtaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharāmi.

*I 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, I spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

karuṇāsahagatena cetasā ... pe ...

*I meditate spreading a heart full of compassion 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, I spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

muditāsahagatena cetasā ...

*I meditate spreading a heart full of rejoicing 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, I spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharāmi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṃtaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharāmi.

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

so ce ahaṃ, brāhmaṇa, evaṃbhūto caṅkamāmi, brahmā me eso tasmiṃ samaye caṅkamo hoti.

*When I’m practicing like this, if I walk meditation, at that time I walk like Brahmā.*

so ce ahaṃ, brāhmaṇa, evaṃbhūto tiṭṭhāmi ... pe ...

*... I stand like Brahmā. ...*

nisīdāmi ... pe ...

*I sit like Brahmā ...*

seyyaṃ kappemi, brahmaṃ me etaṃ tasmiṃ samaye uccāsayanamahāsayanam hoti.

*When I’m practicing like this, if I lie down, at that time I lie down like Brahmā.*

idaṃ kho, brāhmaṇa, brahmaṃ uccāsayanamahāsayanam, yassāhaṃ etarahi nikāmalābhī akicchalābhī akasiralābhī”ti.

*This is the high and luxurious bed of Brahṃa that I get these days when I want, without trouble or difficulty.”*

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

*“It’s incredible, Master Gotama, it’s amazing!*

ko cañño evarūpassa brahmassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchalābhī akasiralābhī, aññatra bhotā gotamena.

*Who but Master Gotama could get such a high and luxurious bed of Brahṃa when he wants, without trouble or difficulty?*

katamaṃ pana taṃ, bho gotama, ariyaṃ uccāsayanamahāsayanam, yassa bhavaṃ gotamo etarahi nikāmalābhī akicchalābhī akasiralābhī”ti?

*But what, Master Gotama, is the high and luxurious bed of the noble ones?”*

“idhāhaṃ, brāhmaṇa, yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi, so pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya tameva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmi.

*“Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms.*

so pacchābhuttaṃ piṇḍapātaṭikkanto vanantaññeva pavisāmi.

*After the meal, on my return from alms-round, I enter a wood.*

so yadeva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjhaṃ saṅgharitvā nisīdāmi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā.

*I gather up some grass or leaves into a pile, and sit down cross-legged, with my body straight, and establish mindfulness right there.*

so evaṃ jānāmi:

*I know this:*

‘rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo;

*‘I’ve given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future.’*

doso me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo;

moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo’.

so ce ahaṃ, brāhmaṇa, evaṃbhūto caṅkamāmi, ariyo me eso tasmim samaye caṅkamo hoti.

*When I’m practicing like this, if I walk meditation, at that time I walk like the noble ones.*

so ce ahaṃ, brāhmaṇa, evaṃbhūto tiṭṭhāmi ... pe ...

*... I stand like the noble ones ...*

nisīdāmi ... pe ...

*I sit like the noble ones ...*

seyyaṃ kappemi, ariyaṃ me etaṃ tasmim samaye uccāsayanamahāsayanam hoti.

*When I’m practicing like this, if I lie down, at that time I lie down like the noble ones.*

idaṃ kho, brāhmaṇa, ariyaṃ uccāsayanamahāsayanam, yassāhaṃ etarahi nikāmalābhī akicchalābhī akasiralābhī”ti.

*This is the high and luxurious bed of the noble ones that I get these days when I want, without trouble or difficulty.”*

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

*“It’s incredible, Master Gotama, it’s amazing!*

ko cañño evarūpassa ariyassa uccāsayanamahāsayanassa nikāmalābhī bhavissati  
akicchālābhī akasiralābhī, aññatra bhotā gotamena.

*Who but Master Gotama could get such a high and luxurious bed of the noble ones when he wants, without trouble or difficulty?*

abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

*Excellent, Master Gotama! Excellent!*

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya,  
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:  
‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ kho bhotā gotamena anekapariyāyena  
dhammo pakāsito.

*As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.*

ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṇca.

*We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.*

upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete saraṇaṃ gate’’ti.

*From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”*

tatiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

7. mahāvagga  
*7. The Great Chapter*

64. sarabhasutta  
*64. With Sarabha*

evaṃ me sutam—  
*So I have heard.*

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

tena kho pana samayena sarabho nāma paribbājako acirapakkanto hoti imasmā dhammavinayā.

*Now at that time a wanderer called Sarabha had recently left this teaching and training.*

so rājagahe parisati evaṃ vācaṃ bhāsati:  
*He was telling a crowd in Rājagaha,*

“aññāto mayā samañānaṃ sakyaputtikānaṃ dhammo.  
*“I learned the teaching of the ascetics who follow the Sakyan,*

aññāya ca panāhaṃ samañānaṃ sakyaputtikānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto”ti.  
*then I left their teaching and training.”*

atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagaḥaṃ piṇḍāya pavisiṃsu.  
*Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms.*

assosum kho te bhikkhū sarabhassa paribbājakassa rājagahe parisati evaṃ vācaṃ bhāsamānassa:  
*They heard what Sarabha was saying.*

“aññāto mayā samañānaṃ sakyaputtikānaṃ dhammo.

aññāya ca panāhaṃ samañānaṃ sakyaputtikānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto”ti.

atha kho te bhikkhū rājagahe piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamīsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdīsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

*Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and said to him,*

“sarabho nāma, bhante, paribbājako acirapakkanto imasmā dhammavinayā.  
*“The wanderer called Sarabha has recently left this teaching and training.*

so rājagahe parisati evaṃ vācaṃ bhāsati:  
*He was telling a crowd in Rājagaha:*

“aññāto mayā samañānaṃ sakyaputtikānaṃ dhammo.  
*“I learned the teaching of the ascetics who follow the Sakyan,*

aññāya ca panāhaṃ samañānaṃ sakyaputtikānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto”ti.  
*then I left their teaching and training.”*

sādhū, bhante, bhagavā yena sippinikātīraṃ paribbājakārāmo yena sarabho paribbājako tenupasaṅkamatu anukampaṃ upādāyā”ti.

*Sir, please go to the wanderers' monastery on the banks of the Sappinī river to see Sarabha the wanderer out of compassion.”*

adhivāsesi bhagavā tuṇhībhāvena.

*The Buddha consented in silence.*

atha kho bhagavā sāyanhasamayam patisallānā vutthito yena sippinikātīram paribbājakārāmo yena sarabho paribbājako tenupaṣaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā sarabham paribbājakam etadavoca:

*Then in the late afternoon, the Buddha came out of retreat and went to the wanderers' monastery on the banks of the Sappinī river to visit Sarabha the wanderer. He sat on the seat spread out, and said to the wanderer Sarabha,*

“saccam kira tvam, sarabha, evam vadesi:

*“Is it really true, Śarabha, that you’ve been saying:*

‘aññāto mayā samaṇānaṃ sakyaputtikānaṃ dhammo.

*‘I learned the teaching of the ascetics who follow the Sakyan,*

aññāya ca panāhaṃ samaṇānaṃ sakyaputtikānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto’”ti?

*then I left their teaching and training.’”*

evam vutte, sarabho paribbājako tuṇhī ahosi.

*When he said this, Sarabha kept silent.*

dutiyaṃpi kho bhagavā sarabham paribbājakam etadavoca:

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

“vadehi, sarabha, kinti te aññāto samaṇānaṃ sakyaputtikānaṃ dhammo?

*“Tell me, Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan?*

sace te aparipūraṃ bhavissati, ahaṃ paripūressāmi.

*If you’ve not learned it fully, I’ll fill you in.*

sace pana te paripūraṃ bhavissati, ahaṃ anumodissāmi’”ti.

*But if you have learned it fully, I’ll agree.”*

dutiyaṃpi kho sarabho paribbājako tuṇhī ahosi.

*For a second time, Sarabha kept silent.*

tatiyaṃpi kho bhagavā sarabham paribbājakam etadavoca:

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

“yo kho, sarabha, paññāyati samaṇānaṃ sakyaputtikānaṃ dhammo vadehi, sarabha, kinti te aññāto samaṇānaṃ sakyaputtikānaṃ dhammo?

*“Sarabha, the teachings of the ascetics who follow the Sakyan are clear to me. What exactly have you learned of the teachings of the ascetics who follow the Sakyan?*

sace te aparipūraṃ bhavissati, ahaṃ paripūressāmi.

*If you’ve not learned it fully, I’ll fill you in.*

sace pana te paripūraṃ bhavissati, ahaṃ anumodissāmi’”ti.

*But if you have learned it fully, I’ll agree.”*

tatiyaṃpi kho sarabho paribbājako tuṇhī ahosi.

*For a third time, Sarabha kept silent.*

atha kho te paribbājakā sarabham paribbājakam etadavocuṃ:

*Then those wanderers said to Sarabha,*

“yadeva kho tvam, āvuso sarabha, samaṇaṃ gotamaṃ yāceyyāsi tadeva te samaṇo gotamo pavāreti.

*“The ascetic Gotama has offered to tell you anything you ask for.*

vadehāvuso sarabha, kinti te aññāto samaṇānaṃ sakyaputtikānaṃ dhammo?

*Speak, reverend Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan?*

sace te aparipūraṃ bhavissati, samaṇo gotamo paripūressati.

*If you've not learned it fully, he'll fill you in.*

sace pana te paripūraṃ bhavissati, samaṇo gotamo anumodissati<sup>7</sup>ti.

*But if you have learned it fully, he'll agree."*

evaṃ vutte, sarabho paribbājako tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

*When this was said, Sarabha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.*

atha kho bhagavā sarabhaṃ paribbājakaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā te paribbājake etadavoca:

*Knowing this, the Buddha said to the wanderers:*

“yo kho maṃ, paribbājakā, evaṃ vadeyya:

*“Wanderers, someone might say to me:*

‘sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā<sup>8</sup>ti, tamahaṃ tattha sādhukaṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ.

*‘You claim to be a fully awakened Buddha, but regarding these things you’re not fully awakened.’ Then I’d carefully pursue, press, and grill them on that point.*

so vata mayā sādhukaṃ samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno aṭṭhānametaṃ anavakāso yaṃ so tinnaṃ thānānaṃ nāññataraṃ thānaṃ nigaccheyya, aññena vā aññaṃ paṭicarissati, bahiddhā kathaṃ apanāmessati, kopaṇca dosaṇca appaccayaṇca pātukarissati, tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati, seyyathāpi sarabho paribbājako.

*When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.*

yo kho maṃ, paribbājakā, evaṃ vadeyya:

*Wanderers, someone might say to me:*

‘khīṇāsavassa te paṭijānato ime āsavā aparikkhīnā<sup>9</sup>ti, tamahaṃ tattha sādhukaṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ.

*‘You claim to have ended all defilements, but you still have these defilements.’ Then I’d carefully pursue, press, and grill them on that point.*

so vata mayā sādhukaṃ samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno aṭṭhānametaṃ anavakāso yaṃ so tinnaṃ thānānaṃ nāññataraṃ thānaṃ nigaccheyya, aññena vā aññaṃ paṭicarissati, bahiddhā kathaṃ apanāmessati, kopaṇca dosaṇca appaccayaṇca pātukarissati, tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati, seyyathāpi sarabho paribbājako.

*When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.*

yo kho maṃ, paribbājakā, evaṃ vadeyya:

*Wanderers, someone might say to me:*

‘yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyā<sup>10</sup>ti, tamahaṃ tattha sādhukaṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ.

*‘Your teaching does not lead someone who practices it to the goal of the complete ending of suffering.’ Then I’d carefully pursue, press, and grill them on that point.*

so vata mayā sādhuḥkaṃ samanuyuñjijyamāno samanugāhiyamāno samanubhāsiyamāno aṭṭhānametaṃ anavakāso yaṃ so tiṇṇaṃ thānānaṃ nāññataram thānaṃ nigaccheyya, aññena vā aññaṃ paṭicarissati, bahiddhā kathaṃ apanāmessati, kopaṇa dosaṇa appaccayaṇa pātukarissati, tunhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati, seyyathāpi sarabho paribbājako”ti.

*When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.”*

atha kho bhagavā sippinikāṭīre paribbājakārāme tickhattuṃ sīhanādaṃ naditvā vehāsaṃ pakkāmi.

*Then the Buddha, having roared his lion’s roar three times in the wanderers’ monastery on the bank of the Sappinī river, rose into the sky and flew away.*

atha kho te paribbājakā acirapakkantassa bhagavato sarabhaṃ paribbājakaṃ samantato vācāyasannitodakena sañjambharimakamsu:

*Soon after the Buddha left, those wanderers gave Sarabha a comprehensive tongue-lashing:*

“seyyathāpi, āvuso sarabha, brahāraññe jarasiṅgālo ‘sīhanādaṃ nadissāmī’ti siṅgālakameva nadati, bheraṇḍakameva nadati;

*“Reverend Sarabha, you’re just like an old jackal in the formidable wilderness who thinks, ‘I’ll roar a lion’s roar!’ but they still only manage to squeal and yelp like a jackal.*

evamevaṃ kho tvam, āvuso sarabha, aññatreva samaṇena gotamena ‘sīhanādaṃ nadissāmī’ti siṅgālakameva nadasi bheraṇḍakameva nadasi.

*In the same way, when the ascetic Gotama wasn’t here you said ‘I’ll roar a lion’s roar!’ but you only managed to squeal and yelp like a jackal.*

seyyathāpi, āvuso sarabha, ambukasañcarī ‘purisakaravitaṃ ravissāmī’ti ambukasañcariravitaṃyeva ravati;

*You’re just like a golden oriole who thinks, ‘I’ll cry like a cuckoo!’ but they still only manage to cry like a golden oriole.*

evamevaṃ kho tvam, āvuso sarabha, aññatreva samaṇena gotamena ‘purisakaravitaṃ ravissāmī’ti, ambukasañcariravitaṃyeva ravasi.

*In the same way, when the ascetic Gotama wasn’t here you said ‘I’ll cry like a cuckoo!’ but you still only managed to cry like a golden oriole.*

seyyathāpi, āvuso sarabha, usabho suññāya gosālāya gambhīraṃ naditabbaṃ maññati;

*You’re just like a bull that thinks to bellow only when the cowstall is empty.*

evamevaṃ kho tvam, āvuso sarabha, aññatreva samaṇena gotamena gambhīraṃ naditabbaṃ maññasi”ti.

*In the same way, you only thought to bellow when the ascetic Gotama wasn’t here.”*

atha kho te paribbājakā sarabhaṃ paribbājakaṃ samantato vācāyasannitodakena sañjambharimakamsūti.

*That’s how those wanderers gave Sarabha a comprehensive tongue-lashing.*

catuttham.



7. mahāvagga  
7. The Great Chapter

65. kesamuttisutta  
65. With the Kālāmas of Kesamutta

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena  
saddhiṃ yena kesamuttaṃ nāma kālāmānaṃ nigamo tadavasari.

*At one time the Buddha was wandering in the land of the Kosalans together with a large  
Saṅgha of mendicants when he arrived at a town of the Kālāmas named Kesamutta.*

assosum kho kesamuttiyā kālāmā:  
The Kālāmas of Kesamutta heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kesamuttaṃ anuppatto.  
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at  
Kesamutta.

taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:  
He has this good reputation:

‘itipi so bhagavā ... pe ...  
‘That Blessed One is perfected, a fully awakened Buddha ...’

sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.  
It’s good to see such perfected ones.”

atha kho kesamuttiyā kālāmā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā  
appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu, appekacce bhagavatā  
saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdimsu, appekacce yena bhagavā tenaṇḍalim paṇāmetvā ekamantaṃ nisīdimsu,  
appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu, appekacce tuṇhībhūtā  
ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te kesamuttiyā kālāmā bhagavantaṃ  
etadavocum:

*Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some  
exchanged greetings and polite conversation, some held up their joined palms toward the  
Buddha, some announced their name and clan, while some kept silent. Seated to one side the  
Kālāmas said to the Buddha:*

“santi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti.  
“There are, sir, some ascetics and brahmins who come to Kesamutta.

te sakāmyeva vādaṃ dīpenti jotenti, parappavādaṃ pana khumṣenti vambhenti  
paribhavanti omakkhiṃ karonti.  
They explain and promote only their own doctrine, while they attack, badmouth, disparage,  
and smear the doctrines of others.

aparepi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti.  
Then some other ascetics and brahmins come to Kesamutta.

tepi sakāmyeva vādaṃ dīpenti jotenti, parappavādaṃ pana khumṣenti vambhenti  
paribhavanti omakkhiṃ karonti.  
They too explain and promote only their own doctrine, while they attack, badmouth, disparage,  
and smear the doctrines of others.

tesaṃ no, bhante, amhākaṃ hoteva kaṅkhā hoti vicikicchā:  
So, sir, we’re doubting and uncertain:

‘ko su nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ āha, ko musā’”ti?  
‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks  
falsehood?’”

“alañhi vo, kālāmā, kañkhituṃ alaṃ vicikicchituṃ.  
*“It is enough, Kālāmas, for you to be doubting and uncertain.*

kañkhanīyeva pana vo tḥāne vicikicchā uppannā.  
*Doubt has come up in you about an uncertain matter.*

etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā  
piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivītakkena, mā  
dīṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo nō garūti.  
*Please, Kālāmas, don't go by oral transmission, don't go by lineage, don't go by testament,  
don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by  
reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by  
the appearance of competence, and don't think 'The ascetic is our respected teacher.'*

yadā tumhe, kālāmā, attanāva jāneyyātha:  
*But when you know for yourselves:*

‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime  
dhammā samattā samādinna ahitāya dukkhāya saṃvattanti’ ti, atha tumhe, kālāmā,  
pajaheyyātha.  
*‘These things are unskillful, blameworthy, criticized by sensible people, and when you  
undertake them, they lead to harm and suffering’, then you should give them up.*

taṃ kiṃ maññatha, kālāmā,  
*What do you think, Kālāmas?*

lobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā” ti?  
*Does greed come up in a person for their welfare or harm?”*

“ahitāya, bhante”.  
*“Harm, sir.”*

“luddho panāyaṃ, kālāmā, purisapuggalo lobhena abhibhūto pariyādinna-citto  
pānampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi  
tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāya” ti.  
*“A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies,  
and encourages others to do the same. Is that for their lasting harm and suffering?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“taṃ kiṃ maññatha, kālāmā,  
*“What do you think, Kālāmas?*

doso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā” ti?  
*Does hate come up in a person for their welfare or harm?”*

“ahitāya, bhante”.  
*“Harm, sir.”*

“duṭṭho panāyaṃ, kālāmā, purisapuggalo dosena abhibhūto pariyādinna-citto  
pānampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi  
tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāya” ti.  
*“A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies,  
and encourages others to do the same. Is that for their lasting harm and suffering?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“taṃ kiṃ maññatha, kālāmā,  
*“What do you think, Kālāmas?*

moho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā” ti?  
*Does delusion come up in a person for their welfare or harm?”*

“ahitāya, bhante”.  
*“Harm, sir.”*

“mūlho panāyaṃ, kālāmā, purisapuggalo mohena abhibhūto pariyādinnaṃ pāṇāpi hanati, adinnaṃpi ādiyati, parādāraṃpi gacchati, musāpi bhaṇati, paraṃpi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāya”ti.

*“A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“taṃ kiṃ maññatha, kālāmā, ime dhammā kusālā vā akusālā vā”ti?

*“What do you think, Kālāmas, are these things skillful or unskillful?”*

“akusālā, bhante”.

*“Unskillful, sir.”*

“sāvajjā vā anavajjā vā”ti?

*“Blameworthy or blameless?”*

“sāvajjā, bhante”.

*“Blameworthy, sir.”*

“viññugarahitā vā viññuppasatthā vā”ti?

*“Criticized or praised by sensible people?”*

“viññugarahitā, bhante”.

*“Criticized by sensible people, sir.”*

“samattā samādinnaṃ ahitāya dukkhāya saṃvattanti, no vā?

*“When you undertake them, do they lead to harm and suffering, or not?”*

kathaṃ vā ettha hoti”ti?

*“Or how do you see this?”*

“samattā, bhante, samādinnaṃ ahitāya dukkhāya saṃvattanti”.

*“When you undertake them, they lead to harm and suffering.”*

evaṃ no ettha hoti”ti.

*“That’s how we see it.”*

“iti kho, kālāmā, yaṃ taṃ avocumhā:

*“So, Kālāmas, when I said:*

‘etha tumhe, kālāmā.

*‘Please,*

mā anussavena, mā paramparāya, mā itikirāya, mā pitakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā dīṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.

*don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”*

yadā tumhe kālāmā attanāva jāneyyātha:

*But when you know for yourselves:*

“ime dhammā akusālā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnaṃ ahitāya dukkhāya saṃvattanti, atha tumhe, kālāmā, pajaheyyāthā”ti,

*“These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā pitakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā dīṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo nō garūti.

*Please, Kālāmas, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.'*

yadā tumhe, kālāmā, attanāva jāneyyātha:

*But when you know for yourselves:*

'ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinā hitāya sukhāya saṃvattantī'ti, atha tumhe, kālāmā, upasampajja vihareyyātha.

*'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.*

taṃ kiṃ maññatha, kālāmā,

*What do you think, Kālāmas?*

alobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā'ti?

*Does contentment come up in a person for their welfare or harm?"*

"hitāya, bhante".

*"Welfare, sir."*

"aluddho paṇāyaṃ, kālāmā, purisapuggalo lobhena anabhibhūto apariyādinnaṃ cittaṃ neva paṇaṃ hanati, na adinnaṃ ādiyati, na paraḍāraṃ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāya'ti.

*"An individual who is content, not overcome by greed, doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"*

"evaṃ, bhante".

*"Yes, sir."*

"taṃ kiṃ maññatha, kālāmā,

*"What do you think, Kālāmas?"*

adoso purisassa ajjhataṃ uppajjamāno uppajjati ... pe ...

*Does love come up in a person for their welfare or harm? ...*

amoho purisassa ajjhataṃ uppajjamāno uppajjati ... pe ...

*Does understanding come up in a person for their welfare or harm? ...*

hitāya sukhāya'ti.

*Is that for their lasting welfare and happiness?"*

"evaṃ, bhante".

*"Yes, sir."*

"taṃ kiṃ maññatha, kālāmā, ime dhammā kusalā vā akusalā vā'ti?

*"What do you think, Kālāmas, are these things skillful or unskillful?"*

"kusalā, bhante".

*"Skillful, sir."*

"sāvajjā vā anavajjā vā'ti?

*"Blameworthy or blameless?"*

"anavajjā, bhante".

*"Blameless, sir."*

"viññūgarahitā vā viññuppasatthā vā'ti?

*"Criticized or praised by sensible people?"*

"viññuppasatthā, bhante".

*"Praised by sensible people, sir."*

“samattā samādinna hitāya sukhāya saṃvattanti no vā?

*“When you undertake them, do they lead to welfare and happiness, or not?”*

kathaṃ vā ettha hotī’ti?

*“Or how do you see this?”*

“samattā, bhante, samādinna hitāya sukhāya saṃvattanti.

*“When you undertake them, they lead to welfare and happiness.”*

evaṃ no ettha hotī’ti.

*“That’s how we see it.”*

“iti kho, kālāmā, yaṃ taṃ avocumhā:

*“So, Kālāmas, when I said:*

‘etha tumhe, kālāmā.

*‘Please,*

mā anussavena, mā paramparāya, mā itikirāya, mā pitakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivattakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.

*don’t go by oral transmission, don’t go by lineage, don’t go by canonized authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”*

yadā tumhe, kālāmā, attanāva jāneyyātha—

*But when you know for yourselves:*

ime dhammā kusālā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinna hitāya sukhāya saṃvattantīti, atha tumhe, kālāmā, upasampajja vihareyyāthā’ti,

*“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

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

sa kho so, kālāmā, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

*Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.*

karuṇāsahagatena cetasā ... pe ...

*They meditate spreading a heart full of compassion 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 compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

muditāsahagatena cetasā ... pe ...

*They meditate spreading a heart full of rejoicing 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 rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.*

upekkhāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṃtaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyāpajjhena pharitvā viharati.

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

sa kho so, kālāmā, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto.

*When that noble disciple has a mind that's free of enmity and ill will, uncorrupted and purified,*

tassa diṭṭheva dhamme cattāro assāsā adhigatā honti.

*they've won four consolations in the present life.*

‘sace kho pana atthi paro loko, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmi’ ti, ayamassa paṭhamo assāso adhigato hoti.

*‘If it turns out there is another world, and good and bad deeds have a result, then—when the body breaks up, after death—I’ll be reborn in a good place, a heavenly realm.’ This is the first consolation they’ve won.*

‘sace kho pana natthi paro loko, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ diṭṭheva dhamme averaṃ abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ parihaṛāmi’ ti, ayamassa dutiyo assāso adhigato hoti.

*‘If it turns out there is no other world, and good and bad deeds don’t have a result, then in the present life I’ll keep myself free of enmity and ill will, untroubled and happy.’ This is the second consolation they’ve won.*

‘sace kho pana karoto karīyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ cetemi.

*‘If it turns out that bad things happen to people who do bad things, then since I have no bad intentions,*

akarontaṃ kho pana maṃ pāpakammaṃ kuto dukkhaṃ phusissatī’ ti, ayamassa tatiyo assāso adhigato hoti.

*and since I’m not doing anything bad, how can suffering touch me?’ This is the third consolation they’ve won.*

‘sace kho pana karoto na karīyati pāpaṃ, athāhaṃ ubhayeneva visuddhaṃ attānaṃ samanupassāmi’ ti, ayamassa catuttho assāso adhigato hoti.

*‘If it turns out that bad things don’t happen to people who do bad things, then I still see myself pure on both sides.’ This is the fourth consolation they’ve won.*

sa kho so, kālāmā, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto.

*When that noble disciple has a mind that's free of enmity and ill will, undefiled and purified,*

tassa diṭṭheva dhamme ime cattāro assāsā adhigatā honti” ti.

*they’ve won these four consolations in the present life.”*

“evametaṃ, bhagavā, evametaṃ, sugata.

*“That’s so true, Blessed One! That’s so true, Holy One!*

sa kho so, bhante, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto.

*When that noble disciple has a mind that's free of enmity and ill will, undefiled and purified,*

tassa diṭṭheva dhamme cattāro assāsā adhigatā honti.

*they’ve won these four consolations in the present life. ...*

‘sace kho pana atthi paro loko, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmi’ ti, ayamassa paṭhamo assāso adhigato hoti.

‘sace kho pana natthi paro loko, natthi sukatadukkatānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ diṭṭheva dhamme averaṃ abyāpajjhaṃ anīghaṃ sukhīṃ attānaṃ pariharāmi’ti, ayamassa dutiyo assāso adhigato hoti.

‘sace kho pana karoto karīyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ cetemi, akarontaṃ kho pana maṃ pāpakammaṃ kuto dukkhaṃ phusissatī’ti, ayamassa tatiyo assāso adhigato hoti.

‘sace kho pana karoto na karīyati pāpaṃ, athāhaṃ ubhayeneva visuddhaṃ attānaṃ samanupassāmi’ti, ayamassa catuttho assāso adhigato hoti.

sa kho so, bhante, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto.

tassa diṭṭheva dhamme ime cattāro assāsā adhigatā honti.

abhikkantaṃ, bhante ... pe ...

*Excellent, sir! Excellent! ...*

ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṇca.

*We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.*

upāsake no, bhante, bhagavā dhāretu ajjatagge pānupete saraṇaṃ gate”ti.

*From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life.”*

pañcamaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

7. mahāvagga  
7. The Great Chapter

66. sālhasutta  
66. With Sālha and His Friend

evaṃ me sutam—  
So I have heard.

ekam samayaṃ āyasmā nandako sāvatthiyaṃ viharati pubbārāme  
miḡāramātupāsāde.

*Now at that time Venerable Nandaka was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Miḡāra's mother.*

atha kho sālho ca miḡāranattā sāṇo ca sekhuniyanattā yenāyasmā nandako  
tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ  
nisīdiṃsu. ekamantaṃ nisinnaṃ kho sālhaṃ miḡāranattāraṃ āyasmā nandako  
etadavoca:

*Then Sālha, Miḡāra's grandson, and Rohaṇa, Pekkhuniya's grandson went up to Venerable Nandaka, bowed, and sat down to one side. Then Venerable Nandaka said to Sālha:*

“etha tumhe, sālhā, mā anussavena, mā paramparāya, mā itikirāya, mā  
piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivittakkena, mā  
dīṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo nō garūti.

*“Please, Sālha and friend, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned contemplation, don't go by the acceptance of a view after consideration, don't go by the appearance of competence, and don't think ‘The ascetic is our respected teacher.’*

yadā tumhe, sālhā, attanāva jāneyyātha ‘ime dhammā akusalā, ime dhammā sāvajjā,  
ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya  
samvattantī’ ti, atha tumhe, sālhā, pajaheyyātha.

*But when you know for yourselves: ‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’, then you should give them up.*

taṃ kiṃ maññatha, sālhā,  
What do you think, Sālha?

atthi lobho” ti?  
Is greed real?”

“evaṃ, bhante”.  
“Yes, sir.”

“abhijjhāti kho ahaṃ, sālhā, etamatthaṃ vadāmi.  
“‘Covetousness’ is what I mean by this.

luddho kho ayaṃ, sālhā, abhijjhālu pāṇampi hanati, adinnampi ādiyati, paradāraṃpi  
gacchati, musāpi bhāṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ  
ahitāya dukkhāya” ti.

*A person who is greedy and covetous kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”*

“evaṃ, bhante”.  
“Yes, sir.”

“taṃ kiṃ maññatha, sālhā,  
“What do you think, Sālha?

atthi doso” ti?  
Is hate real?”

“evaṃ, bhante”.  
“Yes, sir.”



“byāpādoti kho ahaṃ, sāḷhā, etamatthaṃ vadāmi.

“*Malice*’ is what I mean by this.

duṭṭho kho ayaṃ, sāḷhā, byāpannacitto pānampi hanati, adinnampi ādiyati, parādāraṃpi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāya”ti.

*A hateful and malicious person kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”*

“evaṃ, bhante”.

“*Yes, sir.*”

“taṃ kiṃ maññatha, sāḷhā,

“*What do you think, Sāḷha?*

atthi moho”ti?

*Is delusion real?”*

“evaṃ, bhante”.

“*Yes, sir.*”

“avijjāti kho ahaṃ, sāḷhā, etamatthaṃ vadāmi.

“*Ignorance*’ is what I mean by this.

mūḷho kho ayaṃ, sāḷhā, avijjāgato pānampi hanati, adinnampi ādiyati, parādāraṃpi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāya”ti.

*A person who is deluded and ignorant kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”*

“evaṃ, bhante”.

“*Yes, sir.*”

“taṃ kiṃ maññatha, sāḷhā, ime dhammā kusalā vā akusalā vā”ti?

“*What do you think, Sāḷha, are these things skillful or unskillful?”*

“akusalā, bhante”.

“*Unskillful, sir.*”

“sāvajjā vā anavajjā vā”ti?

“*Blameworthy or blameless?”*

“sāvajjā, bhante”.

“*Blameworthy, sir.*”

“viññugarahitā vā viññuppasatthā vā”ti?

“*Criticized or praised by sensible people?”*

“viññugarahitā, bhante”.

“*Criticized by sensible people, sir.*”

“samattā samādinnaṃ ahitāya dukkhāya saṃvattanti, no vā?

“*When you undertake them, do they lead to harm and suffering, or not?*

kathaṃ vā ettha hotī”ti?

*Or how do you see this?”*

“samattā, bhante, samādinnaṃ ahitāya dukkhāya saṃvattantīti.

“*When you undertake them, they lead to harm and suffering.*

evaṃ no ettha hotī”ti.

*That’s how we see it.*”

“iti kho, sāḷhā, yaṃ taṃ avocumhā:

“*So, Sāḷha and friend, when I said:*

‘etha tumhe, sālḥā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo nō garūti.

*‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”*

yadā tumhe, sālḥā, attanāva jāneyyātha—

*But when you know for yourselves:*

ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinā ahitāya dukkhāya saṃvattantīti, atha tumhe, sālḥā, pajaheyyāthā’ti,

*“These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

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

etha tumhe, sālḥā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo nō garūti.

*Please, Sālḥa and friend, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”*

yadā tumhe, sālḥā, attanāva jāneyyātha:

*But when you know for yourselves:*

‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinā hitāya sukhāya saṃvattantīti, atha tumhe, sālḥā, upasampajja vihareyyātha.

*‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.*

taṃ kiṃ maññātha, sālḥā, atthi alobho”ti?

*What do you think? Is contentment real?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“anabhijjhāti kho ahaṃ, sālḥā, etamatthaṃ vadāmi.

*“‘Satisfaction’ is what I mean by this.*

aluddho kho ayaṃ, sālḥā, anabhijjhālu neva paṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, parampi na tathattāya samādapeti, yaṃ sa hoti digharattaṃ hitāya sukhāyā”ti.

*A person who is content and satisfied doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“taṃ kiṃ maññātha, sālḥā, atthi adoso”ti?

*What do you think? Is love real?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“abyāpādoti kho ahaṃ, sālḥā, etamatthaṃ vadāmi.

*“‘Kindness’ is what I mean by this.*

aduttho kho ayam, sālḥā, abyāpannacitto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na parādāraṃ gacchati, na musā bhaṇati, parampi nā tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti.

*A loving and kind-hearted person doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“taṃ kiṃ maññatha, sālḥā,

*“What do you think, Sālḥa?”*

atthi amoho”ti?

*Is understanding real?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“vijjāti kho ahaṃ, sālḥā, etamatthaṃ vadāmi.

*“‘Knowledge’ is what I mean by this.*

amūlho kho ayam, sālḥā, vijjāgato neva pāṇaṃ hanati, na adinnaṃ ādiyati, na parādāraṃ gacchati, na musā bhaṇati, parampi na tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti.

*A person who understands and knows doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“taṃ kiṃ maññatha, sālḥā, ime dhammā kusalā vā akusalā vā”ti?

*“What do you think, Sālḥa, are these things skillful or unskillful?”*

“kusalā, bhante”.

*“Skillful, sir.”*

“sāvajjā vā anavajjā vā”ti?

*“Blameworthy or blameless?”*

“anavajjā, bhante”.

*“Blameless, sir.”*

“viññugarahitā vā viññuppasatthā vā”ti?

*“Criticized or praised by sensible people?”*

“viññuppasatthā, bhante”.

*“Praised by sensible people, sir.”*

“samattā samādinnā hitāya sukhāya saṃvattanti, no vā?

*“When you undertake them, do they lead to welfare and happiness, or not?”*

kathaṃ vā ettha hotī”ti?

*Or how do you see this?”*

“samattā, bhante, samādinnā hitāya sukhāya saṃvattantīti.

*“When you undertake them, they lead to welfare and happiness.*

evaṃ no ettha hotī”ti.

*That's how we see it.”*

“iti kho, sālḥā, yaṃ taṃ avocumhā:

*“So, Sālḥa and friend, when I said:*

‘etha tumhe, sālḥā, mā anussavena, mā paramparāya, mā itikirāya, mā pitakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo nō garūti.

*‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”*

yadā tumhe, sālḥā, attanāva jāneyyātha—

*But when you know for yourselves:*

ime dhammā kusālā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā dīgharattaṃ hitāya sukhāya saṃvattantīti, atha tumhe, sālḥā, upasampajja vihareyyāthā’ti,

*“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

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

sa kho so, sālḥā, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho sampajāno patissato mettāsahagatena cetasā ... pe ...

*Then that noble disciple is rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love ...*

karuṇā ...

*compassion ...*

muditā ...

*rejoicing ...*

upekkhāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

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

so evaṃ pajānāti:

*They understand:*

‘atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttari nissaraṇaṇ’ti.

*‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’*

tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati;

*Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.*

vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

*When they’re freed, they know they’re freed.*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

*They 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.’*

so evaṃ pajānāti:

*They understand:*

‘ahu pubbe lobho, tadahu akusalaṃ, so etarahi natthi, iccetaṃ kusalaṃ;

*‘Formerly there was greed, which was unskillful. Now there is none, so that’s skillful.*

ahu pubbe doso ... pe ...

*Formerly there was hate, which was unskillful. Now there is none, so that’s skillful.*

ahu pubbe moho, tadahu akusalam, so etarahi natthi, iccetam kusalan'ti.  
*Formerly there was delusion, which was unskillful. Now there is none, so that's skillful.'*

so dittheva dhamme nicchāto nibbuto sītibhūto sukhappaṭisaṃvedī brahmabhūtena  
attanā viharatī'ti.  
*So they live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves."*

chatṭham.

aṅguttara nikāya 3  
Numbered Discourses 3

7. mahāvagga  
7. The Great Chapter

67. kathāvatthusutta  
67. Topics of Discussion

“ūṇimāni, bhikkhave, kathāvatthūni.  
‘There are, mendicants, these three topics of discussion.

katamāni tīni?  
What three?

atītaṃ vā, bhikkhave, addhānaṃ ārabba kathaṃ katheyya:  
You might discuss the past:

‘evaṃ ahosi atītamaddhānaṃ’ti.  
‘That is how it was in the past.’

anāgataṃ vā, bhikkhave, addhānaṃ ārabba kathaṃ katheyya:  
You might discuss the future:

‘evaṃ bhaviṣṣati anāgatamaddhānaṃ’ti.  
‘That is how it will be in the future.’

etarahi vā, bhikkhave, paccuppannaṃ addhānaṃ ārabba kathaṃ katheyya:  
Or you might discuss the present:

‘evaṃ hoti etarahi paccuppannamaddhānaṃ’ti.  
‘This is how it is at present.’

kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti.  
You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion.

sacāyaṃ, bhikkhave, puggalo pañhaṃ puttṭho samāno ekamsabyākaraṇīyaṃ pañhaṃ na ekamsena byākaroti, vibhajjabyākaraṇīyaṃ pañhaṃ na vibhajja byākaroti, paṭipucchābyākaraṇīyaṃ pañhaṃ na paṭipucchā byākaroti, ṭhapanīyaṃ pañhaṃ na ṭhāpeti, evaṃ santāyaṃ, bhikkhave, puggalo akaccho hoti.  
When a person is asked a question, if it needs to be answered with a generalization and they don’t answer it generally; or if it needs analysis and they answer without analyzing it; or if it needs a counter-question and they answer without a counter-question; or if it should be set aside and they don’t set it aside, then that person is not competent to hold a discussion.

sace panāyaṃ, bhikkhave, puggalo pañhaṃ puttṭho samāno ekamsabyākaraṇīyaṃ pañhaṃ ekamsena byākaroti, vibhajjabyākaraṇīyaṃ pañhaṃ vibhajja byākaroti, paṭipucchābyākaraṇīyaṃ pañhaṃ paṭipucchā byākaroti, ṭhapanīyaṃ pañhaṃ ṭhāpeti, evaṃ santāyaṃ, bhikkhave, puggalo kaccho hoti.  
When a person is asked a question, if it needs to be answered with a generalization and they answer it generally; or if it needs analysis and they answer after analyzing it; or if it needs a counter-question and they answer with a counter-question; or if it should be set aside and they set it aside, then that person is competent to hold a discussion.

kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti.  
You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion.

sacāyaṃ, bhikkhave, puggalo pañhaṃ puttṭho samāno thānāthāne na sañthāti parikappe na sañthāti aññātavāde na sañthāti paṭipadāya na sañthāti, evaṃ santāyaṃ, bhikkhave, puggalo akaccho hoti.  
When a person is asked a question, if they’re not consistent about what their position is and what it isn’t; about what they propose; about speaking from what they know; and about the appropriate procedure, then that person is not competent to hold a discussion.

sace panāyaṃ, bhikkhave, puggalo pañhaṃ puttḥo samāno tñāñāthāne sañṭhāti  
parikappe sañṭhāti aññātavāde sañṭhāti paṭipadāya sañṭhāti, evaṃ santāyaṃ,  
bhikkhave, puggalo kaccho hoti.

*When a person is asked a question, if they are consistent about what their position is and what it isn't; about what they propose; about speaking from what they know; and about the appropriate procedure, then that person is competent to hold a discussion.*

kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti.

*You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion.*

sacāyaṃ, bhikkhave, puggalo pañhaṃ puttḥo samāno aññenaññaṃ paṭicarati,  
bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, evaṃ  
santāyaṃ, bhikkhave, puggalo kaccho hoti.

*When a person is asked a question, if they dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that person is not competent to hold a discussion.*

sace panāyaṃ, bhikkhave, puggalo pañhaṃ puttḥo samāno na aññenaññaṃ  
paṭicarati na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca  
pātukaroti, evaṃ santāyaṃ, bhikkhave, puggalo kaccho hoti.

*When a person is asked a question, if they don't dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that person is competent to hold a discussion.*

kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti.

*You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion.*

sacāyaṃ, bhikkhave, puggalo pañhaṃ puttḥo samāno abhiharati abhimaddati  
anupajagghati khalitaṃ gañhāti, evaṃ santāyaṃ, bhikkhave, puggalo kaccho hoti.

*When a person is asked a question, if they intimidate, crush, mock, or seize on trivial mistakes, then that person is not competent to hold a discussion.*

sace panāyaṃ, bhikkhave, puggalo pañhaṃ puttḥo samāno nābhiharati  
nābhimaddati na anupajagghati na khalitaṃ gañhāti, evaṃ santāyaṃ, bhikkhave,  
puggalo kaccho hoti.

*When a person is asked a question, if they don't intimidate, crush, mock, or seize on trivial mistakes, then that person is competent to hold a discussion.*

kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā saupaniso yadi vā  
anupanisoti.

*You can know whether or not a person has what's required by seeing how they take part in a discussion.*

anohitasoto, bhikkhave, anupaniso hoti, ohitasoto saupaniso hoti.

*If they lend an ear they have what's required; if they don't lend an ear they don't have what's required.*

so saupaniso samāno abhijānāti ekaṃ dhammaṃ, pariānāti ekaṃ dhammaṃ,  
pajahati ekaṃ dhammaṃ, sacchikaroti ekaṃ dhammaṃ.

*Someone who has what's required directly knows one thing, completely understands one thing, gives up one thing, and realizes one thing—*

so abhijānanto ekaṃ dhammaṃ, pariānanto ekaṃ dhammaṃ, pajahanto ekaṃ  
dhammaṃ, sacchikaronto ekaṃ dhammaṃ sammāvimuttiṃ phusati.

*and then they experience complete freedom.*

etadatthā, bhikkhave, kathā;

*This is the purpose of discussion,*

etadatthā mantanā;

*consultation,*

etadatthā upanīṣā;

*the requirements,*

etadatthaṃ sotāvadhānaṃ, yadidaṃ anupādā cittassa vimokkhoti.  
*and listening well, that is, the liberation of the mind by not grasping.*

ye viruddhā sallapanti,  
*Those who converse with hostility,*

vinivittā samussitā;  
*too sure of themselves, arrogant,*

anariyaguṇamāsajja,  
*ignoble, attacking virtues,*

aññoññavivaresino.  
*they look for flaws in each other.*

dubbhāsitaṃ vikkhalitaṃ,  
*They rejoice together when their opponent*

sampamohaṃ parājayam;  
*speaks poorly and makes a mistake,*

aññoññassābhinandanti,  
*becoming confused and defeated—*

tadariyo kathanācare.  
*but the noble ones don't discuss like this.*

sace cassa kathākāmo,  
*If an astute person wants to hold a discussion*

kālamaññāya paṇḍito;  
*connected with the teaching and its meaning—*

dhammatthapatisamuttā,  
*the kind of discussion that noble ones hold—*

yā ariyacaritā kathā.  
*then that wise one should start the discussion,*

taṃ kathaṃ kathaye dhīro,  
*knowing when the time is right,*

aviruddho anussito;  
*neither hostile nor arrogant.*

anunnatena manasā,  
*Not over-excited,*

apaḷāso asāhaso.  
*contemptuous, or aggressive,*

anusūyāyamāno so,  
*or with a mind full of jealousy,*

sammadaññāya bhāsati;  
*they'd speak from what they rightly know.*

subhāsitaṃ anumodeyya,  
*They agree with what was well spoken,*

dubbhatṭhe nāpasādaye.  
*without criticizing what was poorly said.*

upārambhaṃ na sikkheyya,  
*They'd not persist in finding faults,*

khalitañca na gāhaye;  
*nor seize on trivial mistakes,*



nābhīhare nābhimadde,  
*neither intimidating nor crushing the other,*

na vācaṃ payutaṃ bhaṇe.  
*nor would they speak with sly implications.*

aññātatthaṃ pasādatthaṃ,  
*Good people consult*

sataṃ ve hoti mantanā;  
*for the sake of knowledge and clarity.*

evaṃ kho ariyā mantenti,  
*That's how the noble ones consult,*

esā ariyāna mantanā;  
*this is a noble consultation.*

etadaññāya medhāvī,  
*Knowing this, an intelligent person*

na samusseyya mantaye”ti.  
*would consult without arrogance.”*

sattamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

7. mahāvagga  
*7. The Great Chapter*

68. aññatitthiyasutta  
*68. Followers of Other Paths*

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

‘tayome, āvuso, dhammā.  
*‘There are these three things.*

katame tayo?  
*What three?*

rāgo, doso, moho—  
*Greed, hate, and delusion.*

ime kho, āvuso, tayo dhammā.  
*These are the three things.*

imesaṃ, āvuso, tiṇṇaṃ dhammānaṃ ko viseso ko adhippayāso kiṃ nānākaraṇaṃ’ti?  
*What’s the difference between them?’*

evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ kinti  
byākareyyātha”ti?  
*How would you answer them?’*

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā.  
sādhū vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitaṃ attho. bhagavato  
sutvā bhikkhū dhāressanti”ti.  
*“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha  
himself please clarify the meaning of this. 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 paccassosūṃ.  
*“Yes, sir,” they replied.*

bhagavā etadavoca:  
*The Buddha said this:*

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

‘tayome, āvuso, dhammā.  
*‘There are these three things.*

katame tayo?  
*What three?*

rāgo, doso, moho—  
*Greed, hate, and delusion.*

ime kho, āvuso, tayo dhammā;  
*These are the three things.*

imesaṃ, āvuso, tiṇṇaṃ dhammānaṃ ko viseso ko adhippayāso kiṃ nānākaraṇaṃ’ti?  
*What’s the difference between them?’*

evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ  
byākareyyātha:  
*You should answer them:*

‘rāgo kho, āvuso, appasāvajjo dandhvirāgī, doso mahāsāvajjo khippavirāgī, moho mahāsāvajjo dandhvirāgī’ti.

*‘Greed, reverends, is mildly blameworthy, but slow to fade away. Hate is very blameworthy, but quick to fade away. Delusion is very blameworthy, and slow to fade away.’*

‘ko panāvuso, hetu ko paccayo yena anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya vepullāya saṃvattatī’ti?

*And if they ask: ‘What is the cause, what is the reason why greed arises, and once arisen it increases and grows?’*

“subhanimittan”tissa vacanīyaṃ.

*You should say: ‘The beautiful feature of things.*

tassa subhanimittam ayoniso manasi karoto anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya vepullāya saṃvattati.

*When you attend improperly to the beautiful feature of things, greed arises, and once arisen it increases and grows.*

ayaṃ kho, āvuso, hetu ayaṃ paccayo yena anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya vepullāya saṃvattatī’ti.

*This is the cause, this is the reason why greed arises, and once arisen it increases and grows.’*

‘ko panāvuso, hetu ko paccayo yena anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya vepullāya saṃvattatī’ti?

*And if they ask: ‘What is the cause, what is the reason why hate arises, and once arisen it increases and grows?’*

“paṭiṇhanimittan”tissa vacanīyaṃ.

*You should say: ‘The feature of harshness.*

tassa paṭiṇhanimittam ayoniso manasi karoto anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya vepullāya saṃvattati.

*When you attend improperly to the feature of harshness, hate arises, and once arisen it increases and grows.*

ayaṃ kho, āvuso, hetu ayaṃ paccayo yena anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya vepullāya saṃvattatī’ti.

*This is the cause, this is the reason why hate arises, and once arisen it increases and grows.’*

‘ko panāvuso, hetu ko paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṃvattatī’ti?

*And if they ask: ‘What is the cause, what is the reason why delusion arises, and once arisen it increases and grows?’*

“ayoniso manasikāro”tissa vacanīyaṃ.

*You should say: ‘Improper attention.*

tassa ayoniso manasi karoto anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṃvattati.

*When you attend improperly, delusion arises, and once arisen it increases and grows.*

ayaṃ kho, āvuso, hetu ayaṃ paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṃvattatī’ti.

*This is the cause, this is the reason why delusion arises, and once arisen it increases and grows.’*

‘ko panāvuso, hetu ko paccayo yena anuppanno ceva rāgo nupparjati uppanno ca rāgo pahīyatī’ti?

*And if they ask, ‘What is the cause, what is the reason why greed doesn’t arise, or if it’s already arisen it’s given up?’*

“asubhanimittan”tissa vacanīyaṃ.

*You should say: ‘The ugly feature of things.*

tassa asubhanimittam yoniso manasi karoto anuppanno ceva rāgo nuppajjati uppanno ca rāgo pahīyati.

*When you attend properly on the ugly feature of things, greed doesn't arise, or if it's already arisen it's given up.*

ayaṃ kho, āvuso, hetu ayaṃ paccayo yena anuppanno ceva rāgo nuppajjati uppanno ca rāgo pahīyati'ti.

*This is the cause, this is the reason why greed doesn't arise, or if it's already arisen it's given up.'*

'ko panāvuso, hetu ko paccayo yena anuppanno ceva doso nuppajjati uppanno ca doso pahīyati'ti?

*And if they ask, 'What is the cause, what is the reason why hate doesn't arise, or if it's already arisen it's given up?'*

“mettā cetovimuttī”tissa vacanīyaṃ.

*You should say: 'The heart's release by love.'*

tassa mettam cetovimuttim yoniso manasi karoto anuppanno ceva doso nuppajjati uppanno ca doso pahīyati.

*When you attend properly on the heart's release by love, hate doesn't arise, or if it's already arisen it's given up.*

ayaṃ kho, āvuso, hetu ayaṃ paccayo yena anuppanno ceva doso nuppajjati uppanno ca doso pahīyati'ti.

*This is the cause, this is the reason why hate doesn't arise, or if it's already arisen it's given up.'*

'ko panāvuso, hetu ko paccayo yena anuppanno ceva moho nuppajjati uppanno ca moho pahīyati'ti?

*And if they ask, 'What is the cause, what is the reason why delusion doesn't arise, or if it's already arisen it's given up?'*

“yonisomanasikāro”tissa vacanīyaṃ.

*You should say: 'Proper attention.'*

tassa yoniso manasi karoto anuppanno ceva moho nuppajjati uppanno ca moho pahīyati.

*When you attend properly, delusion doesn't arise, or if it's already arisen it's given up.*

ayaṃ kho, āvuso, hetu ayaṃ paccayo yena anuppanno vā moho nuppajjati uppanno ca moho pahīyati'ti.

*This is the cause, this is the reason why delusion doesn't arise, or if it's already arisen it's given up.'"*

aṭṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

7. mahāvagga  
*7. The Great Chapter*

69. akusalamūlasutta  
*69. Unskillful Roots*

“tīṇimāni, bhikkhave, akusalamūlāni.  
*“Mendicants, there are these three unskillful roots.*

katamāni tīni?  
*What three?*

lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.  
*Greed, hate, and delusion.*

yadapi, bhikkhave, lobho tadapi akusalamūlaṃ;  
*Greed is a root of the unskillful.*

yadapi luddho abhisankharoti kāyena vācāya manasā tadapi akusalaṃ;  
*When a greedy person chooses to act by way of body, speech, or mind, that too is unskillful.*

yadapi luddho lobhena abhibhūto pariyādinnaṭṭo parassa asatā dukkhaṃ  
uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā  
balavamhi balattho itipi tadapi akusalaṃ.  
*When a greedy person, overcome by greed, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful.*

itissame lobhajā lobhanidānā lobhasamudayā lobhapaccayā aneke pāpakā akusalā  
dhammā sambhavanti.  
*And so these many bad, unskillful things are produced in them born, sourced, originated, and conditioned by greed.*

yadapi, bhikkhave, doso tadapi akusalamūlaṃ;  
*Hate is a root of the unskillful.*

yadapi duṭṭho abhisankharoti kāyena vācāya manasā tadapi akusalaṃ;  
*When a hateful person chooses to act by way of body, speech, or mind, that too is unskillful.*

yadapi duṭṭho dosena abhibhūto pariyādinnaṭṭo parassa asatā dukkhaṃ uppādayati  
vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho  
itipi tadapi akusalaṃ.  
*When a hateful person, overcome by hate, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful.*

itissame dosajā dosanidānā dosasamudayā dosapaccayā aneke pāpakā akusalā  
dhammā sambhavanti.  
*And so these many bad, unskillful things are produced in them born, sourced, originated, and conditioned by hate.*

yadapi, bhikkhave, moho tadapi akusalamūlaṃ;  
*Delusion is a root of the unskillful.*

yadapi mūlho abhisankharoti kāyena vācāya manasā tadapi akusalaṃ;  
*When a deluded person chooses to act by way of body, speech, or mind, that too is unskillful.*

yadapi mūlho mohena abhibhūto pariyādinnaṭṭo parassa asatā dukkhaṃ  
uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā  
balavamhi balattho itipi tadapi akusalaṃ.  
*When a deluded person, overcome by delusion, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful.*

itissame mohajā mohanidānā mohasamudayā mohapaccayā aneke pāpakā akusalā dhammā sambhavanti.

*And so these many bad, unskillful things are produced in them born, sourced, originated, and conditioned by delusion.*

evarūpo cāyaṃ, bhikkhave, puggalo vuccati akālavādītipi, abhūtavādītipi, anattavādītipi, adhammavādītipi, avinayavādītipi.

*Such a person is said to have speech that's ill-timed, false, meaningless, not in line with the teaching and training.*

kasmā cāyaṃ, bhikkhave, evarūpo puggalo vuccati akālavādītipi, abhūtavādītipi, anattavādītipi, adhammavādītipi, avinayavādītipi?

*Why is this?*

tathāhāyaṃ, bhikkhave, puggalo parassa asatā dukkhaṃ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi.

*This person causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’.*

bhūtena kho pana vuccamāno avajānāti, no paṭijānāti;

*So when someone makes a valid criticism, they’re scornful and admit nothing.*

abhūtena vuccamāno na ātappaṃ karoti, tassa nibbeṭhanāya itipetaṃ atacchaṃ itipetaṃ abhūtanti.

*When someone makes a baseless criticism, they make no effort to explain, ‘This is why that’s untrue, this is why that’s false.’*

tasmā evarūpo puggalo vuccati akālavādītipi, abhūtavādītipi, anattavādītipi, adhammavādītipi, avinayavādītipi.

*That’s why such a person is said have speech that’s ill-timed, false, meaningless, not in line with the teaching and training.*

evarūpo, bhikkhave, puggalo lobhajeḥi pāpakehi akusalehi dhammehi abhibhūto pariyādinnaṭṭo diṭṭhe ceva dhamme dukkhaṃ viharati, savighātaṃ saupāyasaṃ sapaṇḍāhaṃ.

*Such a person—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in the present life, with anguish, distress, and fever.*

kāyassa ca bhedaṃ paraṃ maraṇaṃ duggati pātikaṅkhā.

*And when the body breaks up, after death, they can expect to be reborn in a place of loss, a bad place, the underworld, hell.*

dosajeḥi ... pe ...

mohajeḥi pāpakehi akusalehi dhammehi abhibhūto pariyādinnaṭṭo diṭṭhe ceva dhamme dukkhaṃ viharati, savighātaṃ saupāyasaṃ sapaṇḍāhaṃ.

kāyassa ca bhedaṃ paraṃ maraṇaṃ duggati pātikaṅkhā.

seyyathāpi, bhikkhave, sālo vā dhavo vā phandano vā tīhi mālūvalātāhi uddhasto pariyonaddho anayaṃ āpajjati, byasanaṃ āpajjati, anayabyasanaṃ āpajjati;

*Suppose a sal, axlewood, or papra tree was choked and engulfed by three camel’s foot creepers. It would fall to ruin and disaster.*

evamevaṃ kho, bhikkhave, evarūpo puggalo lobhajeḥi pāpakehi akusalehi dhammehi abhibhūto pariyādinnaṭṭo diṭṭhe ceva dhamme dukkhaṃ viharati, savighātaṃ saupāyasaṃ sapaṇḍāhaṃ.

*In the same way, such a person—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in the present life, with anguish, distress, and fever.*

kāyassa ca bhedaṃ paraṃ maraṇaṃ duggati pātikaṅkhā.

*And when the body breaks up, after death, they can expect to be reborn in a place of loss, a bad place, the underworld, hell.*

dosajehi ... pe ...

mohajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinna<sup>ti</sup>to di<sup>ti</sup>the ceva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapari<sup>ti</sup>lāhaṃ.

kāyassa ca bheda<sup>ti</sup> paraṃ maraṇā duggati pāṭikaṅkhā.

imāni kho, bhikkhave, tīni akusalamūlāni.

*These are the three unskillful roots.*

tīṇimāni, bhikkhave, kusalamūlāni.

*There are these three skillful roots.*

katamāni tīni?

*What three?*

alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

*Contentment, love, and understanding.*

yadapi, bhikkhave, alobho tadapi kusalamūlaṃ;

*Contentment is a root of the skillful.*

yadapi aluddho abhisāṅkharoti kāyena vācāya manasā tadapi kusalaṃ;

*When a contented person chooses to act by way of body, speech, or mind, that too is skillful.*

yadapi aluddho lobhena anabhibhūto apariyādinna<sup>ti</sup>to na parassa asa<sup>ti</sup>tā dukkhaṃ uppādayati vadhena vā bandhanena vā jāniyā vā gara<sup>ti</sup>hāya vā pabbājanāya vā balavamhi balattho itipi tadapi kusalaṃ.

*When a contented person, not overcome by greed, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful.*

itissame alobhajā alobhanidānā alobhasamudaya<sup>ti</sup>ya alobhapaccaya<sup>ti</sup>ya aneke kusalā dhammā sambhavanti.

*And so these many skillful things are produced in them born, sourced, originated, and conditioned by contentment.*

yadapi, bhikkhave, adoso tadapi kusalamūlaṃ;

*Love is a root of the skillful.*

yadapi adu<sup>ti</sup>tho abhisāṅkharoti kāyena vācāya manasā tadapi kusalaṃ;

*When a loving person chooses to act by way of body, speech, or mind, that too is skillful.*

yadapi adu<sup>ti</sup>tho dosena anabhibhūto apariyādinna<sup>ti</sup>to na parassa asa<sup>ti</sup>tā dukkhaṃ uppādayati vadhena vā bandhanena vā jāniyā vā gara<sup>ti</sup>hāya vā pabbājanāya vā balavamhi balattho itipi tadapi kusalaṃ.

*When a loving person, not overcome by hate, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful.*

itissame adosajā adosanidānā adosasamudaya<sup>ti</sup>ya adosapaccaya<sup>ti</sup>ya aneke kusalā dhammā sambhavanti.

*And so these many skillful things are produced in them born, sourced, originated, and conditioned by love.*

yadapi, bhikkhave, amoho tadapi kusalamūlaṃ;

*Understanding is a root of the skillful.*

yadapi amūlho abhisāṅkharoti kāyena vācāya manasā tadapi kusalaṃ;

*When an understanding person chooses to act by way of body, speech, or mind, that too is skillful.*

yadapi amūlho mohena anabhibhūto apariyādinnañcitto na parassa asatā dukkhaṃ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi tadapi kusalaṃ.

*When an understanding person, not overcome by delusion, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful.*

itissame amohajā amohanidānā amohasamudayā amohapaccayā aneke kusalā dhammā sambhavanti.

*And so these many skillful things are produced in them born, sourced, originated, and conditioned by understanding.*

evārūpo cāyaṃ, bhikkhave, puggalo vuccati kālavādītipi, bhūtavādītipi, atthavādītipi, dhammavādītipi, vinayavādītipi.

*Such a person is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.*

kasmā cāyaṃ, bhikkhave, evārūpo puggalo vuccati kālavādītipi, bhūtavādītipi, atthavādītipi, dhammavādītipi, vinayavādītipi?

*Why is this?*

tathāhāyaṃ, bhikkhave, puggalo na parassa asatā dukkhaṃ uppādayati vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā balavamhi balattho itipi.

*This person doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'.*

bhūtena kho pana vuccamāno paṭijānāti no avajānāti;

*So when someone makes a valid criticism, they admit it and aren't scornful.*

abhūtena vuccamāno ātappaṃ karoti tassa nibbeṭhanāya:

*When someone makes a baseless criticism, they make an effort to explain,*

'itipetaṃ atacchaṃ, itipetaṃ abhūtan'ti.

*'This is why that's untrue, this is why that's false.'*

tasmā evārūpo puggalo vuccati kālavādītipi, atthavādītipi, dhammavādītipi, vinayavādītipi.

*That's why such a person is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.*

evārūpassa, bhikkhave, puggalassa lobhajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatimaṃ anuppādadhammā.

*For such a person, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparilāhaṃ.

*In the present life they're happy, free of anguish, distress, and fever,*

diṭṭheva dhamme parinibbāyati.

*and they're also extinguished in the present life.*

dosajā ... pe ...

parinibbāyati.

mohajā ... pe ...

parinibbāyati.

seyyathāpi bhikkhave, sālo vā dhavo vā phandano vā tīhi mālūvālatāhi uddhasto pariyaṇaddho.

*Suppose a sal, axlewood, or <i>papra</i> tree was choked and engulfed by three camel's foot creepers.*



atha puriso āgaccheyya kudālapīṭakaṃ ādāya.

*Then along comes a person with a spade and basket.*

so taṃ māluvālaṭaṃ mūle chindeyya, mūle chetvā palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya, antamaso usīraṇālimattānīpi.

*They'd cut the creeper out by the roots, dig them up, and pull them out, down to the fibers and stems.*

so taṃ māluvālaṭaṃ khandākhandikaṃ chindeyya, khandākhandikaṃ chetvā phāleyya, phāletvā sakalikaṃ sakalikaṃ kareyya, sakalikaṃ sakalikaṃ karitvā vātātape visoseyya, vātātape visosetvā agginā ḍaheyya, agginā ḍahitvā masiṃ kareyya, masiṃ karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya.

*Then they'd split the creeper apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd sweep away the ashes in a strong wind, or float them away down a swift stream.*

evamassa tā, bhikkhave, māluvālaṭā ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

*In the same way, for such a person, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.*

evamevaṃ kho, bhikkhave, evarūpassa puggalassa lobhajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparīlāhaṃ.

*In the present life they're happy, free of anguish, distress, and fever,*

diṭṭheva dhamme parinibbāyati.

*and they're also extinguished in the present life.*

dosajā ... pe ...

mohajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

diṭṭheva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparīlāhaṃ.

diṭṭheva dhamme parinibbāyati.

imāni kho, bhikkhave, tīṇi kusalamūlāni'ti.

*These are the three skillful roots."*

navamaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

7. mahāvagga  
7. The Great Chapter

70. uposathasutta  
70. Sabbath

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.  
At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

atha kho visākhā migāramātā tadahuposathe yena bhagavā tenupasaṅkami;  
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ  
kho visākhaṃ migāramātaraṃ bhagavā etadavoca:  
Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her,

“handa kuto nu tvam, visākhe, āgacchasi divā divassā”ti?  
“So, Visākhā, where are you coming from in the middle of the day?”

“uposathāhaṃ, bhante, ajja upavasāmī”ti.  
“Today, sir, I'm observing the sabbath.”

“tayo khome, visākhe, uposathā.  
“There are, Visākhā, these three sabbaths.

katame tayo?  
What three?

gopālakuposatho, nigaṇṭhuposatho, ariyuposatho.  
The sabbath of the cowherds, the sabbath of the Jains, and the sabbath of the noble ones.

kathaṇca, visākhe, gopālakuposatho hoti?  
And what is the sabbath of the cowherds?

seyyathāpi, visākhe, gopālako sāyanhasamaye sāmikānaṃ gāvo niyyātetvā iti  
paṭisaṅcikkhati:  
It's just like a cowherd who, in the late afternoon, takes the cows back to their owners. They reflect:

‘ajja kho gāvo amukasmiṇca amukasmiṇca padese carimṣu, amukasmiṇca  
amukasmiṇca padese pānīyāni pivimṣu;  
‘Today the cows grazed in this place and that, and they drank in this place and that.

sve dāni gāvo amukasmiṇca amukasmiṇca padese carissanti, amukasmiṇca  
amukasmiṇca padese pānīyāni pivissanti’ti;  
Tomorrow the cows will graze in this place and that, and drink in this place and that.’

evamevaṃ kho, visākhe, idhekacco uposathiko iti paṭisaṅcikkhati:  
In the same way, someone keeping the sabbath reflects:

‘ahaṃ khvajja idaṇcīdaṇca khādanīyaṃ khādim, idaṇcīdaṇca bhojanīyaṃ bhuñjim;  
‘Today I ate this and that, and had a meal of this and that.

sve dānāhaṃ idaṇcīdaṇca khādanīyaṃ khādissāmi, idaṇcīdaṇca bhojanīyaṃ  
bhuñjissāmi’ti.  
Tomorrow I'll eat this and that, and have a meal of this and that.’

so tena abhijjhāsaḥagatena cetasā divasaṃ atināmeti.  
And so they spend their day with a mind full of covetousness.

evaṃ kho, visākhe, gopālakuposatho hoti.  
That's the sabbath of the cowherds.

evaṃ upavuttho kho, visākhe, gopālakuposatho na mahapphalo hoti na mahānisaṃso na mahājutiko na mahāvipphāro. (1)

*When the cowherd's sabbath is observed like this it's not very fruitful or beneficial or splendid or bountiful.*

kathañca, visākhe, nigaṇṭhuposatho hoti?

*And what is the sabbath of the Jains?*

atthi, visākhe, nigaṇṭhā nāma samaṇajātikā.

*There's a kind of ascetic belonging to a group called the Jains.*

te sāvakaṃ evaṃ samādapenti:

*They encourage their disciples:*

‘ehi tvam, ambho purisa, ye puratthimāya disāya pāṇā paraṃ yojanasataṃ tesu daṇḍaṃ nikkhipāhi;

*‘Please, good people, don't hurt any living creatures more than a hundred leagues away to the east.*

ye pacchimāya disāya pāṇā paraṃ yojanasataṃ tesu daṇḍaṃ nikkhipāhi;

*Don't hurt any living creatures more than a hundred leagues away to the west.*

ye uttarāya disāya pāṇā paraṃ yojanasataṃ tesu daṇḍaṃ nikkhipāhi;

*Don't hurt any living creatures more than a hundred leagues away to the north.*

ye dakkhiṇāya disāya pāṇā paraṃ yojanasataṃ tesu daṇḍaṃ nikkhipāhi’ti.

*Don't hurt any living creatures more than a hundred leagues away to the south.’*

iti ekaccānaṃ pāṇānaṃ anuddayāya anukampāya samādapenti, ekaccānaṃ pāṇānaṃ nānuddayāya nānukampāya samādapenti.

*So they encourage kindness and compassion for some creatures and not others.*

te tadahuposathe sāvakaṃ evaṃ samādapenti:

*On the sabbath, they encourage their disciples:*

‘ehi tvam, ambho purisa, sabbacelāni nikkhipitvā evaṃ vadehi—

*‘Please, good people, take off all your clothes and say:*

nāhaṃ kvacani kassaci kiñcanatasmim, na ca mama kvacani katthaci kiñcanatattthi’ti.

*“I don't belong to anyone anywhere! And nothing belongs to me anywhere!”’*

jānanti kho panassa mātāpitaro:

*But their mother and father still know,*

‘ayaṃ amhākaṃ putto’ti;

*‘This is our child.’*

sopi jānāti:

*And they know,*

‘ime mayhaṃ mātāpitaro’ti.

*‘This is my mother and father.’*

jānāti kho panassa puttadāro:

*Partner and child still know,*

‘ayaṃ mayhaṃ bhattā’ti;

*‘This is our supporter.’*

sopi jānāti:

*And they know,*

‘ayaṃ mayhaṃ puttadāro’ti.

*‘This is my partner and child.’*

jānanti kho panassa dāsakammakaraporisā:

*Bondservants, workers, and staff still know:*

‘ayaṃ amhākaṃ ayyo’ti;  
*‘This is our master.’*

sopi jānāti:  
*And they know,*

‘ime mayhaṃ dāsakammakaraporisā’ti.  
*‘These are my bondservants, workers, and staff.’*

iti yasmiṃ samaye sacce samādapetabbā musāvāde tasmīṃ samaye samādapenti.  
*So, at a time when they should be encouraged to speak the truth, the Jains encourage them to lie.*

idaṃ tassa musāvādasmiṃ vadāmi.  
*This, I say, is lying.*

so tassā rattiya accayena bhoge adinnamyeva paribhuñjati.  
*When the night has passed they use their possessions once more, though they’ve not been given back to them.*

idaṃ tassa adinnādānasmiṃ vadāmi.  
*This, I say, is stealing.*

evaṃ kho, visākhe, nigaṇṭhuposatho hoti.  
*That’s the sabbath of the Jains.*

evaṃ upavuttho kho, visākhe, nigaṇṭhuposatho na mahapphalo hoti na mahānisaṃso na mahājutiko na mahāvippphāro. (2)  
*When the Jain’s sabbath is observed like this it’s not very fruitful or beneficial or splendid or bountiful.*

kathaṇca, visākhe, ariyuposatho hoti?  
*And what is the sabbath of the noble ones?*

upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.  
*A corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?  
*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako tathāgataṃ anussarati:  
*It’s when a noble disciple recollects the Realized One:*

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.  
*‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’*

tassa tathāgataṃ anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati.  
*As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up.*

seyyathāpi, visākhe, upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti.  
*It’s just like cleaning a dirty head by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti?  
*And how is a dirty head cleaned by applying effort?*

kakkaṇca paṭicca mattikaṇca paṭicca udakaṇca paṭicca purisassa ca tajaṃ vāyamaṃ paṭicca, evaṃ kho, visākhe, upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti.  
*With cleansing paste, clay, and water, and by applying the appropriate effort.*

evamevaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.  
*In the same way, a corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?  
*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako tathāgataṃ anussarati:

*It's when a noble disciple recollects the Realized One:*

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

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

tassa tathāgataṃ anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti.

*As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up.*

ayaṃ vuccati, visākhe:

*This is called:*

‘ariyasāvako brahmuposathaṃ upavasati, brahmunā saddhiṃ saṃvasati, brahmaṇassa ārabha cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti’.

*‘A noble disciple who observes the sabbath of Brahmā, living together with Brahmā. And because they think of Brahmā their mind becomes clear, joy arises, and mental corruptions are given up.’*

evaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.1)

*That's how a corrupt mind is cleaned by applying effort.*

upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.

*A corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako dhammaṃ anussarati:

*It's when a noble disciple recollects the teaching:*

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti.

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

tassa dhammaṃ anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti.

*As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty body by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti?

*And how is a dirty body cleaned by applying effort?*

sottiṇca paṭicca, cuṇṇaṇca paṭicca, udakaṇca paṭicca, purisassa ca tājjaṃ vāyāmaṃ paṭicca.

*With pastes of powdered shells and herbs, water, and by applying the appropriate effort.*

evaṃ kho, visākhe, upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti.

*That's how a dirty body is cleaned by applying effort.*

evamevaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

*In the same way, a corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako dhammaṃ anussarati:

*It's when a noble disciple recollects the teaching:*

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhi’ti.

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

tassa dhammaṃ anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti.

*As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up.*

ayaṃ vuccati, visākhe, ‘ariyasāvako dhammuposathaṃ upavasati, dhammena saddhiṃ samvasati, dhammañcassa ārabha cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti’.

*This is called: ‘A noble disciple who observes the sabbath of Dhamma, living together with Dhamma. And because they think of the Dhamma their mind becomes clear, joy arises, and mental corruptions are given up.’*

evam kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.2)

*That’s how a corrupt mind is cleaned by applying effort.*

upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.

*A corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako saṅghaṃ anussarati:

*It’s when a noble disciple recollects the Saṅgha:*

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.

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

tassa saṅghaṃ anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti.

*As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. It’s just like cleaning a dirty cloth by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti?

*And how is a dirty cloth cleaned by applying effort?*

usmaṇca paṭicca, khāraṇca paṭicca, gomayaṇca paṭicca, udakaṇca paṭicca, purisassa ca tajjaṃ vāyamaṃ paṭicca.

*With salt, lye, cow dung, and water, and by applying the appropriate effort.*

evam kho, visākhe, upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti.

*That’s how a dirty cloth is cleaned by applying effort.*

evamevaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

*In the same way, a corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako saṅghaṃ anussarati:

*It’s when a noble disciple recollects the Saṅgha:*

‘suppatipanno bhagavato sāvakaśaṅho ... pe ... anuttaraṃ puññakkhettaṃ lokassa’<sup>ti</sup>.

*‘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 Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.’*

tassa saṅghaṃ anussarato cittaṃ paśīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti.

*As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up.*

ayaṃ vuccati, visākhe, ‘ariyasāvako saṅghuposathaṃ upavasati, saṅghena saddhīṃ samvasati, saṅghaṇcassa ārabha cittaṃ paśīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti’.

*This is called: ‘A noble disciple who observes the sabbath of the Saṅgha, living together with the Saṅgha. And because they think of the Saṅgha their mind becomes clear, joy arises, and mental corruptions are given up.’*

evaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.3)

*That’s how a corrupt mind is cleaned by applying effort.*

upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.

*A corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako attano sīlāni anussarati akhaṇḍāni acchiddāni asabalāni akammāsāni bhujiṣṣāni viññuppasatthāni aparāmatṭhāni samādhisaṃvattanikāni.

*It’s when a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.*

tassa sīlaṃ anussarato cittaṃ paśīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti.

*As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up. It’s just like cleaning a dirty mirror by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti?

*And how is a dirty mirror cleaned by applying effort?*

telaṇca paṭicca, chārikaṇca paṭicca, vālaṇḍupakaṇca paṭicca, purisassa ca tajaṃ vāyāmaṃ paṭicca.

*With oil, ash, a rolled-up cloth, and by applying the appropriate effort.*

evaṃ kho, visākhe, upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti.

*That’s how a dirty mirror is cleaned by applying effort.*

evamevaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

*In the same way, a corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako attano sīlāni anussarati akhaṇḍāni ... pe ... samādhisaṃvattanikāni.

*It’s when a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.*

tassa sīlaṃ anussarato cittaṃ paśīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti.

*As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up.*

ayaṃ vuccati, visākhe, ‘ariyasāvako sīluposatham upavasati, sīlena saddhim saṃvasati, sīlañcassa ārabha cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti’.

*This is called: ‘A noble disciple who observes the sabbath of ethical conduct, living together with ethics. And because they think of their ethical conduct their mind becomes clear, joy arises, and mental corruptions are given up.’*

evaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.4)

*That’s how a corrupt mind is cleaned by applying effort.*

upakkiliṭṭhassa, visākhe, cittassa upakkamena pariyodapanā hoti.

*A corrupt mind is cleaned by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako devatā anussarati:

*It’s when a noble disciple recollects the deities:*

‘santi devā cātumahārājikā, santi devā tāvatimsā, santi devā yāmā, santi devā tusitā, santi devā nimmanaratino, santi devā paranimmitavasavattino, santi devā brahmakāyikā, santi devā tatuttari.

*‘There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā’s Host, and gods even higher than these.*

yathārūpāya saddhāya samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpā saddhā saṃvijjati.

*When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’*

yathārūpena sīlena samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpaṃ sīlaṃ saṃvijjati.

yathārūpena sutena samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpaṃ sutam saṃvijjati.

yathārūpena cāgena samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpo cāgo saṃvijjati.

yathārūpāya paññāya samannāgatā tā devatā ito cutā tatthupapannā, mayhampi tathārūpā paññā saṃvijjati’ti.

tassa attano ca tāsāṇca devatānaṃ saddhaṇca sīlaṇca sutaṇca cāgaṇca paññaṇca anussarato cittaṃ pasīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi, visākhe, upakkiliṭṭhassa jātarūpassa upakkamena pariyodapanā hoti.

*As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. It’s just like cleaning dirty gold by applying effort.*

kathaṇca, visākhe, upakkiliṭṭhassa jātarūpassa upakkamena pariyodapanā hoti?

*And how is dirty gold cleaned by applying effort?*

ukkaṇca paṭicca, loṇaṇca paṭicca, gerukaṇca paṭicca, nālikasaṇḍāsaṇca paṭicca, purisassa ca tajaṃ vāyamaṃ paṭicca.

*With a furnace, flux, a blowpipe, and tongs, and by applying the appropriate effort.*

evaṃ kho, visākhe, upakkiliṭṭhassa jātarūpassa upakkamena pariyodapanā hoti.

*That’s how dirty gold is cleaned by applying effort.*

evamevaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

*In the same way, a corrupt mind is cleaned by applying effort.*



kathaṇca, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti?

*And how is a corrupt mind cleaned by applying effort?*

idha, visākhe, ariyasāvako devatā anussarati:

*It's when a noble disciple recollects the deities:*

‘santi devā cātumahārājikā, santi devā tāvatimsā ... pe ... santi devā tatuttari.

*‘There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Create, the Gods Who Control the Creations of Others, the Gods of Brahmā's Host, and gods even higher than these.*

yathārūpāya saddhāya samannāgatā tā devatā ito cutā tathupapannā, mayhampi tathārūpā saddhā samvījati. yathārūpena sīlena ... sutena ... cāgena ... paññāya samannāgatā tā devatā ito cutā tathupapannā, mayhampi tathārūpā paññā samvījati’ti.

*When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’*

tassa attano ca tāsaṇca devatānaṃ saddhaṇca sīlaṇca sutaṇca cāgaṇca paññaṇca anussarato cittaṃ paśīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti.

*As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up.*

ayaṃ vuccati, visākhe, ‘ariyasāvako devatuposathaṃ upavasati, devatāhi saddhiṃ samvasati, devatā ārabha cittaṃ paśīdati, pāmojjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti’.

*This is called: ‘A noble disciple who observes the sabbath of the deities, living together with the deities. And because they think of the deities their mind becomes clear, joy arises, and mental corruptions are given up.’*

evaṃ kho, visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti. (3.5)

*That's how a corrupt mind is cleaned by applying effort.*

sa kho so, visākhe, ariyasāvako iti paṭisaṇcikkhati:

*Then that noble disciple reflects:*

‘yāvajīvaṃ arahanto pānātipātāṃ pahāya pānātipātā paṭiviratā nihatadaṇḍā nihatasaṭṭhā lajjī dayāpannā sabbapāṇabhūtahitānukampī 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 imaṇca rattiṃ imaṇca divasaṃ pānātipātāṃ pahāya pānātipātā paṭivirato nihatadaṇḍo nihatasaṭṭho 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.*

imināpi aṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissati.

*I will observe the sabbath by doing as the perfected ones do in this respect.*

yāvajīvaṃ arahanto adinnādānaṃ pahāya adinnādānā paṭiviratā dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharanti;

*As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.*

ahampajja imaṇca rattiṃ imaṇca divasaṃ adinnādānaṃ pahāya adinnādānā paṭivirato dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharāmi.

*I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving.*

imināpi aṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissati.

*I will observe the sabbath by doing as the perfected ones do in this respect.*

yāvajīvaṃ arahanto abrahmacariyaṃ pahāya brahmacārī ārācārī viratā methunā gāmadhammā;

*As long as they live, the perfected ones give up unchastity. They are celibate, set apart, avoiding the common practice of sex.*

ahampajja imañca rattim imañca divasaṃ abrahmacariyaṃ pahāya brahmacārī  
ārācārī virato methunā gāmadhammā.

*I, too, for this day and night will give up unchastity. I will be celibate, set apart, avoiding the common practice of sex.*

imināpi aṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissati.

*I will observe the sabbath by doing as the perfected ones do in this respect.*

yāvajīvaṃ arahanto musāvādaṃ pahāya musāvādā paṭiviratā saccavādī saccasandhā  
thetā paccayikā avisaṃvādakā lokassa;

*As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.*

ahampajja imañca rattim imañca divasaṃ musāvādaṃ pahāya musāvādā paṭivirato  
saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

*I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and trustworthy, and won't trick the world with my words.*

imināpi aṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissati.

*I will observe the sabbath by doing as the perfected ones do in this respect.*

yāvajīvaṃ arahanto surāmerayamajjapamādaṭṭhānaṃ pahāya  
surāmerayamajjapamādaṭṭhānā paṭiviratā;

*As long as they live, the perfected ones give up alcoholic drinks that cause negligence.*

ahampajja imañca rattim imañca divasaṃ surāmerayamajjapamādaṭṭhānaṃ pahāya  
surāmerayamajjapamādaṭṭhānā paṭivirato.

*I, too, for this day and night will give up alcoholic drinks that cause negligence.*

imināpi aṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissati.

*I will observe the sabbath by doing as the perfected ones do in this respect.*

yāvajīvaṃ arahanto ekabhattikā rattūparatā viratā vikālabhojanā;

*As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time.*

ahampajja imañca rattim imañca divasaṃ ekabhattiko rattūparato virato  
vikālabhojanā.

*I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time.*

imināpi aṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissati.

*I will observe the sabbath by doing as the perfected ones do in this respect.*

yāvajīvaṃ arahanto

naccagītavādītavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā  
paṭiviratā;

*As long as they live, the perfected ones avoid dancing, singing, music, and seeing shows; and beautifying and adorning themselves with garlands, fragrance, and makeup.*

ahampajja imañca rattim imañca divasaṃ

naccagītavādītavisūkadassanamālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā  
paṭivirato.

*I, too, for this day and night will avoid dancing, singing, music, and seeing shows; and beautifying and adorning myself with garlands, fragrance, and makeup.*

imināpi aṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissati.

*I will observe the sabbath by doing as the perfected ones do in this respect.*

yāvajīvaṃ arahanto uccāsayanamahāsayanam 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 cot or a straw mat.*

ahampajja imañca rattim imañca divasaṃ uccāsayanamahāsayanam 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 cot or a straw mat.*

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

evaṃ kho, visākhe, ariyuposatho hoti.  
*That's the sabbath of the noble ones.*

evaṃ upavuttho kho, visākhe, ariyuposatho mahapphalo hoti mahānisaṃso  
mahājutiko mahāvippahāro.  
*When the sabbath of the noble ones is observed like this it's very fruitful and beneficial and  
splendid and bountiful.*

kīvamahapphalo hoti kīvamahānisaṃso kīvamahājutiko kīvamahāvippahāro?  
*How much so?*

seyyathāpi, visākhe, yo imesaṃ soḷasannaṃ mahājanapadānaṃ  
pahūtarattaratanānaṃ issariyādhipaccaṃ rajjaṃ kāreyya, seyyathidaṃ—  
*Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga,  
Magadha, Kāśi, Kosala, Vajjī, Malla, Ceti, Vaṅga, Kuru, Pañcāla, Maccha, Sūrusena, Assaka,  
Avanti, Gandhāra, and Kamboja—full of the seven treasures.*

aṅgānaṃ, magadhānaṃ, kāśīnaṃ, kosalanāṃ, vajjīnaṃ, mallānaṃ, cetīnaṃ,  
vaṅgānaṃ, kurūnaṃ, pañcālānaṃ, macchānaṃ, sūrasenānaṃ, assakānaṃ,  
avantīnaṃ, gandhārānaṃ, kambojānaṃ, aṭṭhaṅgasamannāgatassa uposathassa etaṃ  
kalaṃ nāgghati soḷasiṃ.  
*This wouldn't be worth a sixteenth part of the sabbath with its eight factors.*

taṃ kissa hetu?  
*Why is that?*

kapaṇaṃ, visākhe, mānusakam rajjaṃ dibbaṃ sukhaṃ upanidhāya.  
*Because human kingship is a poor thing compared to the happiness of the gods.*

yāni, visākhe, mānusakāni paññāsa vassāni, cātumahārājikānaṃ devānaṃ eso eko  
rattindivo.  
*Fifty years in the human realm is one day and night for the gods of the Four Great Kings.*

tāya rattiyā tiṃsarattiyo māso.  
*Thirty such days make up a month.*

tena māsena dvādasamāsiyo saṃvaccharo.  
*Twelve such months make up a year.*

tena saṃvaccharena dibbāni pañca vassasatāni cātumahārājikānaṃ devānaṃ  
āyuppanānaṃ.  
*The life span of the gods of the Four Great Kings is five hundred of these divine years.*

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā  
aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedā paraṃ maraṇā  
cātumahārājikānaṃ devānaṃ saṃvāyamaṃ upapajjeyya.  
*It's possible that a woman or man who has observed the eight-factored sabbath will—when  
their body breaks up, after death—be reborn in the company of the gods of the Four Great  
Kings.*

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:  
*This is what I was referring to when I said:*

'kapaṇaṃ mānusakam rajjaṃ dibbaṃ sukhaṃ upanidhāya'.  
*'Human kingship is a poor thing compared to the happiness of the gods.'*

yaṃ, visākhe, mānusakam vassasataṃ, tāvatimsānaṃ devānaṃ eso eko rattindivo.  
*A hundred years in the human realm is one day and night for the Gods of the Thirty-Three.*

tāya rattiyā tiṃsarattiyo māso.  
*Thirty such days make up a month.*

tena māsenā dvādasamāsiyo saṃvaccharo.  
*Twelve such months make up a year.*

tena saṃvaccharena dibbaṃ vassasahassaṃ tāvatimsānaṃ devānaṃ āyuppaṃaṇaṃ.  
*The life span of the Gods of the Thirty-Three is a thousand of these divine years.*

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā  
aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā  
tāvatimsānaṃ devānaṃ saṃvāyamaṃ upapajjeyya.  
*It's possible that a woman or man who has observed the eight-factored sabbath will—when  
their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three.*

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:  
*This is what I was referring to when I said:*

‘kapaṇaṃ mānusakāṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.  
*‘Human kingship is a poor thing compared to the happiness of the gods.’*

yāni, visākhe, mānusakāni dve vassasatāni, yāmānaṃ devānaṃ eso eko rattindivo.  
*Two hundred years in the human realm is one day and night for the Gods of Yama.*

tāya rattiyā tiṃsarattiyo māso.  
*Thirty such days make up a month.*

tena māsenā dvādasamāsiyo saṃvaccharo.  
*Twelve such months make up a year.*

tena saṃvaccharena dibbāni dve vassasahassāni yāmānaṃ devānaṃ āyuppaṃaṇaṃ.  
*The life span of the Gods of Yama is two thousand of these divine years.*

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā  
aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā  
yāmānaṃ devānaṃ saṃvāyamaṃ upapajjeyya.  
*It's possible that a woman or man who has observed the eight-factored sabbath will—when  
their body breaks up, after death—be reborn in the company of the Gods of Yama.*

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:  
*This is what I was referring to when I said:*

‘kapaṇaṃ mānusakāṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.  
*‘Human kingship is a poor thing compared to the happiness of the gods.’*

yāni, visākhe, mānusakāni cattāri vassasatāni, tusitānaṃ devānaṃ eso eko rattindivo.  
*Four hundred years in the human realm is one day and night for the Joyful Gods.*

tāya rattiyā tiṃsarattiyo māso.  
*Thirty such days make up a month.*

tena māsenā dvādasamāsiyo saṃvaccharo.  
*Twelve such months make up a year.*

tena saṃvaccharena dibbāni cattāri vassasahassāni tusitānaṃ devānaṃ  
āyuppaṃaṇaṃ.  
*The life span of the Joyful Gods is four thousand of these divine years.*

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā  
aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā  
tusitānaṃ devānaṃ saṃvāyamaṃ upapajjeyya.  
*It's possible that a woman or man who has observed the eight-factored sabbath will—when  
their body breaks up, after death—be reborn in the company of the Joyful Gods.*

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:  
*This is what I was referring to when I said:*

‘kapaṇaṃ māṇusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.  
*‘Human kingship is a poor thing compared to the happiness of the gods.’*

yāni, visākhe, māṇusakāni aṭṭha vassasatāni, nimmānaratīnaṃ devānaṃ eso eko rattindivo.  
*Eight hundred years in the human realm is one day and night for the Gods Who Love to Create.*

tāya rattiyaṃ tiṃsarattiyo māso.  
*Thirty such days make up a month.*

tena māseṇa dvādasamāsiyo saṃvaccharo.  
*Twelve such months make up a year.*

tena saṃvaccharena dibbāni aṭṭha vassasahassāni nimmānaratīnaṃ devānaṃ āyuppaṃaṇaṃ.  
*The life span of the Gods Who Love to Create is eight thousand of these divine years.*

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamānāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā nimmānaratīnaṃ devānaṃ saṃvāyamaṃ upapajjeyya.  
*It’s possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Love to Create.*

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:  
*This is what I was referring to when I said:*

‘kapaṇaṃ māṇusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’.  
*‘Human kingship is a poor thing compared to the happiness of the gods.’*

yāni, visākhe, māṇusakāni soḷasa vassasatāni, paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo.  
*Sixteen hundred years in the human realm is one day and night for the Gods Who Control the Creations of Others.*

tāya rattiyaṃ tiṃsarattiyo māso.  
*Thirty such days make up a month.*

tena māseṇa dvādasamāsiyo saṃvaccharo.  
*Twelve such months make up a year.*

tena saṃvaccharena dibbāni soḷasa vassasahassāni paranimmitavasavattīnaṃ devānaṃ āyuppaṃaṇaṃ.  
*The life span of the Gods Who Control the Creations of Others is sixteen thousand of these divine years.*

thānaṃ kho panetaṃ, visākhe, vijjati yaṃ idhekacco itthī vā puriso vā aṭṭhaṅgasamānāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ saṃvāyamaṃ upapajjeyya.  
*It’s possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control the Creations of Others.*

idaṃ kho panetaṃ, visākhe, sandhāya bhāsitaṃ:  
*This is what I was referring to when I said:*

‘kapaṇaṃ māṇusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya’ ti.  
*‘Human kingship is a poor thing compared to the happiness of the gods.’*

pāṇaṃ na haññe na cadinnaṃ mādiye,  
*You shouldn’t kill living creatures, or steal,*

musā na bhāse na ca majjapo siyā;  
*or lie, or drink alcohol.*

abrahmacariyā virameyya methunā,  
*Be celibate, refraining from sex,*

rattiṃ na bhuñjeyya vikālabhojanaṃ.  
*and don't eat at night, the wrong time.*

mālaṃ na dhāre na ca gandhamācare,  
*Not wearing garlands or applying fragrance,*

mañce chamāyaṃ va sayetha santhate;  
*you should sleep on a low bed, or a mat on the ground.*

etañhi aṭṭhaṅgikamāhuposathaṃ,  
*This is the eight-factored sabbath, they say,*

buddhena dukkhamtagunā pakāsitaṃ.  
*explained by the Buddha, who has gone to suffering's end.*

cando ca suriyo ca ubho sudassanā,  
*The moon and sun are both fair to see,*

obhāsayaṃ anupariyanti yāvata;  
*radiating as far as they revolve.*

tamonudā te pana antalikkhagā,  
*Those shining ones in the sky light up the quarters,*

nabhe pabhāsanti disāvirocanā.  
*dispelling the darkness as they traverse the heavens.*

etasmim yaṃ vijjati antare dhanam,  
*All of the wealth that's found in this realm—*

muttā maṇi veḷuriyañca bhaddakaṃ;  
*pearls, gems, fine beryl too,*

siṅgī suvaṇṇaṃ atha vāpi kañcanaṃ,  
*horn-gold or mountain gold,*

yaṃ jātārūpaṃ haṭakanti vuccati.  
*or natural gold dug up by marmots—*

aṭṭhaṅgupetassa uposathassa,  
*they're not worth a sixteenth part*

kalampi te nānubhavanti soḷasiṃ;  
*of the sabbath with its eight factors,*

candappabhā tāragaṇā ca sabbe.  
*as all the constellations of stars can't equal the light of the moon.*

tasmā hi nārī ca naro ca sīlavā,  
*So an ethical woman or man,*

aṭṭhaṅgupetaṃ upavassuposathaṃ;  
*who has observed the eight-factored sabbath,*

puññāni katvāna sukhudrayāni,  
*having made merit whose outcome is happiness,*

aninditā saggamupenti ṭhānaṃ”ti.  
*blameless, they go to a heavenly place.”*

dasamaṃ.

maḥāvaggo sattamo.

tiṭṭhabhayañca venāgo,

sarabho kesamuttiyā;  
sālho cāpi kathāvatthu,  
titthiyamūluposathoti.

8. ānandavagga  
8. Ānanda

71. channasutta  
71. With Channa

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 channo paribbājako yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

*Then the wanderer Channa went up to Venerable Ānanda and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho channo paribbājako āyasmantaṃ ānantaṃ etadavoca:

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

“tumhepi, āvuso ānanda, rāgassa pahānaṃ paññāpetha, dosassa pahānaṃ paññāpetha, mohassa pahānaṃ paññāpethā”ti.

*“Reverend Ānanda, do you advocate giving up greed, hate, and delusion?”*

“mayam kho, āvuso, rāgassa pahānaṃ paññāpema, dosassa pahānaṃ paññāpema, mohassa pahānaṃ paññāpema”ti.

*“We do, reverend.”*

“kiṃ pana tumhe, āvuso, rāge ādīnavaṃ disvā rāgassa pahānaṃ paññāpetha, kiṃ dose ādīnavaṃ disvā dosassa pahānaṃ paññāpetha, kiṃ mohe ādīnavaṃ disvā mohassa pahānaṃ paññāpethā”ti?

*“But what drawbacks have you seen, Reverend Ānanda, that you advocate giving up greed, hate, and delusion?”*

“ratto kho, āvuso, rāgena abhikhūto pariyādinnaṃ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti;

*“A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.*

rāge pahīne nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

*When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.*

ratto kho, āvuso, rāgena abhikhūto pariyādinnaṃ kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati;

*A greedy person does bad things by way of body, speech, and mind.*

rāge pahīne neva kāyena duccharitaṃ carati, na vācāya duccharitaṃ carati, na manasā duccharitaṃ carati.

*When greed has been given up, they don't do bad things by way of body, speech, and mind.*

ratto kho, āvuso, rāgena abhikhūto pariyādinnaṃ attatthampi yathābhūtaṃ nappajānāti, paratthampi yathābhūtaṃ nappajānāti, ubhayatthampi yathābhūtaṃ nappajānāti;

*A greedy person doesn't truly understand what's for their own good, the good of another, or the good of both.*

rāge pahīne attatthampi yathābhūtaṃ pajānāti, paratthampi yathābhūtaṃ pajānāti, ubhayatthampi yathābhūtaṃ pajānāti.

*When greed has been given up, they truly understand what's for their own good, the good of another, or the good of both.*



rāgo kho, āvuso, andhakaraṇo acakkhukaraṇo aññāṇakaraṇo paññānirodhiko  
vighātapakkhiko anibbānaśaṃvattaniko.

*Greed is a destroyer of sight, vision, and knowledge. It blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.*

duṭṭho kho, āvuso, dosena ... pe ...

*A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. ...*

mūlho kho, āvuso, mohena abhibhūto pariyādinnaṇaṇa attabyābādhāyapi ceteti,  
parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti, cetasiṇaṇa dukkhaṇa  
damaśaṇa paṭiśaṇvedeti;

*A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness.*

mohe paṇiṇe nevattabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na  
ubhayabyābādhāyapi ceteti, na cetasiṇaṇa dukkhaṇa damaśaṇa paṭiśaṇvedeti.

*When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.*

mūlho kho, āvuso, mohena abhibhūto pariyādinnaṇaṇa kāyena ducaraṇa carati,  
vācāyena ducaraṇa carati, maśaṇa ducaraṇa carati;

*A deluded person does bad things by way of body, speech, and mind.*

mohe paṇiṇe neva kāyena ducaraṇa carati, na vācāyena ducaraṇa carati, na maśaṇa  
ducaraṇa carati.

*When delusion has been given up, they don't do bad things by way of body, speech, and mind.*

mūlho kho, āvuso, mohena abhibhūto pariyādinnaṇaṇa attatṭhaṇa yaṭṭhaṇa  
naṇaṇaṇaṇa, paraṭṭhaṇa yaṭṭhaṇaṇa naṇaṇaṇaṇa, ubhayatṭhaṇa yaṭṭhaṇaṇa  
naṇaṇaṇaṇa;

*A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both.*

mohe paṇiṇe attatṭhaṇa yaṭṭhaṇaṇa ṇaṇaṇaṇa, paraṭṭhaṇa yaṭṭhaṇaṇa ṇaṇaṇaṇa,  
ubhayatṭhaṇa yaṭṭhaṇaṇa ṇaṇaṇaṇa.

*When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both.*

moho kho, āvuso, andhakaraṇo acakkhukaraṇo aññāṇakaraṇo paññānirodhiko  
vighātapakkhiko anibbānaśaṃvattaniko.

*Delusion is a destroyer of sight, vision, and knowledge; it blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.*

iḍaṇa kho maṇaṇa, āvuso, rāge āḍiṇavaṇa diśvā rāgaśa paṇaṇaṇa paññāṇema.

*This is the drawback we've seen in greed, hate, and delusion, and this is why we advocate giving them up."*

iḍaṇa doṇe āḍiṇavaṇa diśvā dośaśa paṇaṇaṇa paññāṇema.

iḍaṇa mohe āḍiṇavaṇa diśvā moḥaśa paṇaṇaṇa paññāṇema"ti.

"atṭhi paṇāvuso, maggo atṭhi paṭipadā eṭaśa rāgaśa dośaśa moḥaśa paṇāṇāyā"ti?

*"But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?"*

"atṭhāvuso, maggo atṭhi paṭipadā eṭaśa rāgaśa dośaśa moḥaśa paṇāṇāyā"ti.

*"There is, reverend, a path and a practice for giving up that greed, hate, and delusion."*

"kaṭamo paṇāvuso, maggo kaṭamā paṭipadā eṭaśa rāgaśa dośaśa moḥaśa  
paṇāṇāyā"ti?

*"Well, what is it?"*

"āyameva ariyo atṭhaṇṇiko maggo, seyyathidaṇa—

*"It is simply this noble eightfold path, that is:*

sammāditṭhi ... pe ... sammāsamādhī.

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

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti.

*This is the path, this is the practice for giving up that greed, hate, and delusion.”*

“bhaddako kho, āvuso, maggo bhaddikā paṭipadā etassa rāgassa dosassa mohassa pahānāyā.

*“This is a fine path, a fine practice, for giving up that greed, hate, and delusion.*

alañca panāvuso ānanda, appamādayā”ti.

*Just this much is enough to be diligent.”*

paṭhamam.

8. ānandavagga  
8. Ānanda

72. ājīvakasutta  
72. A Disciple of the Ājīvakas

ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghositārāme.  
*At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.*

atha kho aññataro ājīvakasāvako gahapati yenāyasmā ānando tenupasaṅkami;  
upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho so ājīvakasāvako gahapati āyasmantaṃ ānandaṃ etadavoca:  
*Then a householder who was a disciple of the <i>Ājīvaka</i> ascetics went up to Venerable  
Ānanda, bowed, sat down to one side, and said to Ānanda:*

“kesaṃ no, bhante ānanda, dhammo svākkhāto?  
“Sir, whose teaching is well explained?

ke loke suppaṭipannā?  
*Who in the world is practicing well?*

ke loke sukatā”ti?  
*Who in the world has done well?”*

“tena hi, gahapati, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ  
byākareyyāsi.  
*“Well then, householder, I'll ask you about this in return, and you can answer as you like.*

taṃ kiṃ maññasi, gahapati,  
*What do you think, householder?*

ye rāgassa pahānāya dhammaṃ desenti, dosassa pahānāya dhammaṃ desenti,  
mohassa pahānāya dhammaṃ desenti, tesam dhammo svākkhāto no vā?  
*Is the teaching of those who teach for giving up greed, hate, and delusion well explained or not?*

kathaṃ vā te ettha hoti”ti?  
*Or how do you see this?”*

“ye, bhante, rāgassa pahānāya dhammaṃ desenti, dosassa pahānāya dhammaṃ  
desenti, mohassa pahānāya dhammaṃ desenti, tesam dhammo svākkhāto.  
*“The teaching of those who teach for giving up greed, hate, and delusion is well explained.*

evaṃ me ettha hoti”ti.  
*That's how I see it.”*

“taṃ kiṃ maññasi, gahapati,  
*“What do you think, householder?*

ye rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya  
paṭipannā, te loke suppaṭipannā no vā?  
*Are those who practice for giving up greed, hate, and delusion practicing well or not?*

kathaṃ vā te ettha hoti”ti?  
*Or how do you see this?”*

“ye, bhante, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa  
pahānāya paṭipannā, te loke suppaṭipannā.  
*“Those who practice for giving up greed, hate, and delusion are practicing well.*

evaṃ me ettha hoti”ti.  
*That's how I see it.”*

“taṃ kiṃ maññasi, gahapati,  
*“What do you think, householder?*

yesaṃ rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim  
anuppādadhammo, yesaṃ doso pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato  
āyatim anuppādadhammo, yesaṃ moho pahīno ucchinnamūlo tālāvatthukato  
anabhāvaṅkato āyatim anuppādadhammo, te loke sukatā no vā?

*Have those who've given up greed, hate, and delusion—so they're cut off at the root, made like  
a palm stump, obliterated, and unable to arise in the future—done well in the world, or not?*

kathaṃ vā te ettha hotī'ti?

*Or how do you see this?"*

“yesaṃ, bhante, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim  
anuppādadhammo, yesaṃ doso pahīno ... pe ... yesaṃ moho pahīno ucchinnamūlo  
tālāvatthukato anabhāvaṅkato āyatim anuppādadhammo, te loke sukatā.

*“Those who've given up greed, hate, and delusion have done well in the world.*

evaṃ me ettha hotī'ti.

*That's how I see it.”*

“iti kho, gahapati, tayāvetam byākatam:

*“So, householder, you've declared:*

‘ye, bhante, rāgassa pahānāya dhammaṃ desenti, dosassa pahānāya dhammaṃ  
desenti, mohassa pahānāya dhammaṃ desenti, tesam dhammo svākkhāto’ti.

*‘The teaching of those who teach for giving up greed, hate, and delusion is well explained.’*

tayāvetam byākatam:

*And you've declared:*

‘ye, bhante, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa  
pahānāya paṭipannā, te loke suppaṭipannā’ti.

*‘Those who practice for giving up greed, hate, and delusion are practicing well.’*

tayāvetam byākatam:

*And you've declared:*

‘yesaṃ, bhante, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim  
anuppādadhammo, yesaṃ doso pahīno ... pe ... yesaṃ moho pahīno ucchinnamūlo  
tālāvatthukato anabhāvaṅkato āyatim anuppādadhammo, te loke sukatā’ti.

*‘Those who've given up greed, hate, and delusion have done well in the world.’”*

“acchariyaṃ, bhante, abbhutaṃ, bhante.

*“It's incredible, sir, it's amazing!*

na ceva nāma sadhammukkaṃsaṇā bhavissati, na ca paradhammāpasādanā.

*There's no acclaiming your own teaching or disrespecting someone else's,*

āyataneva dhammadesanā, attho ca vutto, attā ca anupanīto.

*just teaching what's relevant in that context. The goal is spoken of, but the self is not involved.*

tumhe, bhante ānanda, rāgassa pahānāya dhammaṃ desetha, dosassa ... pe ...  
mohassa pahānāya dhammaṃ desetha.

*You, sir, teach Dhamma for giving up greed, hate, and delusion.*

tumhākaṃ, bhante ānanda, dhammo svākkhāto.

*Your teaching is well explained.*

tumhe, bhante ānanda, rāgassa pahānāya paṭipannā, dosassa ... pe ... mohassa  
pahānāya paṭipannā.

*You, sir, practice for giving up greed, hate, and delusion.*

tumhe, bhante, loke suppaṭipannā.

*You in the world are practicing well.*

tumhākaṃ, bhante ānanda, rāgo pahīno ucchinnamūlo tālāvatthukato  
anabhāvaṃkato āyatiṃ anuppādadhammo, tumhākaṃ doso pahīno ... pe ...  
tumhākaṃ moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ  
anuppādadhammo.

*You've given up greed, hate, and delusion.*

tumhe loke sukatā.

*You in the world have done well.*

abhikkantaṃ, bhante, abhikkantaṃ, bhante.

*Excellent, sir! Excellent!*

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,  
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:  
'cakkhumanto rūpāni dakkhanti'ti; evamevaṃ ayyena ānandena anekapariyāyena  
dhammo pakāsito.

*As if he were righting the overturned, or revealing the hidden, or pointing out the path to the  
lost, or lighting a lamp in the dark so people with good eyes can see what's there, Venerable  
Ānanda has made the teaching clear in many ways.*

esāhaṃ, bhante ānanda, taṃ bhagavantaṃ saraṇaṃ gacchāmi dhammañca  
bhikkhusaṅghaṇca.

*I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.*

upāsakaṃ maṃ ayyo ānando dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gatan'ti.

*From this day forth, may Venerable Ānanda remember me as a lay follower who has gone for  
refuge for life."*

dutiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

8. ānandavagga  
8. *Ānanda*

73. mahānāmasakkasutta  
73. *With Mahānāma the Sakyan*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme.  
*At one time the Buddha was staying in the land of the Sakyans, near Kapilavattu in the Banyan Tree Monastery.*

tena kho pana samayena bhagavā gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā.  
*Now at that time the Buddha had recently recovered from an illness.*

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantam etadavoca:

*Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:*

“dīgharattāhaṃ, bhante, bhagavatā evaṃ dhammaṃ desitaṃ ājanāmi:  
*“For a long time, sir, I have understood your teaching like this:*

‘samāhitassa nānaṃ, no asaṃhitassā’ ti.  
*‘Knowledge is for those with immersion, not those without immersion.’*

samādhi nu kho, bhante, pubbe, pacchā nānaṃ;  
*But, sir, does immersion come first, then knowledge?*

udāhu nānaṃ pubbe, pacchā samādhī” ti?  
*Or does knowledge come first, then immersion?”*

atha kho āyasmato ānandassa etadahosi:  
*Then Venerable Ānanda thought,*

“bhagavā kho gilānavuṭṭhito aciravuṭṭhito gelaṇṇā.  
*“The Buddha has recently recovered from an illness,*

ayaṅca mahānāmo sakko bhagavantam atigambhīraṃ pañhaṃ pucchati.  
*and this Mahānāma asks him a question that’s too deep.*

yannūnāhaṃ mahānāmaṃ sakkaṃ ekamantaṃ apanetvā dhammaṃ deseyyan” ti.  
*Why don’t I take him off to one side and teach him the Dhamma?”*

atha kho āyasmā ānando mahānāmaṃ sakkaṃ bāhāyaṃ gahetvā ekamantaṃ apanetvā mahānāmaṃ sakkaṃ etadavoca:  
*Then Ānanda took Mahānāma by the arm, led him off to one side, and said to him,*

“sekhampi kho, mahānāma, sīlaṃ vuttaṃ bhagavatā, asekhampi sīlaṃ vuttaṃ bhagavatā; sekhopi samādhi vutto bhagavatā, asekhopi samādhi vutto bhagavatā; sekhāpi paññā vuttā bhagavatā, asekhāpi paññā vuttā bhagavatā.

*“Mahānāma, the Buddha has spoken of the ethics, immersion, and wisdom of a trainee; and the ethics, immersion, and wisdom of an adept.*

katamaṅca, mahānāma, sekhaṃ sīlaṃ?  
*What is the ethics of a trainee?*

idha, mahānāma, bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ... pe ... samādāya sikkhati sikkhāpadesu.  
*It’s when a mendicant is ethical, restrained in the monastic code, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.*

idaṃ vuccati, mahānāma, sekhaṃ sīlaṃ.

*This is called the ethics of a trainee.*

katamo ca, mahānāma, sekho samādhī?

*And what is the immersion of a trainee?*

idha, mahānāma, bhikkhu vivicceva kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

*It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.*

ayaṃ vuccati, mahānāma, sekho samādhī.

*This is called the immersion of a trainee.*

katamā ca, mahānāma, sekhaṃ paññā?

*And what is the wisdom of a trainee?*

idha, mahānāma, bhikkhu 'idaṃ dukkhaṃ'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'.*

ayaṃ vuccati, mahānāma, sekhaṃ paññā.

*This is called the wisdom of a trainee.*

sa kho so, mahānāma, ariyasāvako evaṃ sīlasampanno evaṃ samādhisampanno evaṃ paññāsampanno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

*Then a noble disciple—accomplished in ethics, immersion, and wisdom—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.*

evaṃ kho, mahānāma, sekhampi sīlaṃ vuttaṃ bhagavatā, asekhampi sīlaṃ vuttaṃ bhagavatā; sekhopi samādhī vutto bhagavatā, asekhopi samādhī vutto bhagavatā; sekhāpi paññā vuttā bhagavatā, asekhāpi paññā vuttā bhagavatā”ti.

*In this way the Buddha has spoken of the ethics, immersion, and wisdom of both a trainee and an adept.”*

tatiyaṃ.

8. ānandavagga  
8. Ānanda

74. nigaṇṭhasutta  
74. Jains

ekaṃ samayaṃ āyasmā ānando vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.  
*At one time Venerable Ānanda was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.*

atha kho abhaya ca licchavi paṇḍitakumārako ca licchavi yenāyasmā ānando  
tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ  
nisīdiṃsu. ekamantaṃ nisinna kho abhaya licchavi āyasmantaṃ ānandaṃ  
etadavoca:

*Then the Licchavis Abhaya and Paṇḍitakumāra went up to Venerable Ānanda, bowed, sat down to one side, and said to him:*

“nigaṇṭho, bhante, nāṭaputto sabbaññū sabbadassavī aparisesaṃ ñāṇadassanaṃ  
paṭijānāti:

*“Sir, the Jain leader Nāṭaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus:*

‘carato ca me titthato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ  
paccupatṭhitaṃ’*ti.*

*‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’*

so purāṇānaṃ kammānaṃ tapasā byantūbhāvaṃ paññāpeti navānaṃ kammānaṃ  
akaraṇā setughātaṃ.

*He advocates the elimination of past karma by mortification, and breaking the bridge by not making new karma.*

iti kammakkhayā dukkhakkhaya, dukkhakkhayā vedanākkhaya, vedanākkhayā  
sabbam dukkham nijjinnaṃ bhavissati—

*So with the ending of karma, suffering ends; with the ending of suffering, feeling ends; and with the ending of feeling, all suffering will have been worn away.*

evametissā sanditṭhikāya nijjarāya visuddhiyā samatikkamo hoti.

*This is how to go beyond suffering by means of this purification by wearing away in this very life.*

idha, bhante, bhagavā kimāhā”*ti?*

*What, sir, does the Buddha say about this?”*

“tisso kho imā, abhaya, nijjarā visuddhiyo tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena sammadakkhātā sattānaṃ visuddhiyā sokaparidevānaṃ  
samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya  
nibbānassa sacchikiriyaṃ.

*“Abhaya, these three kinds of purification by wearing away have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are 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.*

katamā tisso?

*What three?*

idha, abhaya, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu.

*It's when, Abhaya, a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.*

so navaṇca kammaṃ na karoti, purāṇaṇca kammaṃ phussa phussa byantīkaroti.

*They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little.*



sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattam veditabbā viññūhīti.

*This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.*

sa kho so, abhaya, bhikkhu evaṃ sīlasampanno vivicceva kāmehi ... pe ... catuttham jhānaṃ upasampajja viharati.

*Then a mendicant accomplished in ethics, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.*

so navañca kammaṃ na karoti, purāṇaṇca kammaṃ phussa phussa byantīkaroti.

*They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little.*

sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattam veditabbā viññūhīti.

*This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.*

sa kho so, abhaya, bhikkhu evaṃ samādhisampanno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

*Then a mendicant accomplished in immersion 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.*

so navañca kammaṃ na karoti, purāṇaṇca kammaṃ phussa phussa byantīkaroti.

*They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little.*

sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattam veditabbā viññūhīti.

*This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.*

imā kho, abhaya, tisso nijjarā visuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāyā”ti.

*These are the three kinds of purification by wearing away that have been rightly explained by the Buddha ... in order to realize extinguishment.”*

evaṃ vutte, paṇḍitakumārako licchavi abhayaṃ licchaviṃ etadavoca:

*When he said this, Paṇḍitakumāra said to Abhaya,*

“kiṃ pana tvam, samma abhaya, āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodasi”ti?

*“Dear Abhaya, is there anything in what Ānanda has said so well that you would disagree with?”*

“kyāhaṃ, samma paṇḍitakumāraka, āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodissāmi.

*“How could I not agree with what was said so well by Ānanda?”*

muddhāpi tassa vipateyya yo āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodeyyā”ti.

*If anyone didn't agree with him, their head would explode!”*

catuttham.

8. ānandavagga  
8. Ānanda

75. nivesakasutta  
75. Support

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

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

“ye, ānanda, anukampeyyātha ye ca sotabbaṃ maññeyyuṃ mittā vā amaccā vā ñāti vā sālohitā vā te vo, ānanda, tīsu thānesu samādapetabbā nivesetabbā patiṭṭhāpetabbā.

*“Ānanda, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in three things.*

katamesu tīsu?  
*What three?*

buddhe aveccappasāde samādapetabbā nivesetabbā patiṭṭhāpetabbā:  
*Experiential confidence in the Buddha:*

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ, buddho bhagavā’ti,  
*‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’*

dhamme aveccappasāde samādapetabbā nivesetabbā patiṭṭhāpetabbā:  
*Experiential confidence in the teaching:*

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi’ti,  
*‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’*

sanghe aveccappasāde samādapetabbā nivesetabbā patiṭṭhāpetabbā:  
*Experiential confidence in the Saṅgha:*

‘suppaṭipanno bhagavato sāvakasaṃgho ujuppaṭipanno bhagavato sāvakasaṃgho ñāyappaṭipanno bhagavato sāvakasaṃgho sāmīcippaṭipanno bhagavato sāvakasaṃgho, yadidaṃ cattāri purisayugāni atṭha purisapuggalā esa bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa’ti.  
*‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’*

siyā, ānanda, catunnaṃ mahābhūtānaṃ aññathattaṃ—  
*There might be change in the four primary elements—*

pathavīdhātuyā āpodhātuyā tejodhātuyā vāyodhātuyā, na tveva buddhe aveccappasādena samannāgatassa ariyasāvakassa siyā aññathattaṃ tatridaṃ aññathattaṃ.  
*earth, water, air, and fire—but a noble disciple with experiential confidence in the Buddha would never change.*

so vatānanda, buddhe aveccappasādena samannāgato ariyasāvako nirayaṃ vā tiracchānayaṇiṃ vā pettivisaṃ vā upapajjissatīti netam ṭhānaṃ vijjati.

*In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.*

siyā, ānanda, catunnaṃ mahābhūtānaṃ aññathattaṃ—

*There might be change in the four primary elements—*

pathavīdhātuyā āpodhātuyā tejodhātuyā vāyodhātuyā, na tveva dhamme ... pe ...

*earth, water, air, and fire—but a noble disciple with experiential confidence in the teaching ...*

na tveva saṅghe aveccappasādena samannāgatassa ariyasāvakassa siyā aññathattaṃ tatridaṃ aññathattaṃ.

*or the Saṅgha would never change.*

so vatānanda, saṅghe aveccappasādena samannāgato ariyasāvako nirayaṃ vā tiracchānayaṇiṃ vā pettivisaṃ vā upapajjissatīti netam ṭhānaṃ vijjati.

*In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.*

ye, ānanda, anukampeyyātha ye ca sotabbaṃ maññeyyaṃ mittā vā amaccā vā ñātī vā sālohitā vā te vo, ānanda, imesu tīsu ṭhānesu samādapetabbā nivesetabbā patitṭhāpetabbā”ti.

*Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these three things.”*

pañcamaṃ.

8. ānandavagga  
8. Ānanda

76. paṭhamabhavasutta  
76. Continued Existence (1st)

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

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

“bhavo, bhavoti, bhante, vuccati.

*“Sir, they speak of this thing called ‘continued existence’.*

kittāvataṃ nu kho, bhante, bhavo hoti”ti?

*How is continued existence defined?”*

“kāmadhātuvepakkaṇa, ānanda, kammaṃ nābhavissa, api nu kho kāmabhavo paññāyethā”ti?

*“If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?”*

“no hetam, bhante”.

*“No, sir.”*

“iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho.

*“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.*

avijjānīvaraṇānaṃ sattānaṃ tanhāsamyojanānaṃ hīnāya dhātuyā viññāṇaṃ patitthitaṃ evaṃ āyatim punabbhavābhiniḍḍatti hoti. ( )

*The consciousness of sentient beings—hindered by ignorance and fettered by craving—is established in a lower realm. That’s how there is rebirth into a new state of existence in the future.*

rūpadhātuvepakkaṇa, ānanda, kammaṃ nābhavissa, api nu kho rūpabhavo paññāyethā”ti?

*If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?”*

“no hetam, bhante”.

*“No, sir.”*

“iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho.

*“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.*

avijjānīvaraṇānaṃ sattānaṃ tanhāsamyojanānaṃ majjhimāya dhātuyā viññāṇaṃ patitthitaṃ evaṃ āyatim punabbhavābhiniḍḍatti hoti. ( )

*The consciousness of sentient beings—hindered by ignorance and fettered by craving—is established in a middle realm. That’s how there is rebirth into a new state of existence in the future.*

arūpadhātuvepakkaṇa, ānanda, kammaṃ nābhavissa, api nu kho arūpabhavo paññāyethā”ti?

*If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?”*

“no hetam, bhante”.

*“No, sir.”*

“iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho.

*“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.*

avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ paṇītāya dhātuyā viññāṇaṃ  
patitṭṭhitaṃ evaṃ āyatiṃ punabbhavābhiniḃbatti hoti.

*The consciousness of sentient beings—hindered by ignorance and fettered by craving—is  
established in a higher realm. That's how there is rebirth into a new state of existence in the  
future.*

evaṃ kho, ānanda, bhavo hotī"ti.

*That's how continued existence is defined."*

chaṭṭhaṃ.

8. ānandavagga  
8. Ānanda

77. dutiyabhavasutta  
77. Continued Existence (2nd)

atha kho āyasmā ānando yena bhagavā tenupasaṅkami ... pe ... āyasmā ānando bhagavantam etadavoca:

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

“bhavo, bhavoti, bhante, vuccati.  
“Sir, they speak of this thing called ‘continued existence’.

kittāvataṃ nu kho, bhante, bhavo hoti”ti?  
How is continued existence defined?”

“kāmadhātuvapakkaṇa, ānanda, kammaṃ nābhavissa, api nu kho kāmabhavo paññāyethā”ti?

*“If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?”*

“no hetam, bhante”.  
“No, sir.”

“iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho.  
“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.

avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ hīnāya dhātuyā cetanā patitṭhitā patthanā patitṭhitā evaṃ āyatim punabbhavābhiniḍḍatti hoti.

*The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a lower realm. That’s how there is rebirth into a new state of existence in the future.*

rūpadhātuvapakkaṇa, ānanda, kammaṃ nābhavissa, api nu kho rūpabhavo paññāyethā”ti?

*If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?”*

“no hetam, bhante”.  
“No, sir.”

“iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho.  
“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture.

avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ majjhimāya dhātuyā cetanā patitṭhitā patthanā patitṭhitā evaṃ āyatim punabbhavābhiniḍḍatti hoti.

*The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a middle realm. That’s how there is rebirth into a new state of existence in the future.*

arūpadhātuvapakkaṇa, ānanda, kammaṃ nābhavissa, api nu kho arūpabhavo paññāyethā”ti?

*If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?”*

“no hetam, bhante”.  
“No, sir.”

“iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho.  
“So, deeds are the field, consciousness is the seed, and craving is the moisture.

avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ paṇītāya dhātuyā cetanā paṭiṭṭhitā  
paṭṭhanā paṭiṭṭhitā evaṃ āyatiṃ punabbhavābhiniḍḍatti hoti.

*The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a higher realm. That's how there is rebirth into a new state of existence in the future.*

evaṃ kho, ānanda, bhavo hotī"ti.

*That's how continued existence is defined."*

sattamaṃ.

-

8. ānandavagga  
8. Ānanda

78. sīlabbatasutta  
78. Precepts and Observances

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

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

“sabbam nu kho, ānanda, sīlabbatam jīvitam brahmacariyam upatthānasāram saphalan”ti?

*“Ānanda, are all precepts and observances, lifestyles, and spiritual paths fruitful when taken as the essence?”*

“na khvettha, bhante, ekamsenā”ti.

*“This is no simple matter, sir.”*

“tena hānanda, vibhassū”ti.

*“Well then, Ānanda, break it down.”*

“yañhissa, bhante, sīlabbatam jīvitam brahmacariyam upatthānasāram sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpaṃ sīlabbatam jīvitam brahmacariyam upatthānasāram aphalam.

*“Take the case of someone who cultivates precepts and observances, a lifestyle, and a spiritual path, taking this as the essence. If unskillful qualities grow while skillful qualities decline, that’s not fruitful.*

yañca khvāssa, bhante, sīlabbatam jīvitam brahmacariyam upatthānasāram sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ sīlabbatam jīvitam brahmacariyam upatthānasāram saphalan”ti.

*However, if unskillful qualities decline while skillful qualities grow, that is fruitful.”*

idamavoca āyasmā ānando.

*That’s what Ānanda said,*

samanuñño satthā ahosi.

*and the teacher approved.*

atha kho āyasmā ānando “samanuñño me satthā”ti, utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*Then Ānanda, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

atha kho bhagavā acirapakkante āyasmante ānande bhikkhū āmantesi:

*Then, not long after Ānanda had left, the Buddha addressed the mendicants:*

“sekho, bhikkhave, ānando;

*“Mendicants, Ānanda is a trainee,*

na ca panassa sulabharūpo samasamo paññāyā”ti.

*but it’s not easy to find his equal in wisdom.”*

aṭṭhamam.



8. ānandavagga  
8. Ānanda

79. gandhajātasutta  
79. Fragrances

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

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

“tīṇimāni, bhante, gandhajātāni, yesaṃ anuvātamyeva gandho gacchati, no paṭivātaṃ.

*“Sir, there are these three kinds of fragrance that spread only with the wind, not against it.*

katamāni tīni?

*What three?*

mūlagandho, sāragandho, pupphagandho—

*The fragrance of roots, heartwood, and flowers.*

imāni kho, bhante, tīni gandhajātāni, yesaṃ anuvātamyeva gandho gacchati, no paṭivātaṃ.

*These are the three kinds of fragrance that spread only with the wind, not against it.*

atthi nu kho, bhante, kiñci gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānā paṭivātampi gandho gacchati”ti?

*Is there a kind of fragrance that spreads with the wind, and against it, and both ways?”*

“atthānanda, kiñci gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānā paṭivātampi gandho gacchati”ti.

*“There is, Ānanda, such a kind of fragrance.”*

“katamañca pana, bhante, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭṭhānā paṭivātampi gandho gacchati”ti?

*“So what, sir, is that kind of fragrance?”*

“idhānanda, yasmim gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti,

*“It’s when, Ānanda, in some village or town, a woman or man has gone for refuge to the Buddha, the teaching, and the Saṅgha.*

pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo,

*They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character.*

vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānaṣaṃvibhāgarato.

*They live at home with a heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.*

tassa disāsu samaṇabrāhmaṇā vaṇṇaṃ bhāsanti:

*Ascetics and brahmins everywhere praise them for these good qualities;*

‘amukasmim nāma gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti,

pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo,

vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi  
vossaggarato yācayogo dānasamvibhāgarato'ti.

devatāpissa vaṇṇaṃ bhāsanti:  
*even the deities praise them.*

‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato  
hoti, dhammaṃ saraṇaṃ gato hoti, saṃghaṃ saraṇaṃ gato hoti,

pānātipātā paṭivirato hoti ... pe ... surāmerayamajjapamādaṭṭhānā paṭivirato hoti,  
sīlavā hoti kalyāṇadhammo,

vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi  
vossaggarato yācayogo dānasamvibhāgarato'ti.

idaṃ kho taṃ, ānanda, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi  
gandho gacchati, anuvātaṇṇapaṭivātampi gandho gacchatīti.  
*This is the kind of fragrance that spreads with the wind, and against it, and both.*

na pupphagandho paṭivātameti,  
*The fragrance of flowers doesn't spread against the wind,*

na candanaṃ tagaramallikā vā;  
*nor sandalwood, pinwheel flowers, or jasmine;*

satañca gandho paṭivātameti,  
*but the fragrance of the good spreads against the wind;*

sabbā disā sappuriso pavāyati'ti.  
*a good person's virtue spreads in every direction."*

navamaṃ.

8. ānandavagga  
8. Ānanda

80. cūḷanikāsutta  
80. Lesser

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

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

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:

*“Sir, I have heard and learned this in the presence of the Buddha:*

‘bhagavato, ānanda, sikkhissa abhibhū nāma sāvako brahmaloke ṭhito saḥassilokadhātum sarena viññāpesī’ti.

*‘Ānanda, the Buddha Sikkhi had a disciple called Abhibhū. Standing in the Brahmā realm, he could make his voice heard throughout the galaxy.’*

bhagavā pana, bhante, araham sammāsambuddho kīvatakaṃ pahoti sarena viññāpetun”ti?

*I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?”*

“sāvako so, ānanda, appameyyā tathāgatā”ti.

*“He was a disciple, Ānanda. Realized Ones are immeasurable.”*

duṭiyampi kho āyasmā ānando bhagavantam etadavoca:

*For a second time ...*

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:

‘bhagavato, ānanda, sikkhissa abhibhū nāma sāvako brahmaloke ṭhito saḥassilokadhātum sarena viññāpesī’ti.

bhagavā pana, bhante, araham sammāsambuddho kīvatakaṃ pahoti sarena viññāpetun”ti?

“sāvako so, ānanda, appameyyā tathāgatā”ti.

tatiyampi kho āyasmā ānando bhagavantam etadavoca:

*For a third time, Ānanda said to the Buddha:*

“sammukhā metam, bhante, bhagavato sutam sammukhā paṭiggahitam:

‘bhagavato, ānanda, sikkhissa abhibhū nāma sāvako brahmaloke ṭhito saḥassilokadhātum sarena viññāpesī’ti.

bhagavā pana, bhante, araham sammāsambuddho kīvatakaṃ pahoti sarena viññāpetun”ti?

*“... I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?”*

“sutā te, ānanda, saḥassī cūḷanikā lokadhātū”ti?

*“Ānanda, have you heard of a thousandfold lesser world system, a galaxy?”*

“etassa, bhagavā, kālo; etassa, sugata, kālo,

*“Now is the time, Blessed One! Now is the time, Holy One!*

yaṃ bhagavā bhāseyya. bhagavato sutvā bhikkhū dhāressanti”ti.

*Let the Buddha speak. The mendicants will listen and remember it.”*

“tenahānanda, suṇāhi sādhukaṃ manasi karoḥi, bhāsissāmi”ti.

*“Well then, Ānanda, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

*“Yes, sir,” Ānanda replied.*

bhagavā etadavoca:

*The Buddha said this:*

“yāvata, ānanda, candimasūriyā pariharanti, disā bhanti virocana, tāva saḥassadhā loko,

*“Ānanda, a galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters.*

tasmim saḥassadhā loka saḥassaṃ candānaṃ, saḥassaṃ sūriyānaṃ, saḥassaṃ sinerupabbatarājānaṃ, saḥassaṃ jambudīpānaṃ, saḥassaṃ aparagoyānānaṃ, saḥassaṃ uttarakurūnaṃ, saḥassaṃ pubbavidehānaṃ, cattāri mahāsamuddasaḥassāni, cattāri mahārājasahassāni, saḥassaṃ cātumahārājikānaṃ, saḥassaṃ tāvatiṃsānaṃ, saḥassaṃ yāmānaṃ, saḥassaṃ tusitānaṃ, saḥassaṃ nimmanarātīnaṃ, saḥassaṃ paranimmitavasavattīnaṃ, saḥassaṃ brahmalokānaṃ—

*In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Indias, a thousand Western Continents, a thousand Northern Continents, a thousand Eastern Continents, four thousand oceans, four thousand Great Kings, a thousand realms of the Gods of the Four Great Kings, a thousand realms of the Gods of the Thirty-Three, of the Gods of Yama, of the Joyful Gods, of the Gods who Love to Create, of the Gods who Control the Creations of Others, and a thousand Brahmā realms.*

ayaṃ vuccatānanda, saḥassī cūlanikā lokadhātu.

*This is called a thousandfold lesser world system, a ‘galaxy’.*

yāvata, ānanda, saḥassī cūlanikā lokadhātu tāva saḥassadhā loko.

*A world system that extends for a thousand galaxies*

ayaṃ vuccatānanda, dvisahassī majjhimikā lokadhātu.

*is called a millionfold middling world system, a ‘galactic cluster’.*

yāvata, ānanda, dvisahassī majjhimikā lokadhātu tāva saḥassadhā loko.

*A world system that extends for a thousand galactic clusters*

ayaṃ vuccatānanda, tisahassī mahāsahassī lokadhātu.

*is called a billionfold great world system, a ‘galactic supercluster’.*

ākaṅkhamāno, ānanda, tathāgato tisahassimahāsahassilokadhātum sarena viññāpeyya, yāvata pana ākaṅkheyyā”ti.

*If he wished, Ānanda, a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”*

“yathā kathaṃ pana, bhante, bhagavā tisahassimahāsahassilokadhātum sarena viññāpeyya, yāvata pana ākaṅkheyyā”ti?

*“But how would the Buddha make his voice heard so far?”*

“idhānanda, tathāgato tisahassimahāsahassilokadhātum obhāsenā phareyya.

*“First, Ānanda, a Realized One would fill the galactic supercluster with light.*

yadā te sattā taṃ ālokaṃ sañjāneyyūṃ, atha tathāgato ghosaṃ kareyya saddamanussāveyya.

*When sentient beings saw the light, the Realized One would project his call so that they’d hear the sound.*

evaṃ kho, ānanda, tathāgato tisahassimahāsahassilokadhātum sarena viññāpeyya, yāvata pana ākaṅkheyyā”ti.

*That’s how a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”*

evaṃ vutte, āyasmā ānando āyasmantaṃ udāyiṃ etadavoca:

*When he said this, Venerable Ānanda said to Venerable Udāyi,*

“lābhā vata me, suladdhaṃ vata me,

*“I’m so fortunate, so very fortunate,*

yassa me satthā evaṃmahiddhiko evaṃmahānubhāvo”ti.

*to have a teacher with such power and might!”*

evaṃ vutte, āyasmā udāyī āyasmantaṃ ānandaṃ etadavoca:

*When he said this, Venerable Udāyī said to Venerable Ānanda,*

“kiṃ tuyhettha, āvuso ānanda, yadi te satthā evaṃmahiddhiko  
evaṃmahānubhāvo”ti?

*“What is it to you, Reverend Ānanda, if your teacher has such power and might?”*

evaṃ vutte, bhagavā āyasmantaṃ udāyiṃ etadavoca:

*When he said this, the Buddha said to Venerable Udāyi,*

“mā hevaṃ, udāyi, mā hevaṃ, udāyi.

*“Not so, Udāyī, not so!”*

sace, udāyi, ānando avītarāgo kālaṃ kareyya, tena cittappasādena sattakkhattuṃ  
devesu devarajjaṃ kāreyya, sattakkhattuṃ imasmimyeva jambudīpe mahārajjaṃ  
kāreyya.

*If Ānanda were to die while still not free of greed, he would rule as king of the gods for seven  
lifetimes, and as king of all India for seven lifetimes, because of the confidence of his heart.*

api ca, udāyi, ānando diṭṭheva dhamme parinibbāyissatī”ti.

*However, Ānanda will be extinguished in the present life.”*

dasamaṃ.

ānandavaggo tatiyo.

channo ājīvako sakko,

nigaṇṭho ca nivesako;

duve bhavā sīlabbatam,

gandhajātāñca cūḷanīti.

aṅguttara nikāya 3  
*Numbered Discourses 3*

9. samaṇavagga  
*9. Ascetics*

81. samaṇasutta  
*81. Ascetics*

“tīṇimāni, bhikkhave, samaṇassa samaṇiyāni samaṇakaraṇīyāni.  
*“Mendicants, there are three duties of an ascetic.*

katamāni tīni?  
*What three?*

adhisīlasikkhāsamādānaṃ, adhicittasikkhāsamādānaṃ,  
adhipaññāsikkhāsamādānaṃ—  
*Undertaking the training in the higher ethics, the higher mind, and the higher wisdom.*

imāni kho, bhikkhave, tīni samaṇassa samaṇiyāni samaṇakaraṇīyāni.  
*These are the three duties of an ascetic.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:  
*So you should train like this:*

‘tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo no chando bhavissati  
adhicittasikkhāsamādāne, tibbo no chando bhavissati adhipaññāsikkhāsamādāne’ti.  
*‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher  
mind, and the higher wisdom.’*

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.  
*That’s how you should train.”*

paṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

9. samaṇavagga  
*9. Ascetics*

82. gadrabhasutta  
*82. The Donkey*

“seyyathāpi, bhikkhave, gadrabho gogaṇaṃ piṭṭhito piṭṭhito anubandho hoti:  
*“Suppose, mendicants, a donkey followed behind a herd of cattle, thinking:*

‘ahampi dammo, ahampi dammo’ti.  
*‘I can moo too! I can moo too!’*

tassa na tādiso vaṇṇo hoti seyyathāpi gunnaṃ, na tādiso saro hoti seyyathāpi gunnaṃ, na tādisaṃ padaṃ hoti seyyathāpi gunnaṃ.  
*But it doesn’t look like a cow, or sound like a cow, or leave a footprint like a cow.*

so gogaṇaṃyeva piṭṭhito piṭṭhito anubandho hoti:  
*Still it follows behind a herd of cattle, thinking:*

‘ahampi dammo, ahampi dammo’ti.  
*‘I can moo too! I can moo too!’*

evamevaṃ kho, bhikkhave, idhekacco bhikkhu bhikkhusaṅghaṃ piṭṭhito piṭṭhito anubandho hoti:  
*In the same way, some mendicant follows behind the mendicant Saṅgha, thinking:*

‘ahampi bhikkhu, ahampi bhikkhū’ti.  
*‘I’m a monk too! I’m a monk too!’*

tassa na tādiso chando hoti adhisīlasikkhāsamādāne seyyathāpi aññesaṃ bhikkhūnaṃ, na tādiso chando hoti adhicitasikkhāsamādāne seyyathāpi aññesaṃ bhikkhūnaṃ, na tādiso chando hoti adhipaññāsikkhāsamādāne seyyathāpi aññesaṃ bhikkhūnaṃ.  
*But they don’t have the same enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom as the other mendicants.*

so bhikkhusaṅghaṃyeva piṭṭhito piṭṭhito anubandho hoti:  
*Still they follow behind the mendicant Saṅgha, thinking:*

‘ahampi bhikkhu, ahampi bhikkhū’ti.  
*‘I’m a monk too! I’m a monk too!’*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:  
*So you should train like this:*

‘tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo no chando bhavissati adhicitasikkhāsamādāne, tibbo no chando bhavissati adhipaññāsikkhāsamādāne’ti.  
*‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’*

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.  
*That’s how you should train.”*

dutiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

9. samaṇavagga  
*9. Ascetics*

83. khettaṣutta  
*83. Fields*

“tīṇimāni, bhikkhave, kassakassa gahapatissa pubbe karaṇīyāni.  
*“Mendicants, a farmer has three primary duties.*

katamāni tīni?  
*What three?*

idha, bhikkhave, kassako gahapati paṭikacceva khettaṃ sukaṭṭhaṃ karoti  
sumatikataṃ.  
*A farmer first of all makes sure the field is well ploughed and tilled.*

paṭikacceva khettaṃ sukaṭṭhaṃ karitvā sumatikataṃ kālena bījāni patiṭṭhāpeti.  
*Next they plant seeds in season.*

kālena bījāni patiṭṭhāpetvā samayena udakaṃ abhinetipi apanetipi.  
*When the time is right, they irrigate the field and then drain it.*

imāni kho, bhikkhave, tīni kassakassa gahapatissa pubbe karaṇīyāni.  
*These are the three primary duties of a farmer.*

evamevaṃ kho, bhikkhave, tīṇimāni bhikkhussa pubbe karaṇīyāni.  
*In the same way, a mendicant has three primary duties.*

katamāni tīni?  
*What three?*

adhisīlasikkhāsamādānaṃ, adhicittasikkhāsamādānaṃ,  
adhipaññāsikkhāsamādānaṃ—  
*Undertaking the training in the higher ethics, the higher mind, and the higher wisdom.*

imāni kho, bhikkhave, tīni bhikkhussa pubbe karaṇīyāni.  
*These are the three primary duties of a mendicant.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:  
*So you should train like this:*

‘tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo no chando bhavissati  
adhicittasikkhāsamādāne, tibbo no chando bhavissati adhipaññāsikkhāsamādāne’*ti.*  
*‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher  
mind, and the higher wisdom.’*

evañhi vo, bhikkhave, sikkhitabbaṃ”*ti.*  
*That’s how you should train.”*

tatiyaṃ.



9. samaṇavagga  
9. Ascetics

84. vajjiputtasutta  
84. The Vajji

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ.  
*At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.*

atha kho aññataro vajjiputtako bhikkhu yena bhagavā tenupasaṅkami;  
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno  
kho so vajjiputtako bhikkhu bhagavantam etadavoca:

*Then a certain Vajji monk went up to the Buddha, bowed, sat down to one side, and said to him:*

“sādhikamidam, bhante, diyaḍḍhasikkhāpadasataṃ anvaddhamāsaṃ uddesaṃ  
āgacchati.

*“Sir, each fortnight over a hundred and fifty training rules are recited.*

nāhaṃ, bhante, ettha sakkomi sikkhituṃ”ti.

*I’m not able to train in them.”*

“sakkhissasi pana tvam, bhikkhu, tīsu sikkhāsu sikkhituṃ—

*“But monk, are you able to train in three trainings:*

adhisīlasikkhāya, adhicittasikkhāya adhipaññāsikkhāyā”ti?  
*the higher ethics, the higher mind, and the higher wisdom?”*

“sakkomahaṃ, bhante, tīsu sikkhāsu sikkhituṃ—

*“I am, sir.”*

adhisīlasikkhāya, adhicittasikkhāya, adhipaññāsikkhāyā”ti.

“tasmātiha tvam, bhikkhu, tīsu sikkhāsu sikkhassu—

*“So, monk, you should train in these three trainings:*

adhisīlasikkhāya, adhicittasikkhāya, adhipaññāsikkhāya.  
*the higher ethics, the higher mind, and the higher wisdom.*

yato kho tvam, bhikkhu, adhisīlampi sikkhissasi, adhiccitampi sikkhissasi,  
adhipaññampi sikkhissasi, tassa tuyhaṃ bhikkhu adhisīlampi sikkhato adhicittampi  
sikkhato adhipaññampi sikkhato rāgo pahīyissati, doso pahīyissati, moho  
pahīyissati.

*As you train in these, you will give up greed, hate, and delusion.*

so tvam rāgassa pahānā dosassa pahānā mohassa pahānā yaṃ akusalaṃ na taṃ  
karissasi, yaṃ pāpaṃ na taṃ sevisasi”ti.

*Then you won’t do anything unskillful, or practice anything bad.”*

atha kho so bhikkhu aparena samayena adhisīlampi sikkhi, adhicittampi sikkhi,  
adhipaññampi sikkhi.

*After some time that monk trained in the higher ethics, the higher mind, and the higher wisdom.*

tassa adhisīlampi sikkhato adhicittampi sikkhato adhipaññampi sikkhato rāgo  
pahīyi, doso pahīyi, moho pahīyi.

*He gave up greed, hate, and delusion.*

so rāgassa pahānā dosassa pahānā mohassa pahānā yaṃ akusalaṃ taṃ nākāsi, yaṃ  
pāpaṃ taṃ na sevīti.

*Then he didn’t do anything unskillful, or practice anything bad.*

catuttham.

aṅguttara nikāya 3  
*Numbered Discourses 3*

9. samaṇavagga  
*9. Ascetics*

85. sekkhasutta  
*85. A Trainee*

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. 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:*

“‘sekho, sekho’ti, bhante, vuccati.  
*‘Sir, they speak of this person called ‘a trainee’.*

kittāvatā nu kho, bhante, sekho hoti”ti?  
*How is a trainee defined?”*

“sikkhatīti kho, bhikkhu, tasmā sekhoti vuccati.  
*‘They train, mendicant, that’s why they’re called ‘a trainee’.*

kiṁca sikkhati?  
*What is their training?*

adhisīlampi sikkhati, adhicitampi sikkhati, adhipaññampi sikkhati.  
*They train in the higher ethics, the higher mind, and the higher wisdom.*

sikkhatīti kho, bhikkhu, tasmā sekhoti vuccatīti.  
*They train, that’s why they’re called ‘a trainee’.*

sekhassa sikkhamānassa,  
*As a trainee trains,*

ujumaggānusārino;  
*following the straight road,*

khayasmim paṭhamam ñāṇam,  
*first they know about ending;*

tato aññā anantarā.  
*enlightenment follows in the same lifetime.*

tato aññāvimuttassa,  
*After that, to that poised one, freed by enlightenment,*

ñāṇam ve hoti tādino;  
*with the ending of the fetters of rebirth,*

akuppā me vimuttīti,  
*the knowledge comes:*

bhavasamyojanakkhaye”ti.  
*‘My freedom is unshakable.’”*

pañcamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

9. samaṇavagga  
*9. Ascetics*

86. paṭhamasikkhāsutta  
*86. Training (1st)*

“sādhikamidam, bhikkhave, diyaḍḍhasikkhāpadasataṃ anvaddhamāsaṃ uddesaṃ āgacchati, yattha attakāmā kulaputtā sikkhanti.

*“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train.*

tisso imā, bhikkhave, sikkhā yatthetaṃ sabbaṃ samodhānaṃ gacchati.  
*These are all included in the three trainings.*

katamā tisso?  
*What three?*

adhisīlasikkhā, adhicittasikkhā adhipaññāsikkhā—  
*The training in the higher ethics, the higher mind, and the higher wisdom.*

imā kho, bhikkhave, tisso sikkhā, yatthetaṃ sabbaṃ samodhānaṃ gacchati.  
*These are the three trainings that include them all.*

idha, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṃ mattaso kārī paññāya mattaso kārī.  
*Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom.*

so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātīpi.  
*They break some lesser and minor training rules, but are restored.*

taṃ kissa hetu?  
*Why is that?*

na hi mettha, bhikkhave, abhabbatā vuttā.  
*Because I don't say they're incapable of that.*

yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni, tattha dhuvasīlo ca hoti ʾthitasīlo ca, samādāya sikkhati sikkhāpadesu.  
*But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.*

so tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambōdhiparāyaṇo.  
*With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.*

idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṃ mattaso kārī paññāya mattaso kārī.  
*Take another case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom.*

so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātīpi.  
*They break some lesser and minor training rules, but are restored.*

taṃ kissa hetu?  
*Why is that?*

na hi mettha, bhikkhave, abhabbatā vuttā.  
*Because I don't say they're incapable of that.*

yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasāruppāni tattha dhuvasīlo ca hoti ʾthitasīlo ca, samādāya sikkhati sikkhāpadesu.  
*But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.*

so tinnaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokam 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.*

idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṃ paripūrakārī paññāya mattaso kārī.

*Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom.*

so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātīpi.

*They break some lesser and minor training rules, but are restored.*

taṃ kissa hetu?

*Why is that?*

na hi mettha, bhikkhave, abhabbatā vuttā.

*Because I don't say they're incapable of that.*

yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.

*But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

*With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.*

idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṃ paripūrakārī paññāya paripūrakārī.

*Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom.*

so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātīpi.

*They break some lesser and minor training rules, but are restored.*

taṃ kissa hetu?

*Why is that?*

na hi mettha, bhikkhave, abhabbatā vuttā.

*Because I don't say they're incapable of that.*

yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūppāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.

*But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.*

so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

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

iti kho, bhikkhave, padesaṃ padesakārī ārādheti paripūraṃ paripūrakārī.

*So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully.*

avañjhāni tvevāhaṃ, bhikkhave, sikkhāpadāni vadāmi'ti.

*These training rules are not a waste, I say."*

chaṭṭhaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

9. samaṇavagga  
9. Ascetics

87. dutiyasikkhāsutta  
87. Training (2nd)

“sādhikamidam, bhikkhave, diyaddhasikkhāpadasataṃ anvaddhamāsaṃ uddesaṃ āgacchati yattha attakāmā kulaputtā sikkhanti.

*“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train.*

tisso imā, bhikkhave, sikkhā yatthetaṃ sabbaṃ samodhānaṃ gacchati.  
*These are all included in the three trainings.*

katamā tisso?  
*What three?*

adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā—  
*The training in the higher ethics, the higher mind, and the higher wisdom.*

imā kho, bhikkhave, tisso sikkhā yatthetaṃ sabbaṃ samodhānaṃ gacchati.  
*These are the three trainings that include them all.*

idha, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṃ mattaso kāri paññāya mattaso kāri.  
*Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom.*

so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjatipi vuṭṭhātipi.  
*They break some lesser and minor training rules, but are restored.*

taṃ kissa hetu?  
*Why is that?*

na hi mettha, bhikkhave, abhabbatā vuttā.  
*Because I don't say they're incapable of that.*

yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūppāni tattha dhuvasīlo ca hoti thitasīlo ca, samādāya sikkhati sikkhāpadesu.  
*But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual life. They keep the rules they've undertaken.*

so tinnaṃ saṃyojanānaṃ parikkhayā sattakkhattuparamo hoti.  
*With the ending of three fetters they have at most seven rebirths.*

sattakkhattuparamaṃ deve ca manusse ca sandhāvitvā saṃsaritvā dukkhassantaṃ karoti.  
*They will transmigrate at most seven times among gods and humans and then make an end of suffering.*

so tinnaṃ saṃyojanānaṃ parikkhayā kolaṃkolo 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.*

so tinnaṃ saṃyojanānaṃ parikkhayā ekabījī hoti, ekaṃyeva mānusakam bhavam 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.*

so tinnaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakidēva 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.*

idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṃ paripūrakārī paññāya mattaso kāri.

*Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom.*

so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati pi vuṭṭhāti pi.

*They break some lesser and minor training rules, but are restored.*

taṃ kissa hetu?

*Why is that?*

na hi mettha, bhikkhave, abhabbatā vuttā.

*Because I don't say they're incapable of that.*

yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūpāni tattha dhuvasīlo ca hoti thitasīlo ca, samādāya sikkhati sikkhāpadesu.

*But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhaṃsoto akaniṭṭhagāmī.

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

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti.

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

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī hoti.

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

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti.

*With the ending of the five lower fetters they're extinguished upon landing.*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

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

idha pana, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṃ paripūrakārī paññāya paripūrakārī.

*Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom.*

so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati pi vuṭṭhāti pi.

*They break some lesser and minor training rules, but are restored.*

taṃ kissa hetu?

*Why is that?*

na hi mettha, bhikkhave, abhabbatā vuttā.

*Because I don't say they're incapable of that.*

yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūpāni tattha dhuvasīlo ca hoti thitasīlo ca, samādāya sikkhati sikkhāpadesu.

*But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.*

so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja viharati.

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

iti kho, bhikkhave, padesaṃ padesakārī ārādheti, paripūraṃ paripūrakārī, avaṇjhāni tvevhaṃ, bhikkhave, sikkhāpadāni vadāmi<sup>7</sup> ti.

*So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These training rules are not a waste, I say."*

sattamaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

9. samaṇavagga  
9. Ascetics

88. tatiyasikkhāsutta  
88. Training (3rd)

“sādhikamidam, bhikkhave, diyaddhasikkhāpadasataṃ anvaddhamāsaṃ uddesaṃ āgacchati yattha attakāmā kulaputtā sikkhanti.

*“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who love themselves train.*

tisso imā, bhikkhave, sikkhā yatthetaṃ sabbaṃ samodhānaṃ gacchati.  
*These are all included in the three trainings.*

katamā tisso?  
*What three?*

adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā—  
*The training in the higher ethics, the higher mind, and the higher wisdom.*

imā kho, bhikkhave, tisso sikkhā yatthetaṃ sabbaṃ samodhānaṃ gacchati.  
*These are the three trainings that include them all.*

idha, bhikkhave, bhikkhu sīlesu paripūrakārī hoti samādhismiṃ paripūrakārī paññāya paripūrakārī.  
*Take the case of a mendicant who has fulfilled their ethics, immersion, and wisdom.*

so yāni tāni khuddānukhuddakāni sikkhāpadāni tāni āpajjati pi vuṭṭhāti pi.  
*They break some lesser and minor training rules, but are restored.*

taṃ kissa hetu?  
*Why is that?*

na hi mettha, bhikkhave, abhabbatā vuttā.  
*Because I don't say they're incapable of that.*

yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūpāni tattha dhuvasīlo ca hoti ṭhitasīlo ca, samādāya sikkhati sikkhāpadesu.  
*But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken.*

so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.  
*They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.*

taṃ vā pana anabhisambhavaṃ appatīvijjhaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.  
*If they don't penetrate so far, with the ending of the five lower fetters they're extinguished between one life and the next.*

taṃ vā pana anabhisambhavaṃ appatīvijjhaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti.  
*If they don't penetrate so far, with the ending of the five lower fetters they're extinguished upon landing.*

taṃ vā pana anabhisambhavaṃ appatīvijjhaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhārāparinibbāyī hoti.  
*If they don't penetrate so far, with the ending of the five lower fetters they're extinguished without extra effort.*

taṃ vā pana anabhisambhavaṃ appatīvijjhaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhārāparinibbāyī hoti.  
*If they don't penetrate so far, with the ending of the five lower fetters they're extinguished with extra effort.*

taṃ vā pana anabhisambhavaṃ appaṭivijjhaṃ pañcannaṃ orambhāgiyānaṃ  
saṃyojanānaṃ parikkhayā uddhaṃsoto hoti akaniṭṭhagāmī.

*If they don't penetrate so far, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.*

taṃ vā pana anabhisambhavaṃ appaṭivijjhaṃ tinnaṃ saṃyojanānaṃ parikkhayā,  
rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā  
dukkhassantaṃ karoti.

*If they don't penetrate so far, 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.*

taṃ vā pana anabhisambhavaṃ appaṭivijjhaṃ tinnaṃ saṃyojanānaṃ parikkhayā  
ekabījī hoti, ekamyeva mānusaṃ bhavaṃ nibbattetvā dukkhassantaṃ karoti.

*If they don't penetrate so far, 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.*

taṃ vā pana anabhisambhavaṃ appaṭivijjhaṃ tinnaṃ saṃyojanānaṃ parikkhayā  
kolaṅkolo hoti, dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhassantaṃ karoti.

*If they don't penetrate so far, 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.*

taṃ vā pana anabhisambhavaṃ appaṭivijjhaṃ tinnaṃ saṃyojanānaṃ parikkhayā  
sattakkhattuparamo hoti, sattakkhattuparamaṃ deve ca manusse ca sandhāvitvā  
saṃsaritvā dukkhassantaṃ karoti.

*If they don't penetrate so far, 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.*

iti kho, bhikkhave, paripūraṃ paripūrakārī ārādheti padesaṃ padesakārī.

*So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully.*

avañjhāni tvevāhaṃ, bhikkhave, sikkhāpadāni vadāmī'ti.

*These training rules are not a waste, I say."*

atthamaṃ.



aṅguttara nikāya 3  
*Numbered Discourses 3*

9. samaṇavagga  
*9. Ascetics*

89. paṭhamasikkhattayasutta  
*89. Three Trainings (1st)*

“tisso imā, bhikkhave, sikkhā.  
*“Mendicants, these are the three trainings.*

katamā tisso?  
*What three?*

adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.  
*The training in the higher ethics, the higher mind, and the higher wisdom.*

katamā ca, bhikkhave, adhisīlasikkhā?  
*And what is the training in the higher ethics?*

idha, bhikkhave, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu.  
*It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.*

ayaṃ vuccati, bhikkhave, adhisīlasikkhā.  
*This is called the training in the higher ethics.*

katamā ca, bhikkhave, adhicittasikkhā?  
*And what is the training in the higher mind?*

idha, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... catuttham jhānaṃ upasampajja viharati.  
*It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.*

ayaṃ vuccati, bhikkhave, adhicittasikkhā.  
*This is called the training in the higher mind.*

katamā ca, bhikkhave, adhipaññāsikkhā?  
*And what is the training in the higher wisdom?*

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’.*

ayaṃ vuccati, bhikkhave, adhipaññāsikkhā.  
*This is called the training in the higher wisdom.*

imā kho, bhikkhave, tisso sikkhā”ti.  
*These are the three trainings.”*

navamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

9. samaṇavagga  
*9. Ascetics*

90. dutiyasikkhattayasutta  
*90. Three Trainings (2nd)*

“tisso imā, bhikkhave, sikkhā.  
*“Mendicants, these are the three trainings.*

katamā tisso?  
*What three?*

adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.  
*The training in the higher ethics, the higher mind, and the higher wisdom.*

katamā ca, bhikkhave, adhisīlasikkhā?  
*And what is the training in the higher ethics?*

idha, bhikkhave, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu.  
*It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.*

ayaṃ vuccati, bhikkhave, adhisīlasikkhā.  
*This is called the training in the higher ethics.*

katamā ca, bhikkhave, adhicittasikkhā?  
*And what is the training in the higher mind?*

idha, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati.  
*It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.*

ayaṃ vuccati, bhikkhave, adhicittasikkhā.  
*This is called the training in the higher mind.*

katamā ca, bhikkhave, adhipaññāsikkhā?  
*And what is the training in the higher wisdom?*

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dītheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.  
*It's when a mendicant 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.*

ayaṃ vuccati, bhikkhave, adhipaññāsikkhā.  
*This is called the training in the higher wisdom.*

imā kho, bhikkhave, tisso sikkhāti.  
*These are the three trainings.*

adhisīlaṃ adhicittaṃ,  
*The higher ethics, the higher mind,*

adhipaññaṃ vīriyavā;  
*and the higher wisdom should be practiced*

thāmaṃ dhītīmā jhāyī,  
*by those energetic, strong, and resolute,*

sato guttindriyo care.  
*practicing absorption, mindful, with guarded senses.*

yathā pure tathā pacchā,  
*As before, so after;*

yathā pacchā tathā pure;  
*as after, so before.*

yathā adho tathā uddham,  
*As below, so above;*

yathā uddham tathā adho.  
*as above, so below.*

yathā divā tathā rattiṃ,  
*As by day, so by night;*

yathā rattiṃ tathā divā;  
*as by night, so by day.*

abhibhuyya disā sabbā,  
*Having mastered every direction*

appamāṇasamādhinā.  
*with limitless immersion,*

tamāhu sekham paṭipadam,  
*they call them a 'trainee on the path',*

atho saṃsuddhacāriyaṃ;  
*and 'one living a pure life'.*

tamāhu loke sambuddham,  
*But a wise one who has gone to the end of the path*

dhīraṃ paṭipadantagaṃ.  
*they call a 'Buddha' in the world.*

viññāṇassa nirodhena,  
*With the cessation of consciousness,*

taṇhākkhayavimuttino;  
*freed by the ending of craving,*

pajjotasseva nibbānaṃ,  
*the liberation of their heart*

vimokkho hoti cetaso”ti.  
*is like a lamp going out.”*

dasamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

9. samaṇavagga  
*9. Ascetics*

91. saṅkavāsutta  
*91. At Paṅkadhā*

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena  
saddhiṃ yena saṅkavā nāma kosalanāṃ nigamo tadavasari.

*At one time the Buddha was wandering in the land of the Kosalans together with a large  
Saṅgha of mendicants. He arrived at a town of the Kosalans named Paṅkadhā,*

tatra sudamṃ bhagavā saṅkavāyaṃ viharati.  
*and stayed there.*

tena kho pana samayena kassapagotto nāma bhikkhu saṅkavāyaṃ āvāsiko hoti.  
*Now, at that time a monk called Kassapagotta was resident at Paṅkadhā.*

tatra sudamṃ bhagavā sikkhāpadapaṭisaṃyuttāya dhammiyā kathāya bhikkhū  
sandasseti samādapeti samuttejēti saṃpahaṃseti.  
*There the Buddha educated, encouraged, fired up, and inspired the mendicants with a Dhamma  
talk about the training rules.*

atha kho kassapagottassa bhikkhuno bhagavati sikkhāpadapaṭisaṃyuttāya  
dhammiyā kathāya bhikkhū sandassente samādapente samuttejēte saṃpahaṃsente  
ahudeva akkhanti ahu appaccayo:  
*Kassapagotta became quite impatient and bitter, thinking,*

“adhisallikhatevāyaṃ samaṇo”ti.  
*“This ascetic is much too strict.”*

atha kho bhagavā saṅkavāyaṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena  
cārikaṃ pakkāmi.  
*When the Buddha had stayed in Paṅkadhā as long as he wished, he set out for Rājagaha.*

anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari.  
*Traveling stage by stage, he arrived at Rājagaha,*

tatra sudamṃ bhagavā rājagahe viharati.  
*and stayed there.*

atha kho kassapagottassa bhikkhuno acirapakkantassa bhagavato ahudeva  
kukkuccaṃ ahu vipphaṭṭhāro:  
*Soon after the Buddha left, Kassapagotta became quite remorseful and regretful, thinking,*

“alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ;  
*“It’s my loss, my misfortune,*

yassa me bhagavati sikkhāpadapaṭisaṃyuttāya dhammiyā kathāya bhikkhū  
sandassente samādapente samuttejēte saṃpahaṃsente ahudeva akkhanti ahu  
appaccayo:  
*that when the Buddha was talking about the training rules I became quite impatient and bitter,  
thinking*

‘adhisallikhatevāyaṃ samaṇo’ti.  
*he was much too strict.*

yannūnāhaṃ yena bhagavā tenupasaṅkameyyaṃ; upasaṅkamitvā bhagavato santike  
accayaṃ accayato deseyyaṃ”ti.  
*Why don’t I go to the Buddha and confess my mistake to him?”*

atha kho kassapagotto bhikkhu senāsaṇaṃ saṃsāmetvā pattacīvaramādāya yena  
rājagahaṃ tena pakkāmi.  
*Then Kassapagotta set his lodgings in order and, taking his bowl and robe, set out for  
Rājagaha.*

anupubbena yena rājagahaṃ yena gijjhakūto pabbato yena bhagavā tenupasaṅkami;  
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno  
kho kassapagotto bhikkhu bhagavantaṃ etadavoca:

*Eventually he came to Rājagaha and the Vulture's Peak. He went up to the Buddha, bowed, sat down to one side, and told him what had happened, saying:*

“ekamidaṃ, bhante, samayaṃ bhagavā saṅkavāyaṃ viharati, saṅkavā nāma kosālānaṃ nigamo.

tatra, bhante, bhagavā sikkhāpadapaṭisaṃyuttāya dhammiyā kathāya bhikkhū sandassesi samādapesi samuttejesi sampahaṃsesi.

tassa mayhaṃ bhagavati sikkhāpadapaṭisaṃyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṃsente ahudeva akkhanti ahu appaccayo:

‘adhisallikhatvāyaṃ samaṇo’ti.

atha kho bhagavā saṅkavāyaṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi. ( )

tassa mayhaṃ, bhante, acirapakkantassa bhagavato ahudeva kukkucçaṃ ahu vipphaṇṇasāro:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ;

yassa me bhagavati sikkhāpadapaṭisaṃyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṃsente ahudeva akkhanti ahu appaccayo:

“adhisallikhatvāyaṃ samaṇo”ti.

yannūnāhaṃ yena bhagavā tenupasaṅkameyyaṃ; upasaṅkamitvā bhagavato santike accayaṃ accayato deseyyaṃ’ti.

accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlaṃ yathāakusalaṃ yassa me bhagavati sikkhāpadapaṭisaṃyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṃsente ahudeva akkhanti ahu appaccayo:

*“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to become impatient and bitter when the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about the training rules, and to think,*

‘adhisallikhatvāyaṃ samaṇo’ti.

*‘This ascetic is much too strict.’*

tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu, āyatim saṃvarāyā”ti.

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

“tagga taṃ, kassapa, accayo accagamā yathābālaṃ yathāmūlaṃ yathāakusalaṃ, yassa te mayi sikkhāpadapaṭisaṃyuttāya dhammiyā kathāya bhikkhū sandassente samādapente samuttejente sampahaṃsente ahudeva akkhanti ahu appaccayo:

*“Indeed, Kassapa, you made a mistake.*

‘adhisallikhatvāyaṃ samaṇo’ti.

yato ca kho tvam, kassapa, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayam paṭiggaṇhāma.

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

vuddhihesā, kassapa, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim samvaram āpajjati.

*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.*

thero cepi, kassapa, bhikkhu hoti na sikkhākāmo na sikkhāsamādānassa vaṇṇavādī, ye caññe bhikkhū na sikkhākāmā te ca na sikkhāya samādapeti, ye caññe bhikkhū sikkhākāmā tesaṃ na vaṇṇam bhaṇati bhūtaṃ tacchaṃ kālena, evarūpassāhaṃ, kassapa, therassa bhikkhuno na vaṇṇam bhaṇāmi.

*Kassapa, take the case of a senior mendicant who doesn't want to train and doesn't praise taking up the training. They don't encourage other mendicants who don't want to train to take up the training. And they don't truthfully and substantively praise at the right time those mendicants who do want to train. I don't praise that kind of senior mendicant.*

taṃ kissa hetu?

*Why is that?*

sattā hissa vaṇṇam bhaṇatīti aññe naṃ bhikkhū bhajeyyū, ye naṃ bhajeyyū tyāssa diṭṭhānugatim āpajjeyyū, yāssa diṭṭhānugatim āpajjeyyū tesam taṃ assa diḡharattaṃ ahitāya dukkhāyāti.

*Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting harm and suffering.*

tasmāhaṃ, kassapa, evarūpassa therassa bhikkhuno na vaṇṇam bhaṇāmi.

*That's why I don't praise that kind of senior mendicant.*

majjhimo cepi, kassapa, bhikkhu hoti ... pe ...

*Take the case of a middle mendicant who doesn't want to train ...*

navo cepi, kassapa, bhikkhu hoti na sikkhākāmo na sikkhāsamādānassa vaṇṇavādī, ye caññe bhikkhū na sikkhākāmā te ca na sikkhāya samādapeti, ye caññe bhikkhū sikkhākāmā tesaṃ na vaṇṇam bhaṇati bhūtaṃ tacchaṃ kālena, evarūpassāhaṃ, kassapa, navassa bhikkhuno na vaṇṇam bhaṇāmi.

*Take the case of a junior mendicant who doesn't want to train ...*

taṃ kissa hetu?

sattā hissa vaṇṇam bhaṇatīti aññe naṃ bhikkhū bhajeyyū, ye naṃ bhajeyyū tyāssa diṭṭhānugatim āpajjeyyū, yāssa diṭṭhānugatim āpajjeyyū tesam taṃ assa diḡharattaṃ ahitāya dukkhāyāti.

tasmāhaṃ, kassapa, evarūpassa navassa bhikkhuno na vaṇṇam bhaṇāmi.

*That's why I don't praise that kind of junior mendicant.*

thero cepi, kassapa, bhikkhu hoti sikkhākāmo sikkhāsamādānassa vaṇṇavādī, ye caññe bhikkhū na sikkhākāmā te ca sikkhāya samādapeti, ye caññe bhikkhū sikkhākāmā tesaṃ vaṇṇam bhaṇati bhūtaṃ tacchaṃ kālena, evarūpassāhaṃ, kassapa, therassa bhikkhuno vaṇṇam bhaṇāmi.

*Kassapa, take the case of a senior mendicant who does want to train and praises taking up the training. They encourage other mendicants who don't want to train to take up the training. And they truthfully and substantively praise at the right time those mendicants who do want to train. I praise that kind of senior mendicant.*

taṃ kissa hetu?

*Why is that?*

satthā hissa vaṇṇaṃ bhaṇatīti aññe naṃ bhikkhū bhajeyyūṃ, ye naṃ bhajeyyūṃ  
tyāssa diṭṭhānugatiṃ āpajjeyyūṃ, yyāssa diṭṭhānugatiṃ āpajjeyyūṃ tesāṃ taṃ assa  
dīgharattaṃ hitāya sukhāyāti.

*Because, hearing that I praised that mendicant, other mendicants might want to keep company  
with them. Then they might follow their example, which would be for their lasting welfare and  
happiness.*

tasmāhaṃ, kassapa, evarūpassa therassa bhikkhuno vaṇṇaṃ bhaṇāmi.

*That's why I praise that kind of senior mendicant.*

majjhimo cepi, kassapa, bhikkhu hoti sikkhākāmo ... pe ...

*Take the case of a middle mendicant who wants to train ...*

navo cepi, kassapa, bhikkhu hoti sikkhākāmo sikkhāsamādānassa vannaṇādī, ye  
caññe bhikkhū na sikkhākāmā te ca sikkhāya samādapeti, ye caññe bhikkhū  
sikkhākāmā tesaṃ vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena, evarūpassāhaṃ,  
kassapa, navassa bhikkhuno vaṇṇaṃ bhaṇāmi.

*Take the case of a junior mendicant who wants to train ...*

taṃ kissa hetu?

satthā hissa vaṇṇaṃ bhaṇatīti aññe naṃ bhikkhū bhajeyyūṃ, ye naṃ bhajeyyūṃ  
tyāssa diṭṭhānugatiṃ āpajjeyyūṃ, yyāssa diṭṭhānugatiṃ āpajjeyyūṃ tesāṃ taṃ assa  
dīgharattaṃ hitāya sukhāyāti.

tasmāhaṃ, kassapa, evarūpassa navassa bhikkhuno vaṇṇaṃ bhaṇāmi”ti.

*That's why I praise that kind of junior mendicant.”*

ekādasamaṃ.

samaṇavaggo catuttho.

samaṇo gadrabho khettaṃ,

vajjiputto ca sekkhakaṃ;

tayo ca sikkhanā vuttā,

dve sikkhā saṅkavāya cāti.

aṅguttara nikāya 3  
*Numbered Discourses 3*

10. loṇakapallavagga  
*10. A Lump of Salt*

92. accāyikasutta  
*92. Urgent*

“tīṇimāni, bhikkhave, kassakassa gahapatissa accāyikāni karaṇīyāni.  
*“Mendicants, a farmer has three urgent duties.*

katamāni tīni?  
*What three?*

idha, bhikkhave, kassako gahapati sīghaṃ sīghaṃ khettaṃ sukaṭṭhaṃ karoti  
sumatikataṃ.  
*A farmer swiftly makes sure the field is well ploughed and tilled.*

sīghaṃ sīghaṃ khettaṃ sukaṭṭhaṃ karitvā sumatikataṃ sīghaṃ sīghaṃ bījāni  
patitthāpeti.  
*Next they swiftly plant seeds in season.*

sīghaṃ sīghaṃ bījāni patitthāpetvā sīghaṃ sīghaṃ udakaṃ abhinetipi apanetipi.  
*When the time is right, they swiftly irrigate or drain the field.*

imāni kho, bhikkhave, tīni kassakassa gahapatissa accāyikāni karaṇīyāni.  
*These are the three urgent duties of a farmer.*

tassa kho taṃ, bhikkhave, kassakassa gahapatissa natthi sā iddhi vā ānubhāvo vā:  
*That farmer has no special power or ability to say:*

‘ajjeva me dhañṇāni jāyantu, sveva gabbhīni hontu, uttarasveva paccantū’ti.  
*‘Let the crops germinate today! Let them flower tomorrow! Let them ripen the day after!’*

atha kho, bhikkhave, hoti so samayo yaṃ tassa kassakassa gahapatissa tāni dhañṇāni  
utupariṇāmāni jāyantipi gabbhīnipi honti paccantipi.  
*But there comes a time when that farmer’s crops germinate, flower, and ripen as the seasons change.*

evamevaṃ kho, bhikkhave, tīṇimāni bhikkhussa accāyikāni karaṇīyāni.  
*In the same way, a mendicant has three urgent duties.*

katamāni tīni?  
*What three?*

adhisīlasikkhāsamādānaṃ, adhiccittasikkhāsamādānaṃ,  
adhipañṇāsikkhāsamādānaṃ—  
*Undertaking the training in the higher ethics, the higher mind, and the higher wisdom.*

imāni kho, bhikkhave, tīni bhikkhussa accāyikāni karaṇīyāni.  
*These are the three urgent duties of a mendicant.*

tassa kho taṃ, bhikkhave, bhikkhuno natthi sā iddhi vā ānubhāvo vā:  
*That mendicant has no special power or ability to say:*

‘ajjeva me anupādāya āsavehi cittaṃ vimuccatu sve vā uttarasve vā’ti.  
*‘Let my mind be freed from defilements by not grasping today! Or tomorrow! Or the day after!’*

atha kho, bhikkhave, hoti so samayo yaṃ tassa bhikkhuno adhisīlampi sikkhato  
adhiccittampi sikkhato adhipañṇampi sikkhato anupādāya āsavehi cittaṃ vimuccati.  
*But there comes a time—as that mendicant trains in the higher ethics, the higher mind, and the higher wisdom—that their mind is freed from defilements by not grasping.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:  
*So you should train like this:*



‘tibbo no chando bhavissati adhisīlasikkhāsamādāne, tibbo chando bhavissati  
adhicittasikkhāsamādāne, tibbo chando bhavissati adhipaññāsikkhāsamādāne’ti.

*‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher  
mind, and the higher wisdom.’*

evañhi vo, bhikkhave, sikkhitabban”ti.

*That’s how you should train.”*

paṭhamam.

~

aṅguttara nikāya 3  
Numbered Discourses 3

10. loṇakapallavagga  
10. A Lump of Salt

93. pavivekasutta  
93. Seclusion

“tīṇimāni, bhikkhave, aññatitthiyā paribbājakā pavivekāni paññāpentī.  
“Mendicants, wanderers who follow other paths advocate three kinds of seclusion.

katamāni tīni?  
What three?

cīvarapavivekaṃ, piṇḍapātapavivekaṃ, senāsanapavivekaṃ.  
Seclusion in robes, alms-food, and lodgings.

tatridaṃ, bhikkhave, aññatitthiyā paribbājakā cīvarapavivekasmiṃ paññāpentī, sānānīpi dhārentī, masānānīpi dhārentī, chavadussānīpi dhārentī, paṃsukūlānīpi dhārentī, tīrītānīpi dhārentī, ajinampi dhārentī, ajinakkhipampi dhārentī, kusacīrampi dhārentī, vākacīrampi dhārentī, phalakacīrampi dhārentī, kesakambalampi dhārentī, vālakambalampi dhārentī, ulūkapakkhikampi dhārentī.  
Wanderers who follow other paths advocate this kind of seclusion in robes. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

idaṃ kho, bhikkhave, aññatitthiyā paribbājakā cīvarapavivekasmiṃ paññāpentī.  
This is what wanderers who follow other paths advocate for seclusion in robes.

tatridaṃ, bhikkhave, aññatitthiyā paribbājakā piṇḍapātapavivekasmiṃ paññāpentī.  
Wanderers who follow other paths advocate this kind of seclusion in alms-food.

sākabhakkhāpi honti, sāmābhakkhāpi honti, nīvārabhakkhāpi honti, daddulabhakkhāpi honti, hatabhakkhāpi honti, kanabhakkhāpi honti, ācāmabhakkhāpi honti, piññābhakkhāpi honti, tiṇabhakkhāpi honti, gomayabhakkhāpi honti, vanamūlaphalāhārā yāpentī pavattaphalabhojī.  
They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

idaṃ kho, bhikkhave, aññatitthiyā paribbājakā piṇḍapātapavivekasmiṃ paññāpentī.  
This is what the wanderers who follow other paths advocate for seclusion in alms-food.

tatridaṃ, bhikkhave, aññatitthiyā paribbājakā senāsanapavivekasmiṃ paññāpentī araṇṇaṃ rukkhamaṇaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ bhusāgāraṃ.  
Wanderers who follow other paths advocate this kind of seclusion in lodgings. They stay in a wilderness, at the root of a tree, in a charnel ground, a forest, the open air, a heap of straw, or a threshing-hut.

idaṃ kho, bhikkhave, aññatitthiyā paribbājakā senāsanapavivekasmiṃ paññāpentī.  
This is what wanderers who follow other paths advocate for seclusion in lodgings.

imāni kho, bhikkhave, tīni aññatitthiyā paribbājakā pavivekāni paññāpentī.  
These are the three kinds of seclusion that wanderers who follow other paths advocate.

tīni kho paṇimāni, bhikkhave, imasmiṃ dhammavinaye bhikkhuno pavivekāni.  
In this teaching and training, there are three kinds of seclusion for a mendicant.

katamāni tīni?  
What three?

idha, bhikkhave, bhikkhu sīlavā ca hoti, dussīlyaṇcassa pahīnaṃ hoti, tena ca vivitto hoti;  
Firstly, a mendicant is ethical, giving up unethical conduct, being secluded from it.

sammādiṭṭhiko ca hoti, micchādiṭṭhi cassa pahīnā hoti, tāya ca vivitto hoti;  
They have right view, giving up wrong view, being secluded from it.

khīṇāsavo ca hoti, āsavā cassa pahīnā honti, tehi ca vivitto hoti.

*They've ended defilements, giving up defilements, being secluded from them.*

yato kho, bhikkhave, bhikkhu sīlavā hoti, dussīlyaṇcassa pahīnaṃ hoti, tena ca vivitto hoti;

*When a mendicant has these three kinds of seclusion,*

sammādiṭṭhiko ca hoti, micchādiṭṭhi cassa pahīnā hoti, tāya ca vivitto hoti;

khīṇāsavo ca hoti, āsavā cassa pahīnā honti, tehi ca vivitto hoti.

ayaṃ vuccati, bhikkhave, 'bhikkhu aggappatto sārappatto suddho sāre patitṭhito'.

*they're called a mendicant who has reached the peak and the pith, being pure and grounded in the essential.*

seyyathāpi, bhikkhave, kassakassa gahapatissa sampannaṃ sālikkhettaṃ.

*When a farmer's rice field is ripe,*

tamenam kassako gahapati sīghaṃ sīghaṃ lavāpeyya.

*they'd have the rice cut swiftly,*

sīghaṃ sīghaṃ lavāpetvā sīghaṃ sīghaṃ saṅgharāpeyya.

*gathered swiftly,*

sīghaṃ sīghaṃ saṅgharāpetvā sīghaṃ sīghaṃ ubbahāpeyya.

*transported swiftly,*

sīghaṃ sīghaṃ ubbahāpetvā sīghaṃ sīghaṃ puñjaṃ kārāpeyya.

*made into heaps swiftly,*

sīghaṃ sīghaṃ puñjaṃ kārāpetvā sīghaṃ sīghaṃ maddāpeyya.

*threshed swiftly,*

sīghaṃ sīghaṃ maddāpetvā sīghaṃ sīghaṃ palālāni uddharāpeyya.

*the straw and chaff removed swiftly,*

sīghaṃ sīghaṃ palālāni uddharāpetvā sīghaṃ sīghaṃ bhusikaṃ uddharāpeyya.

sīghaṃ sīghaṃ bhusikaṃ uddharāpetvā sīghaṃ sīghaṃ opunāpeyya.

*winnowed swiftly,*

sīghaṃ sīghaṃ opunāpetvā sīghaṃ sīghaṃ atiharāpeyya.

*brought over swiftly,*

sīghaṃ sīghaṃ atiharāpetvā sīghaṃ sīghaṃ kottāpeyya.

*threshed swiftly,*

sīghaṃ sīghaṃ kottāpetvā sīghaṃ sīghaṃ thusāni uddharāpeyya.

*and have the husks removed swiftly.*

evamassu tāni, bhikkhave, kassakassa gahapatissa dhañṇāni aggappattāni

sārappattāni suddhāni sāre patitṭhitāni.

*In this way that farmer's crop would reach the peak and the pith, being pure and consisting only of what is essential.*

evamevaṃ kho, bhikkhave, yato bhikkhu sīlavā ca hoti, dussīlyaṇcassa pahīnaṃ hoti, tena ca vivitto hoti;

*In the same way, when a mendicant is ethical, giving up unethical conduct, being secluded from it;*

sammādiṭṭhiko ca hoti, micchādiṭṭhi cassa pahīnā hoti, tāya ca vivitto hoti;

*when they have right view, giving up wrong view, being secluded from it;*

khīṇāsavo ca hoti, āsavā cassa pahīnā honti, tehi ca vivitto hoti.

*when they've ended defilements, giving up defilements, being secluded from them:*

ayaṃ vuccati, bhikkhave, ‘bhikkhu aggappatto sārappatto suddho sāre paṭiṭṭhito’”ti.  
*they’re called a mendicant who has reached the peak and the pith, being pure and grounded in  
the essential.”*

dutiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

10. loṇakapallavagga  
*10. A Lump of Salt*

94. saradasutta  
*94. Springtime*

“seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno sabbaṃ ākāśagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocati ca.

*“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.*

evamevaṃ kho, bhikkhave, yato ariyasāvakassa virajam vītamalaṃ dhammacakkhuṃ uppajjati, saha dassanuppādā, bhikkhave, ariyasāvakassa tīṇi saṃyojanāni pahīyanti—

*In the same way, when the stainless, immaculate vision of the teaching arises in a noble disciple, three fetters are given up:*

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

*identity view, doubt, and misapprehension of precepts and observances.*

athāparam dvīhi dhammehi niyyāti abhijjhāya ca byāpādena ca.

*Afterwards they get rid of two things: desire and aversion.*

so vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

*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.*

tasmiñce, bhikkhave, samaye ariyasāvako kālaṃ kareyya, natthi taṃ saṃyojanaṃ yena saṃyojanena saṃyutto ariyasāvako puna imaṃ lokaṃ āgaccheyyā”ti.

*If that noble disciple passed away at that time, they’re bound by no fetter that might return them to this world.”*

tatiyaṃ.

10. loṇakapallavagga  
10. A Lump of Salt

95. parisāsutta  
95. Assemblies

“tisso imā, bhikkhave, parisā.  
“Mendicants, these are the three assemblies.

katamā tisso?  
What three?

aggavaṭī parisā, vaggā parisā, samaggā parisā.  
An assembly of the best, a divided assembly, and a harmonious assembly.

katamā ca, bhikkhave, aggavaṭī parisā?  
And what is an assembly of the best?

idha, bhikkhave, yassaṃ parisāyaṃ therā bhikkhū na bāhulikā honti na sāthalikā, okkamane nikkhittadhurā paviveke pubbaṅgamā, vīriyaṃ ārabhanti appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, tesam pacchimā janatā diṭṭhānugatim āpajjati.

*An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And those who come afterwards follow their example.*

sāpi hoti na bāhulikā na sāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā, vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

*They too are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.*

ayaṃ vuccati, bhikkhave, aggavaṭī parisā.  
This is called an assembly of the best.

katamā ca, bhikkhave, vaggā parisā?  
And what is a divided assembly?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattūhi vitudentā viharanti, ayaṃ vuccati, bhikkhave, vaggā parisā.

*An assembly where the mendicants argue, quarrel, and fight, continually wounding each other with barbed words. This is called a divided assembly.*

katamā ca, bhikkhave, samaggā parisā?  
And what is a harmonious assembly?

idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti, ayaṃ vuccati, bhikkhave, samaggā parisā.

*An assembly where the mendicants live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly.*

yasmim, bhikkhave, samaye bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti, bahum, bhikkhave, bhikkhū tasmim samaye puññaṃ pasavanti.

*When the mendicants live in harmony like this, they make much merit.*

brahmaṃ, bhikkhave, vihāraṃ tasmim samaye bhikkhū viharanti, yadidaṃ muditāya cetovimuttiyā.

*At that time the mendicants live in a holy dwelling, that is, the heart's release by rejoicing.*

pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.

*When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.*

seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā samuddaṃ paripūrenti.

*It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.*

evamevaṃ kho, bhikkhave, yasmiṃ samaye bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti, bahuṃ, bhikkhave, bhikkhū tasmīṃ samaye puññaṃ pasavanti.

*In the same way, when the mendicants are in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes, they make much merit.*

brahmaṃ, bhikkhave, vihāraṃ tasmīṃ samaye bhikkhū viharanti, yadidaṃ muditāya cetovimuttiyā.

*At that time the mendicants live in a holy dwelling, that is, the heart's release by rejoicing.*

pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati.

*When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.*

imā kho, bhikkhave, tisso parisā"ti.

*These are the three assemblies."*

catutthaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

10. loṇakapallavagga  
10. A Lump of Salt

96. pathamaājānīyasutta  
96. The Thoroughbred (1st)

“tīhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyam gacchati.

*“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.*

katamehi tīhi?  
What three?

idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.

*It's when a fine royal thoroughbred is beautiful, strong, and fast.*

imehi kho, bhikkhave, tīhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyam gacchati.

*A fine royal thoroughbred with these three factors is worthy of a king. ...*

evamevaṃ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti pahuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhetam lokassa.

*In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.*

katamehi tīhi?  
What three?

idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.

*It's when a mendicant is beautiful, strong, and fast.*

kathaṇca, bhikkhave, bhikkhu vaṇṇasampanno hoti?  
And how is a mendicant beautiful?

idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasamvarasamvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

*It's when 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.*

evaṃ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.  
That's how a mendicant is beautiful.

kathaṇca, bhikkhave, bhikkhu balasampanno hoti?  
And how is a mendicant strong?

idha, bhikkhave, bhikkhu āradhaviṇīyo viharati akusalānaṃ dhammānaṃ pahānāya kusālānaṃ dhammānaṃ upasampadāya thāmaṃva dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

*It's when 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.*

evaṃ kho, bhikkhave, bhikkhu balasampanno hoti.  
That's how a mendicant is strong.

kathaṇca, bhikkhave, bhikkhu javasampanno hoti?  
And how is a mendicant fast?

idha, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti;  
*It's when a mendicant truly understands: ‘This is suffering’ ...*



‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti;

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

‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti;

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

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

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

evaṃ kho, bhikkhave, bhikkhu javasampanno hoti.

*That’s how a mendicant is fast.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti  
pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.

*A mendicant with these three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”*

pañcamaṃ.

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aṅguttara nikāya 3  
Numbered Discourses 3

10. loṇakapallavagga  
10. A Lump of Salt

97. dutiyaājānīyasutta  
97. The Thoroughbred (2nd)

“tīhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhayaṃ gacchati.

*“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship.*

katamehi tīhi?  
What three?

idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.

*It's when a fine royal thoroughbred is beautiful, strong, and fast.*

imehi kho, bhikkhave, tīhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyāṃ gacchati.

*A fine royal thoroughbred with these three factors is worthy of a king, ...*

evamevaṃ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

*In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.*

katamehi tīhi?  
What three?

idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.

*It's when a mendicant is beautiful, strong, and fast.*

kathaṇca, bhikkhave, bhikkhu vaṇṇasampanno hoti?  
And how is a mendicant beautiful?

idha, bhikkhave, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu.

*It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.*

evaṃ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.

*That's how a mendicant is beautiful.*

kathaṇca, bhikkhave, bhikkhu balasampanno hoti?

*And how is a mendicant strong?*

idha, bhikkhave, bhikkhu āradhaviṇṇa viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.

*It's when 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.*

evaṃ kho, bhikkhave, bhikkhu balasampanno hoti.

*That's how a mendicant is strong.*

kathaṇca, bhikkhave, bhikkhu javasampanno hoti?

*And how is a mendicant fast?*

idha, bhikkhave, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya 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.*

evaṃ kho, bhikkhave, bhikkhu javasampanno hoti.

*That's how a mendicant is fast.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ...  
anuttaraṃ puññakkhettaṃ lokassā<sup>2</sup>ti.

*A mendicant with these three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."*

chaṭṭhaṃ.

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aṅguttara nikāya 3  
*Numbered Discourses 3*

10. loṇakapallavagga  
*10. A Lump of Salt*

98. tatiyaājānīyasutta  
*98. The Thoroughbred (3rd)*

“tīhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

*“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship.*

katamehi tīhi?  
*What three?*

idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.

*It's when a fine royal thoroughbred is beautiful, strong, and fast.*

imehi kho, bhikkhave, tīhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

*A fine royal thoroughbred with these three factors is worthy of a king. ...*

evamevaṃ kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

*In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.*

katamehi tīhi?  
*What three?*

idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca.

*It's when a mendicant is beautiful, strong, and fast.*

kathaṇca, bhikkhave, bhikkhu vaṇṇasampanno hoti?  
*And how is a mendicant beautiful?*

idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

*It's when 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.*

evaṃ kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.  
*That's how a mendicant is beautiful.*

kathaṇca, bhikkhave, bhikkhu balasampanno hoti?  
*And how is a mendicant strong?*

idha, bhikkhave, bhikkhu āradhaviṇīyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃva dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

*It's when 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.*

evaṃ kho, bhikkhave, bhikkhu balasampanno hoti.  
*That's how a mendicant is strong.*

kathaṇca, bhikkhave, bhikkhu javasampanno hoti?  
*And how is a mendicant fast?*

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ  
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

*It's when a mendicant 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.*

evaṃ kho, bhikkhave, bhikkhu jvasampanno hoti.

*That's how a mendicant is fast.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ...  
anuttaraṃ puññakkhettaṃ lokassā"ti.

*A mendicant with these three factors is worthy of offerings dedicated to the gods, worthy of  
hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the  
supreme field of merit for the world."*

sattamaṃ.

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aṅguttara nikāya 3  
*Numbered Discourses 3*

10. loṇakapallavagga  
*10. A Lump of Salt*

99. potthakasutta  
*99. Jute*

“navopi, bhikkhave, potthako dubbaṇṇo ca hoti dukkhasamphasso ca appaggho ca;  
*“Jute canvas is ugly, unpleasant to touch, and worthless whether it’s new, worn in, or worn out.*

majjhimopi, bhikkhave, potthako dubbaṇṇo ca hoti dukkhasamphasso ca appaggho ca;  
-

jiṇṇopi, bhikkhave, potthako dubbaṇṇo ca hoti dukkhasamphasso ca appaggho ca.

jiṇṇampi, bhikkhave, potthakaṃ ukkhaliparimajjanaṃ vā karonti saṅkārakūṭe vā naṃ chaddenti.

*They use worn out jute canvas for scrubbing pots, or else they just throw it away on the rubbish heap.*

evamevaṃ kho, bhikkhave, navo cepi bhikkhu hoti dussīlo pāpadhammo.  
*In the same way, if a junior mendicant is unethical, of bad character,*

idamassa dubbaṇṇatāya vadāmi.  
*this is how they’re ugly, I say.*

seyyathāpi so, bhikkhave, potthako dubbaṇṇo tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.  
*That person is just as ugly as jute canvas.*

ye kho panassa sevanti bhajanti payirupāsanti dīṭṭhānugatiṃ āpajjanti, tesam taṃ hoti dīgharattaṃ ahitāya dukkhāya.  
*If you associate with, accompany, and attend to that person, following their example, it’ll be for your lasting harm and suffering.*

idamassa dukkhasamphassatāya vadāmi.  
*This is how they’re unpleasant to touch, I say.*

seyyathāpi so, bhikkhave, potthako dukkhasamphasso tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.  
*That person is just as unpleasant to touch as jute canvas.*

yesam kho pana so paṭiggaṇhāti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ, tesam taṃ na mahapphalaṃ hoti na mahānisamsaṃ.  
*Any robes, alms-food, lodgings, and medicines and supplies for the sick that they receive are not very fruitful or beneficial for the donor.*

idamassa appagghatāya vadāmi.  
*This is how they’re worthless, I say.*

seyyathāpi so, bhikkhave, potthako appaggho tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.  
*That person is just as worthless as jute canvas.*

majjhimo cepi, bhikkhave, bhikkhu hoti ... pe ...  
*If a middle mendicant is unethical, of bad character, this is how they’re ugly, I say. ...*

thero cepi, bhikkhave, bhikkhu hoti dussīlo pāpadhammo, idamassa dubbaṇṇatāya vadāmi.  
*If a senior mendicant is unethical, of bad character, this is how they’re ugly, I say. ...*

seyyathāpi so, bhikkhave, potthako dubbaṇṇo tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ye kho panassa sevanti bhajanti payirupāsanti dīṭṭhānugatiṃ āpajjanti, tesam taṃ  
hoti dīgharattaṃ ahitāya dukkhāya.

*If you associate with, accompany, and attend to that person, following their example, it'll be  
for your lasting harm and suffering. ...*

idamassa dukkhasamphassatāya vadāmi.

seyyathāpi so, bhikkhave, potthako dukkhasamphasso tathūpamāhaṃ, bhikkhave,  
imaṃ puggalaṃ vadāmi.

yesam kho pana so paṭiggaṇhāti  
cīvarapiṇḍapātasesanāsānagilānappaccayabhesajjaparikkhāraṃ, tesam taṃ na  
mahapphalaṃ hoti na mahānisamsaṃ.

idamassa appagghatāya vadāmi.

seyyathāpi so, bhikkhave, potthako appaggho tathūpamāhaṃ, bhikkhave, imaṃ  
puggalaṃ vadāmi.

evarūpo cāyaṃ, bhikkhave, thero bhikkhu saṅghamajjhe bhaṇati.

*If such a senior mendicant speaks among the Saṅgha,*

tamenam bhikkhū evamāhaṃsu:

*the mendicants say:*

‘kim nu kho tuyhaṃ bālassa abyattassa bhaṇitena,

*‘What’s an incompetent fool like you got to say?’*

tvampi nāma bhanitabbaṃ maññasī’ti.

*How on earth could you imagine you’ve got something worth saying!’*

so kupito anattamano tathārūpiṃ vācaṃ nicchāreti yathārūpāya vācāya saṅgho taṃ  
ukkipati, saṅkarakūteva naṃ potthakaṃ.

*That person becomes angry and upset, and blurts out things that make the Saṅgha throw them  
out, as if they were throwing jute canvas away on the rubbish heap.*

navampi, bhikkhave, kāsikaṃ vatthaṃ vaṇṇavantañceva hoti sukhasamphassaṇa  
mahagghaṇa; majjhimaṃpi, bhikkhave, kāsikaṃ vatthaṃ vaṇṇavantañceva hoti  
sukhasamphassaṇa mahagghaṇa; jīṇaṃpi, bhikkhave, kāsikaṃ vatthaṃ  
vaṇṇavantañceva hoti sukhasamphassaṇa mahagghaṇa.

*Cloth from Kāsī is beautiful, pleasant to touch, and valuable whether it’s new, worn in, or worn  
out.*

jīṇaṃpi, bhikkhave, kāsikaṃ vatthaṃ ratanapaliveṭhanaṃ vā karoti  
gāṇḍhakaraṇḍake vā naṃ pakkhipanti.

*They use worn out cloth from Kāsī for wrapping, or else they place it in a fragrant casket.*

evamevaṃ kho, bhikkhave, navo cepi bhikkhu hoti sīlavā kalyāṇadhammo, idamassa  
suvannaṭāya vadāmi.

*In the same way, if a junior mendicant is ethical, of good character, this is how they’re  
beautiful, I say.*

seyyathāpi taṃ, bhikkhave, kāsikaṃ vatthaṃ vaṇṇavantaṃ tathūpamāhaṃ,  
bhikkhave, imaṃ puggalaṃ vadāmi.

*That person is just as beautiful as cloth from Kāsī.*

ye kho panassa sevanti bhajanti payirupāsanti dīṭṭhānugatiṃ āpajjanti, tesam taṃ  
hoti dīgharattaṃ hitāya sukhāya.

*If you associate with, accompany, and attend to such a person, following their example, it will  
be for your lasting welfare and happiness.*

idamassa sukhasamphassatāya vadāmi.

*This is how they’re pleasant to touch, I say.*

seyyathāpi taṃ, bhikkhave, kāsikaṃ vatthaṃ sukhasamphassaṃ tathūpamāhaṃ,  
bhikkhave, imaṃ puggalaṃ vadāmi.

*That person is just as pleasant to touch as cloth from Kāsī.*

yesaṃ kho pana so paṭiggaṇhāti  
cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ, tesāṃ taṃ  
mahapphalaṃ hoti mahānisaṃsaṃ.

*Any robes, alms-food, lodgings, and medicines and supplies for the sick that they receive are  
very fruitful and beneficial for the donor.*

idamassa mahagghatāya vadāmi.

*This is how they're valuable, I say.*

seyyathāpi taṃ, bhikkhave, kāsikaṃ vatthaṃ mahagghaṃ tathūpamāhaṃ,  
bhikkhave, imaṃ puggalaṃ vadāmi.

*That person is just as valuable as cloth from Kāsī.*

majjhimo cepi, bhikkhave, bhikkhu hoti ... pe ...

*If a middle mendicant is ethical, of good character, this is how they're beautiful, I say. ...*

thero cepi, bhikkhave, bhikkhu hoti ... pe ... puggalaṃ vadāmi.

*If a senior mendicant is ethical, of good character, this is how they're beautiful, I say. ...*

evarūpo cāyaṃ, bhikkhave, thero bhikkhu saṃghamajjhe bhaṇāti.

*If such a senior mendicant speaks in the midst of the Saṅgha,*

tameṇaṃ bhikkhū evamāhaṃsu:

*the mendicants say:*

‘appasaddā āyasmanto hotha, thero bhikkhu dhammañca vinayañca bhaṇatī’ti.

*‘Venerables, be quiet! The senior mendicant is speaking on the teaching and training.’*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘kāsikavatthūpamā bhavissāma, na potthakūpamā’ti.

*‘We will be like cloth from Kāsī, not like jute canvas.’*

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

*That’s how you should train.”*

aṭṭhamāṃ.



aṅguttara nikāya 3  
Numbered Discourses 3

10. loṇakapallavagga  
10. A Lump of Salt

100. loṇakapallasutta  
100. A Lump of Salt

“yo, bhikkhave, evaṃ vadeyya:  
“Mendicants, suppose you say:

‘yathā yathāyaṃ puriso kammaṃ karoti tathā tathā taṃ paṭisaṃvediyatī’ti, evaṃ santāṃ, bhikkhave, brahmacariyavāso na hoti, okāso na paññāyati sammā dukkhassa antakiriyyāya.

*‘No matter how this person performs a deed, they experience it the same way.’ This being so, the spiritual life could not be lived, and there’d be no chance of making a complete end of suffering.*

yo ca kho, bhikkhave, evaṃ vadeyya:  
Suppose you say:

‘yathā yathā vedanīyaṃ ayaṃ puriso kammaṃ karoti tathā tathāssa vipākaṃ paṭisaṃvediyatī’ti, evaṃ santāṃ, bhikkhave, brahmacariyavāso hoti, okāso paññāyati sammā dukkhassa antakiriyyāya.

*‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.*

idha, bhikkhave, ekaccassa puggalassa appamattakampi pāpakammaṃ kataṃ tamenāṃ nirayaṃ upaneti.

*Take the case of a person who does a trivial bad deed, but it lands them in hell.*

idha pana, bhikkhave, ekaccassa puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva.  
*Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot.*

kathaṃrūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṃ kataṃ tamenāṃ nirayaṃ upaneti?

*What kind of person does a trivial bad deed, but it lands them in hell?*

idha pana, bhikkhave, ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī.

*A person who hasn’t developed their physical endurance, ethics, mind, or wisdom. They’re small-minded and mean-spirited, living in suffering.*

evārūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṃ kataṃ tamenāṃ nirayaṃ upaneti.

*That kind of person does a trivial bad deed, but it lands them in hell.*

kathaṃrūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva?

*What kind of person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot?*

idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahatto appamāṇavihārī.

*A person who has developed their physical endurance, ethics, mind, and wisdom. They’re not small-minded, but are big-hearted, living without limits.*

evārūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva.

*That kind of person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot.*

seyyathāpi, bhikkhave, puriso loṇakapallaṃ paritte udakamallake pakkhipeyya.  
*Suppose a person was to drop a lump of salt into a small bowl of water.*

taṃ kiṃ maññatha, bhikkhave,  
*What do you think, mendicants?*

api nu taṃ parittaṃ udakaṃ amunā loṇakapallena loṇaṃ assa apeyyan”ti?  
*Would that small bowl of water become salty and undrinkable?”*

“evaṃ, bhante”.  
*“Yes, sir.*

“taṃ kissa hetu”?  
*Why is that?*

“aduñhi, bhante, parittaṃ udakakapallake udakaṃ, taṃ amunā loṇakapallena loṇaṃ assa apeyyan”ti.  
*Because there is only a little water in the bowl.”*

“seyyathāpi, bhikkhave, puriso loṇakapallakaṃ gaṅgāya nadiyā pakkhipeyya.  
*“Suppose a person was to drop a lump of salt into the Ganges river.*

taṃ kiṃ maññatha, bhikkhave,  
*What do you think, mendicants?*

api nu sā gaṅgā nadī amunā loṇakapallena loṇaṃ assa apeyyā”ti?  
*Would the Ganges river become salty and undrinkable?”*

“no hetam, bhante”.  
*“No, sir.*

“taṃ kissa hetu”?  
*Why is that?*

“asu hi, bhante, gaṅgāya nadiyā mahā udakakkhandho so amunā loṇakapallena loṇa na assa apeyyo”ti.  
*Because the Ganges river is a vast mass of water.”*

“evamevaṃ kho, bhikkhave, idhekaccassa puggalassa appamattakampi pāpakammaṃ kataṃ tamenam nirayaṃ upaneti.  
*“This is how it is in the case of a person who does a trivial bad deed, but it lands them in hell.*

idha, bhikkhave, ekaccassa puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ dīṭṭhadhammavedaniyaṃ hoti, nānupi khāyati, kiṃ bahudeva.  
*Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. ...*

kathaṃrūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṃ kataṃ tamenam nirayaṃ upaneti?

idha, bhikkhave, ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī.

evārūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṃ kataṃ tamenam nirayaṃ upaneti.

kathaṃrūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ dīṭṭhadhammavedaniyaṃ hoti, nānupi khāyati, kiṃ bahudeva?

idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahatto appamañavihārī.

evarūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva. (1)

idha, bhikkhave, ekacco addhakahāpaṇenapi bandhanaṃ nigacchati, kahāpaṇenapi bandhanaṃ nigacchati, kahāpaṇasatenapi bandhanaṃ nigacchati.

*Take the case of a person who is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.*

idha, bhikkhave, ekacco addhakahāpaṇenapi na bandhanaṃ nigacchati, kahāpaṇenapi na bandhanaṃ nigacchati, kahāpaṇasatenapi na bandhanaṃ nigacchati.

*While another person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.*

kathaṃrūpo, bhikkhave, addhakahāpaṇenapi bandhanaṃ nigacchati, kahāpaṇenapi bandhanaṃ nigacchati, kahāpaṇasatenapi bandhanaṃ nigacchati?

*What kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars?*

idha, bhikkhave, ekacco daliddo hoti appassako appabhogo.

*A person who is poor, with few possessions and little wealth.*

evarūpo, bhikkhave, addhakahāpaṇenapi bandhanaṃ nigacchati, kahāpaṇenapi bandhanaṃ nigacchati, kahāpaṇasatenapi bandhanaṃ nigacchati.

*That kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.*

kathaṃrūpo, bhikkhave, addhakahāpaṇenapi na bandhanaṃ nigacchati, kahāpaṇenapi na bandhanaṃ nigacchati, kahāpaṇasatenapi na bandhanaṃ nigacchati?

*What kind of person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars?*

idha, bhikkhave, ekacco addho hoti mahaddhano mahābhogo.

*A person who is rich, affluent, and wealthy.*

evarūpo, bhikkhave, addhakahāpaṇenapi na bandhanaṃ nigacchati, kahāpaṇenapi na bandhanaṃ nigacchati, kahāpaṇasatenapi na bandhanaṃ nigacchati.

*That kind of person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.*

evamevaṃ kho, bhikkhave, idhekaccassa puggalassa appamattakaṃ pāpakammaṃ kataṃ.

*This is how it is in the case of a person who does a trivial bad deed, but they go to hell.*

tameṇaṃ nirayaṃ upaneti.

idha, bhikkhave, ekaccassa puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva.

*Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. ...*

kathaṃrūpassa, bhikkhave, puggalassa appamattakaṃ pāpakammaṃ kataṃ, tameṇaṃ nirayaṃ upaneti?

idha, bhikkhave, ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī.

evarūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ tameṇaṃ nirayaṃ upaneti.

kathaṃrūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva?

idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto  
bhāvitapaṇño aparitto mahatto appamāṇavihārī.

evarūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ  
diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva. (2)

idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto  
bhāvitapaṇño aparitto mahatto appamāṇavihārī.

evarūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ  
diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva.

seyyathāpi, bhikkhave, orabbhiko vā urabbhaghātako vā appekaccaṃ urabbhaṃ  
adinnaṃ ādiyamānaṃ pahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā yathāpaccayaṃ  
vā kātuṃ, appekaccaṃ urabbhaṃ adinnaṃ ādiyamānaṃ nappahoti hantaṃ vā  
bandhitaṃ vā jāpetuṃ vā yathāpaccayaṃ vā kātuṃ.

*It's like a sheep dealer or butcher. They can execute, jail, fine, or otherwise punish one person  
who steals from them, but not another.*

kathaṃrūpaṃ, bhikkhave, orabbhiko vā urabbhaghātako vā urabbhaṃ adinnaṃ  
ādiyamānaṃ pahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā yathāpaccayaṃ vā kātuṃ?

*What kind of person can they punish?*

idha, bhikkhave, ekacco daliddo hoti appassako appabhogo.

*A person who is poor, with few possessions and little wealth.*

evarūpaṃ, bhikkhave, orabbhiko vā urabbhaghātako vā urabbhaṃ adinnaṃ  
ādiyamānaṃ pahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā yathāpaccayaṃ vā kātuṃ.

*That's the kind of person they can punish.*

kathaṃrūpaṃ, bhikkhave, orabbhiko vā urabbhaghātako vā urabbhaṃ adinnaṃ  
ādiyamānaṃ nappahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā yathāpaccayaṃ vā  
kātuṃ.

*What kind of person can't they punish?*

idha, bhikkhave, ekacco aḍḍho hoti mahaddhano mahābhogo rājā vā rājamahāmatto  
vā.

*A person who is rich, affluent, and wealthy.*

evarūpaṃ, bhikkhave, orabbhiko vā urabbhaghātako vā urabbhaṃ adinnaṃ  
ādiyamānaṃ nappahoti hantaṃ vā bandhitaṃ vā jāpetuṃ vā yathāpaccayaṃ vā  
kātuṃ.

*That's the kind of person they can't punish.*

aññadatthu pañjalikova naṃ yācati:

*In fact, all they can do is raise their joined palms and ask:*

‘dehi me, mārisa, urabbhaṃ vā urabbhadhanaṃ vā’ti.

*‘Please, good sir, give me my sheep or pay me for it.’*

evamevaṃ kho, bhikkhave, idhekaccassa puggalassa tādisaṃyeva appamattakampi  
pāpakammaṃ kataṃ tamenāṃ nirayaṃ upaneti.

*This is how it is in the case of a person who does a trivial bad deed, but it lands them in hell.*

idha pana, bhikkhave, ekaccassa puggalassa tādisaṃyeva appamattakaṃ  
pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nānupi khāyati, kiṃ bahudeva.

*Meanwhile, another person does the same trivial bad deed, but experiences it in the present  
life, without even a bit left over, not to speak of a lot. ...*

kathaṃrūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṃ kataṃ  
tamenāṃ nirayaṃ upaneti?

idha, bhikkhave, ekacco puggalo abhāvitakāyo hoti abhāvitasīlo abhāvitacitto abhāvitapañño paritto appātumo appadukkhavihārī.

evārūpassa, bhikkhave, puggalassa appamattakampi pāpakammaṃ kataṃ tamenam nirayaṃ upaneti.

kathamrūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nāṇupi khāyati, kiṃ bahudeva?

idha, bhikkhave, ekacco puggalo bhāvitakāyo hoti bhāvitasīlo bhāvitacitto bhāvitapañño aparitto mahatto appamāṇavihārī.

evārūpassa, bhikkhave, puggalassa tādisaṃyeva appamattakaṃ pāpakammaṃ kataṃ diṭṭhadhammavedanīyaṃ hoti, nāṇupi khāyati, kiṃ bahudeva. (3)

yo, bhikkhave, evaṃ vadeyya:

*Mendicants, suppose you say:*

‘yathā yathāyaṃ puriso kammaṃ karoti tathā tathā taṃ paṭisaṃvedetī’ti, evaṃ santaṃ, bhikkhave, brahmacariyavāso na hoti, okāso na paññāyati sammā dukkhassa antakiriyāya.

*‘No matter how this person performs a deed, they experience it the same way.’ This being so, the spiritual life could not be lived, and there’d be no chance of making a complete end of suffering.*

yo ca kho, bhikkhave, evaṃ vadeyya:

*Suppose you say:*

‘yathā yathā vedanīyaṃ ayaṃ puriso kammaṃ karoti tathā tathā tassa vipākaṃ paṭisaṃvedetī’ti, evaṃ santaṃ, bhikkhave, brahmacariyavāso hoti, okāso paññāyati sammā dukkhassa antakiriyāya’ti.

*‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.”*

navamaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

10. loṇakapallavagga  
10. A Lump of Salt

101. paṃsudhovakasutta  
101. A Panner

“santi, bhikkhave, jātārūpassa oḷārikā upakkilesā paṃsuvālukā sakḥharakaṭṭhalā.  
“Gold has coarse corruptions: sand, soil, and gravel.

tamenam paṃsudhovako vā paṃsudhovakantevāsī vā doṇiyaṃ ākiritvā dhovati  
sandhovati niddhovati.  
A panner or their apprentice pours it into a pan, where they wash, rinse, and clean it.

tasmiṃ pahīne tasmiṃ byantīkate santi jātārūpassa majjhimasahagatā upakkilesā  
sukhumasakkharā thūlavālukā.  
When that's been eliminated, there are medium corruptions in the gold: fine grit and coarse sand.

tamenam paṃsudhovako vā paṃsudhovakantevāsī vā dhovati sandhovati niddhovati.  
The panner washes it again.

tasmiṃ pahīne tasmiṃ byantīkate santi jātārūpassa sukhumasahagatā upakkilesā  
sukhumavālukā kālajallikā.  
When that's been eliminated, there are fine corruptions in the gold: fine sand and black grime.

tamenam paṃsudhovako vā paṃsudhovakantevāsī vā dhovati sandhovati niddhovati.  
The panner washes it again.

tasmiṃ pahīne tasmiṃ byantīkate athāparam suvaṇṇasikatāvasissanti.  
When that's been eliminated, only gold dust is left.

tamenam suvaṇṇakāro vā suvaṇṇakārantevāsī vā jātārūpaṃ mūsāyaṃ pakḥhipitvā  
dhamatī sandhamatī niddhamatī.  
A goldsmith or their apprentice places the gold in a crucible where they blow, melt, and smelt it.

taṃ hoti jātārūpaṃ dhantaṃ sandhantaṃ niddhantaṃ aniddhantakasāvaṃ, na ceva  
mudu hoti na ca kammaniyaṃ, na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti  
kammāya.  
Still the gold is not settled and the dross is not totally gone. It's not pliable, workable, or radiant, but is brittle and not completely ready for working.

hoti so, bhikkhave, samayo yaṃ suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ  
jātārūpaṃ dhamatī sandhamatī niddhamatī.  
But the goldsmith keeps on blowing, melting, and smelting it.

taṃ hoti jātārūpaṃ dhantaṃ sandhantaṃ niddhantaṃ niddhantakasāvaṃ, mudu ca  
hoti kammaniyaṇa pabhassaraṇa, na ca pabhaṅgu, sammā upeti kammāya.  
The gold becomes pliable, workable, and radiant, not brittle, and ready to be worked.

yassā yassā ca pilandhanavikatiyā ākaṅkhati—yadi pattikāya, yadi kuṇḍalāya, yadi  
giveyyake, yadi suvaṇṇamālāya—taṇcassa atthaṃ anubhoti.  
Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

evamevaṃ kho, bhikkhave, santi adhicittamanuyuttassa bhikkhuno oḷārikā  
upakkilesā kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ, tamenam sacetaso  
bhikkhu dabbajātiko pajahati vinodeti byantīkaroti anabhāvaṃ gameti.  
In the same way, a mendicant who is committed to the higher mind has coarse corruptions: bad bodily, verbal, and mental conduct. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

tasmim pahīne tasmim byantīkate santi adhicittamanuyuttassa bhikkhuno majjhimasahagatā upakkilesā kāmavitakko byāpādavitaḥko vihiṃsāvitakko, tamenam sacetaso bhikkhu dabbajātiko pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

*When they've been given up and eliminated, there are middling corruptions: sensual, malicious, or cruel thoughts. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.*

tasmim pahīne tasmim byantīkate santi adhicittamanuyuttassa bhikkhuno sukkumasahagatā upakkilesā nātivitaḥko janapadavitakko anavaññattipatisamyutto vitakko, tamenam sacetaso bhikkhu dabbajātiko pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

*When they've been given up and eliminated, there are fine corruptions: thoughts of family, country, and being looked up to. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.*

tasmim pahīne tasmim byantīkate athāparaṃ dhammavitakkāvasissanti.

*When they've been given up and eliminated, only thoughts about the teaching are left.*

so hoti samādhi na ceva santo na ca pañito nappatipassaddhaladdho na ekodibhāvādhigato sasaṅkhāraniggayhavāritagato.

*That immersion is not peaceful or sublime or tranquil or unified, but is held in place by forceful suppression.*

hoti so, bhikkhave, samayo yaṃ taṃ cittaṃ ajjhattaṃyeva santiṭṭhati sannisīdati ekodi hoti samādhīyati.

*But there comes a time when that mind is stilled internally; it settles, unifies, and becomes immersed in samādhi.*

so hoti samādhi santo pañito paṭippassaddhiladdho ekodibhāvādhigato na sasaṅkhāraniggayhavāritagato.

*That immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.*

yassa yassa ca abhiññā sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā sacchikiriyāya tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane.

*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 iddhiṃvidhaṃ paccaṇubhaveyyaṃ—ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjaniṃjjaṃ kareyyaṃ, seyyathāpi udaye; udaye pi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāse pi pallaṅkena kameyyaṃ, seyyathāpi pakkhī saṇṇo; ime pi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parimaseyyaṃ parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyyaṃ'ti,

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

tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane.

*They are capable of realizing it, in each and every case.*

so sace ākaṅkhati: 'dibbāya sotadhātuyā visuddhāya atikkanta mānusi kāya ubho sadde suṇeyyaṃ dibbe ca mānuse ca ye dūre santi ke ca'ti,

*If they wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.'*

tatra tatreva sakkhibhabbataṃ pāpuṇāti sati satiāyatane.

*They are capable of realizing it, in each and every case.*

so sace ākaṅkhati: ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ—sarāgaṃ vā cittaṃ sarāgaṃ cittaṃti pajāneyyaṃ, vītārāgaṃ vā cittaṃ vītārāgaṃ cittaṃti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittaṃti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittaṃti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittaṃti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittaṃti pajāneyyaṃ; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittaṃti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃti pajāneyyaṃ; mahaggaṭaṃ vā cittaṃ mahaggaṭaṃ cittaṃti pajāneyyaṃ, amahaggaṭaṃ vā cittaṃ amahaggaṭaṃ cittaṃti pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittaṃti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittaṃti pajāneyyaṃ, asaṃhitaṃ vā cittaṃ asaṃhitaṃ cittaṃti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittaṃti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittaṃti pajāneyyaṃ’ti,

*If they 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 as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’*

tatra tatveva sakkhibhabbatam pāpunāti sati satiāyatane.

*They are capable of realizing it, in each and every case.*

so sace ākaṅkhati: ‘anekavihiṭṭaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissoopi jātiyo catassoopi jātiyo pañcapi jātiyo dasapi jātiyo viṣampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivattakappe anekepi saṃvaṭṭavivattakappe: “amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno”’ti, iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussareyyaṃ’ti,

*If they 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. May I 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 sakkhibhabbatam pāpunāti sati satiāyatane.

*They are capable of realizing it, in each and every case.*



so sace ākaṅkhati: ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajāneyyaṃ: “ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapannā”ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajāneyyaṃ’ti,

*If they 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: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, 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 may I understand how sentient beings are reborn according to their deeds.’*

tatra tatveva sakkhibhabbataṃ pāpuṇāti sati satiāyatane.

*They are capable of realizing it, in each and every case.*

so sace ākaṅkhati: ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’ti,

*If they 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 sakkhibhabbataṃ pāpuṇāti sati satiāyatane”ti.

*They are capable of realizing it, in each and every case.”*

dasamaṃ.

10. loṇakapallavagga  
10. A Lump of Salt

102. nimittasutta  
102. Foundations

“adhicittamanuyutta, bhikkhave, bhikkhunā tīṇi nimittāni kālena kālaṃ manasi kātabbāni—

*“Mendicants, a mendicant committed to the higher mind should focus on three foundations from time to time:*

kālena kālaṃ samādhinimittaṃ manasi kātabbam, kālena kālaṃ pagghanimittaṃ manasi kātabbam, kālena kālaṃ upekkhānimittaṃ manasi kātabbam.

*the foundation of immersion, the foundation of exertion, and the foundation of equanimity.*

sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ samādhinimittamyeva manasi kareyya, thānaṃ taṃ cittaṃ kosajjāya saṃvatteyya.

*If a mendicant dedicated to the higher mind focuses solely on the foundation of immersion, it's likely their mind will incline to laziness.*

sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ pagghanimittamyeva manasi kareyya, thānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya.

*If they focus solely on the foundation of exertion, it's likely their mind will incline to restlessness.*

sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ upekkhānimittamyeva manasi kareyya, thānaṃ taṃ cittaṃ na sammā samādhiyeyya āsavānaṃ khayāya.

*If they focus solely on the foundation of equanimity, it's likely their mind won't properly become immersed in samādhi for the ending of defilements.*

yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kālena kālaṃ samādhinimittaṃ manasi karoti, kālena kālaṃ pagghanimittaṃ manasi karoti, kālena kālaṃ upekkhānimittaṃ manasi karoti, taṃ hoti cittaṃ muduñca kammaniyañca pabbhassarañca, na ca pabhaṅgu, sammā samādhiyati āsavānaṃ khayāya.

*But when a mendicant dedicated to the higher mind focuses from time to time on the foundation of immersion, the foundation of exertion, and the foundation of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has properly entered immersion for the ending of defilements.*

seyyathāpi, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmuḥhaṃ ālimpeyya, ukkāmuḥhaṃ ālimpetvā saṇḍāsena jātārūpaṃ gahetvā ukkāmuḥhe pakkhipeyya, ukkāmuḥhe pakkhipitvā kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjuhekkhati.

*It's like when a goldsmith or a goldsmith's apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it.*

sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ abhidhameyya, thānaṃ taṃ jātārūpaṃ ḍaheyya.

*If they solely fanned it, the gold would likely be scorched.*

sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ udakena paripphoseyya, thānaṃ taṃ jātārūpaṃ nibbāpeyya.

*If they solely sprinkled water on it, the gold would likely cool down.*

sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ ekantaṃ ajjuhekkheyya, thānaṃ taṃ jātārūpaṃ na sammā paripākam gaccheyya.

*If they solely watched over it, the gold would likely not be properly processed.*

yato ca kho, bhikkhave, suvannakāro vā suvaṇṇakārantevāsī vā taṃ jātārūpaṃ kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjhupekkhati, taṃ hoti jātārūpaṃ muduṇca kammaniyaṇca pabhassaraṇca, na ca pabhaṅgu, sammā upeti kammāya.

*But when that goldsmith fans it from time to time, sprinkles water on it from time to time, and watches over it from time to time, that gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked.*

yassā yassā ca pilandhanavikatiyā ākaṅkhati—yadi pattikāya, yadi kuṇḍalāya, yadi giveyyake, yadi suvaṇṇamālāya—taṇhassa atthaṃ anubhoti.

*Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.*

evamevaṃ kho, bhikkhave, adhicittamanuyuttena bhikkhunā tīṇi nimittāni kālena kālaṃ manasi kātābbāni—

*In the same way, a mendicant committed to the higher mind should focus on three foundations from time to time:*

kālena kālaṃ samādhinimittaṃ manasi kātābbaṃ, kālena kālaṃ paggahanimittaṃ manasi kātābbaṃ, kālena kālaṃ upekkhānimittaṃ manasi kātābbaṃ.

*the foundation of immersion, the foundation of exertion, and the foundation of equanimity. ...*

sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ samādhinimittaṃ yeva manasi kareyya, tṇaṃ taṃ cittaṃ kosajjāya saṃvatteyya.

sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ paggahanimittaṃ yeva manasi kareyya, tṇaṃ taṃ cittaṃ uddhaccāya saṃvatteyya.

sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ upekkhānimittaṃ yeva manasi kareyya, tṇaṃ taṃ cittaṃ na sammā samādhiyeyya āsavānaṃ khayāya.

yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kālena kālaṃ samādhinimittaṃ manasi karoti, kālena kālaṃ paggahanimittaṃ manasi karoti, kālena kālaṃ upekkhānimittaṃ manasi karoti, taṃ hoti cittaṃ muduṇca kammaniyaṇca pabhassaraṇca, na ca pabhaṅgu, sammā samādhiyati āsavānaṃ khayāya.

*When a mendicant dedicated to the higher mind focuses from time to time on the foundation of immersion, the foundation of exertion, and the foundation of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has properly entered immersion for the ending of defilements.*

yassa yassa ca abhiññāsaṃcchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsaṃcchikiriyāya, tatra tatveva sakkhibhabbataṃ pāpuṇāti sati satiāyatane.

*They become capable of realizing anything that can be realized by turning their mind toward insight, in each and every case.*

so sace ākaṅkhati: ‘anekavihitaṃ iddhividhaṃ paccaṇubhaveyyaṃ ... pe ...

*If they wish: ‘May I wield the many kinds of psychic power’ ...*

(cha abhiññā vitthāretabbā.)

*‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ ...*

— ‘May I recollect many kinds of past lives.’ ...

— ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn.’ ...

āsavānaṃ khayā ... pe ... sacchikatvā upasampajja vihareyyaṇ’ti,

*‘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 sakkhibhabbataṃ pāpuṇāti sati satiāyatane”ti.

*They are capable of realizing it, in each and every case.”*

ekādasamaṃ.

loṇakapallavaggo pañcamo.

accāyikaṃ pavivekaṃ,

sarado parisā tayo;

ājānīyā potthako ca,

loṇaṃ dhovati nimittānīti.

dutiyo paṇṇāsako samatto.

aṅguttara nikāya 3  
*Numbered Discourses 3*

11. sambodhavagga  
*11. Awakening*

103. pubbevasambodhasutta  
*103. Before Awakening*

“pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

*“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:*

‘ko nu kho loke assādo, ko ādīnavo, kiṃ nissaraṇaṃ’ti?

*‘What’s the gratification in the world? What’s the drawback? What’s the escape?’*

tassa mayhaṃ, bhikkhave, etadahosi:

*Then it occurred to me:*

‘yaṃ kho lokaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ loke assādo.

*‘The pleasure and happiness that arise from the world: this is its gratification.*

yaṃ loko anicco dukkho vipariṇāmadhammo, ayaṃ loke ādīnavo.

*That the world is impermanent, suffering, and perishable: this is its drawback.*

yo loke chandarāgavinayo chandarāgappahānaṃ, idaṃ loke nissaraṇaṃ’ti.

*Removing and giving up desire and greed for the world: this is its escape.’*

yāvakaīvañcāhaṃ, bhikkhave, evaṃ lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nābbhaññāsiṃ, neva tāvāhaṃ, bhikkhave, sadevake loka samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

*As long as I didn’t truly understand the world’s gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.*

yato ca khvāhaṃ, bhikkhave, evaṃ lokassa assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ abbhaññāsiṃ, athāhaṃ, bhikkhave, sadevake loka samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

*But when I did truly understand the world’s gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.*

ñānañca pana me dassanaṃ udapādi:

*Knowledge and vision arose in me:*

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.

*‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”*

paṭhamam.

aṅguttara nikāya 3  
Numbered Discourses 3

11. sambodhavagga  
11. Awakening

104. pathamaassādasutta  
104. Gratification (1st)

“lokassāhaṃ, bhikkhave, assādapariyesanaṃ acarim. yo loke assādo tadajjhagamaṃ.

*“Mendicants, I went in search of the world’s gratification, and I found it.*

yāvatako loke assādo, paññāya me so sudiṭṭho.

*I’ve seen clearly with wisdom the full extent of gratification in the world.*

lokassāhaṃ, bhikkhave, ādinavapariyesanaṃ acarim. yo loke ādinavo tadajjhagamaṃ.

*I went in search of the world’s drawbacks, and I found them.*

yāvatako loke ādinavo, paññāya me so sudiṭṭho.

*I’ve seen clearly with wisdom the full extent of the drawbacks in the world.*

lokassāhaṃ, bhikkhave, nissaraṇapariyesanaṃ acarim. yaṃ loke nissaraṇaṃ tadajjhagamaṃ.

*I went in search of escape from the world, and I found it.*

yāvatakaṃ loke nissaraṇaṃ, paññāya me taṃ sudiṭṭhaṃ.

*I’ve seen clearly with wisdom the full extent of escape from the world.*

yāvakīvañcāhaṃ, bhikkhave, lokassa assādañca assādato ādinavañca ādinavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nābhaññāsim, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

*As long as I didn’t truly understand the world’s gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.*

yato ca khvāhaṃ, bhikkhave, lokassa assādañca assādato ādinavañca ādinavato nissaraṇaṃ nissaraṇato yathābhūtaṃ abbaññāsim, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsim.

*But when I did truly understand the world’s gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans.*

ñānañca pana me dassanaṃ udapādi:

*Knowledge and vision arose in me:*

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.

*‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”*

dutiyaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

11. sambodhavagga  
11. Awakening

105. dutiyaassādasutta  
105. Gratification (2nd)

“no cedam, bhikkhave, loke assādo abhavissa, nayidam sattā loke sārājjeyyum.  
“Mendicants, if there were no gratification in the world, sentient beings wouldn’t love it.

yasmā ca kho, bhikkhave, atthi loke assādo, tasmā sattā loke sārājanti.  
But because there is gratification in the world, sentient beings do love it.

no cedam, bhikkhave, loke ādīnavo abhavissa, nayidam sattā loke nibbindeyyum.  
If the world had no drawback, sentient beings wouldn’t grow disillusioned with it.

yasmā ca kho, bhikkhave, atthi loke ādīnavo, tasmā sattā loke nibbindanti.  
But because the world has a drawback, sentient beings do grow disillusioned with it.

no cedam, bhikkhave, loke nissaraṇam abhavissa, nayidam sattā lokamhā nissareyyum.  
If there were no escape from the world, sentient beings wouldn’t escape from it.

yasmā ca kho, bhikkhave, atthi loke nissaraṇam, tasmā sattā lokamhā nissaranti.  
But because there is an escape from the world, sentient beings do escape from it.

yāvakīvaṇa, bhikkhave, sattā lokassa assādaṇa assādato ādīnavaṇa ādīnavato nissaraṇaṇa nissaraṇato yathābhūtaṃ nābhhaññāsum, neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya nissaṭṭa viṣaṃyuttā vipparamuttā vimariyādīkatena cetasa viharimṣu.  
As long as sentient beings don’t truly understand the world’s gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

yato ca kho, bhikkhave, sattā lokassa assādaṇa assādato ādīnavaṇa ādīnavato nissaraṇaṇa nissaraṇato yathābhūtaṃ abbhaññāsum, atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya nissaṭṭa viṣaṃyuttā vipparamuttā vimariyādīkatena cetasa viharanti”ti.  
But when sentient beings truly understand the world’s gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

tatiyaṃ.

11. sambodhavagga  
11. Awakening

106. samaṇabrāhmaṇasutta  
106. Ascetics and Brahmins

“ye keci, bhikkhave, samaṇā vā brāhmaṇā vā lokassa assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nappajānanti,

*“Mendicants, there are ascetics and brahmins who don’t truly understand the world’s gratification, drawback, and escape for what they are.*

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammataṃ brāhmaṇesu vā brāhmaṇasammataṃ, na ca pana te āyasmanto sāmāññatthaṃ vā brahmaññatthaṃ vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

*I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.*

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā lokassa assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ pajānanti,

*There are ascetics and brahmins who do truly understand the world’s gratification, drawback, and escape for what they are.*

te kho, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammataṃ brāhmaṇesu vā brāhmaṇasammataṃ, te ca panāyasmanto sāmāññatthaṇca brahmaññatthaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti”ti.

*I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”*

catuttham.



aṅguttara nikāya 3  
*Numbered Discourses 3*

11. sambodhavagga  
*11. Awakening*

107. runṇasutta  
*107. Wailing*

“runṇamidaṃ, bhikkhave, ariyassa vinaye yadidaṃ gītaṃ.  
*“Singing is regarded as wailing in the training of the noble one.*

ummattakamidaṃ, bhikkhave, ariyassa vinaye yadidaṃ naccaṃ.  
*Dancing is regarded as madness.*

komāṛakamidaṃ, bhikkhave, ariyassa vinaye yadidaṃ ativelaṃ  
dantavidamśakahasitaṃ.  
*Too much laughter, showing the teeth, is regarded as childish.*

tasmātiha, bhikkhave, setughāto gīte, setughāto nacce, alaṃ vo  
dhammappamoditānaṃ satāṃ sitaṃ sitamattāyā”ti.  
*So break off singing and dancing; and when you’re appropriately pleased, it’s enough to simply smile.”*

pañcamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

11. sambodhavagga  
*11. Awakening*

108. atittisutta  
*108. Satisfaction*

“tiṇṇaṃ, bhikkhave, paṭisevanāya natthi titti.  
*“Mendicants, there are three indulgences that never satisfy.*

katamesaṃ tiṇṇaṃ?  
*What three?*

soppassa, bhikkhave, paṭisevanāya natthi titti.  
*Sleep,*

surāmerayapānassa, bhikkhave, paṭisevanāya natthi titti.  
*alcoholic drinks,*

methunadhammasamāpattiya, bhikkhave, paṭisevanāya natthi titti.  
*and sexual intercourse.*

imesaṃ, bhikkhave, tiṇṇaṃ paṭisevanāya natthi titti”ti.  
*These are the three indulgences that never satisfy.”*

chaṭṭhaṃ.

aṅguttara nikāya 3  
Numbered Discourses 3

11. sambodhavagga  
11. Awakening

109. arakkhitasutta  
109. Unprotected

atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā 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:*

“citte, gahapati, arakkhite kāyakammampi arakkhitam hoti, vacīkammampi arakkhitam hoti, manokammampi arakkhitam hoti.

*“Householder, when the mind is unprotected, deeds of body, speech, and mind are unprotected.*

tassa arakkhitakāyakammantassa arakkhitavacīkammantassa arakkhitamanokammantassa kāyakammampi avassutaṃ hoti, vacīkammampi avassutaṃ hoti, manokammampi avassutaṃ hoti.

*When deeds are unprotected, they become corrupted.*

tassa avassutakāyakammantassa avassutavacīkammantassa avassutamanokammantassa kāyakammampi pūṭikaṃ hoti, vacīkammampi pūṭikaṃ hoti, manokammampi pūṭikaṃ hoti.

*When deeds are corrupted, they become rotten.*

tassa pūṭikāyakammantassa pūṭivacīkammantassa pūṭimanokammantassa na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyā.

*Someone whose deeds of body, speech, and mind are rotten will not have a good death.*

seyyathāpi, gahapati, kūṭāgāre ducchanne kūṭampi arakkhitam hoti, gopānasiyopi arakkhitā honti, bhittiṭṭhi arakkhitā hoti;

*It's like a bungalow with a bad roof. The roof peak, rafters, and walls are unprotected.*

kūṭampi avassutaṃ hoti, gopānasiyopi avassutā honti, bhittiṭṭhi avassutā hoti;

*They get soaked,*

kūṭampi pūṭikaṃ hoti, gopānasiyopi pūṭikā honti, bhittiṭṭhi pūṭikā hoti.

*and become rotten.*

evamevaṃ kho, gahapati, citte arakkhite kāyakammampi arakkhitam hoti, vacīkammampi arakkhitam hoti, manokammampi arakkhitam hoti.

*In the same way, when the mind is unprotected, bodily, verbal, and mental deeds are unprotected. ...*

tassa arakkhitakāyakammantassa arakkhitavacīkammantassa arakkhitamanokammantassa kāyakammampi avassutaṃ hoti, vacīkammampi avassutaṃ hoti, manokammampi avassutaṃ hoti.

tassa avassutakāyakammantassa avassutavacīkammantassa avassutamanokammantassa kāyakammampi pūṭikaṃ hoti, vacīkammampi pūṭikaṃ hoti, manokammampi pūṭikaṃ hoti.

tassa pūṭikāyakammantassa pūṭivacīkammantassa pūṭimanokammantassa na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyā.

*Someone whose deeds of body, speech, and mind are rotten will not have a good death.*

citte, gahapati, rakkhite kāyakammampi rakkhitam hoti, vacīkammampi rakkhitam hoti, manokammampi rakkhitam hoti.

*When the mind is protected, bodily, verbal, and mental deeds are protected.*

tassa rakkhitaḱāyakammantassa rakkhita vacīkammantassa  
rakkhita manokammantassa kāyakammampi anavassutaṃ hoti, vacīkamampi  
anavassutaṃ hoti, manokammampi anavassutaṃ hoti.

*When deeds are protected, they don't become corrupted.*

tassa anavassutaḱāyakammantassa anavassuta vacīkammantassa  
anavassuta manokammantassa kāyakammampi apūtikaṃ hoti, vacīkamampi  
apūtikaṃ hoti, manokammampi apūtikaṃ hoti.

*When deeds aren't corrupted, they don't become rotten.*

tassa apūtiḱāyakammantassa apūti vacīkammantassa apūti manokammantassa  
bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriyaṃ.

*Someone whose deeds of body, speech, and mind aren't rotten will have a good death.*

seyyathāpi, gahapati, kūtāgāre succhanne kūṭampi rakkhitaṃ hoti, gopānasiyopi  
rakkhitaṃ hoti, bhittiṃ rakkhitaṃ hoti;

*It's like a bungalow with a good roof. The roof peak, rafters, and walls are protected.*

kūṭampi anavassutaṃ hoti, gopānasiyopi anavassutaṃ hoti, bhittiṃ anavassutaṃ hoti;

*They don't get soaked,*

kūṭampi apūtikaṃ hoti, gopānasiyopi apūtikāṃ hoti, bhittiṃ apūtikāṃ hoti.

*and they don't become rotten.*

evamevaṃ kho, gahapati, citte rakkhite kāyakammampi rakkhitaṃ hoti,  
vacīkamampi rakkhitaṃ hoti, manokammampi rakkhitaṃ hoti.

*In the same way, when the mind is protected, bodily, verbal, and mental deeds are protected. ...*

tassa rakkhitaḱāyakammantassa rakkhita vacīkammantassa  
rakkhita manokammantassa kāyakammampi anavassutaṃ hoti, vacīkamampi  
anavassutaṃ hoti, manokammampi anavassutaṃ hoti.

tassa anavassutaḱāyakammantassa anavassuta vacīkammantassa  
anavassuta manokammantassa kāyakammampi apūtikaṃ hoti, vacīkamampi  
apūtikaṃ hoti, manokammampi apūtikaṃ hoti.

tassa apūtiḱāyakammantassa apūti vacīkammantassa apūti manokammantassa  
bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriyaṃ”ti.

*Someone whose deeds of body, speech, and mind aren't rotten will have a good death.”*

sattamaṃ.

11. sambodhavagga  
11. Awakening

110. byāpannasutta  
110. Fallen

ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ bhagavā etadavoca:  
*Seated to one side, the Buddha said to the householder Anāthapiṇḍika:*

“citte, gahapati, byāpanne kāyakammampi byāpannaṃ hoti, vacīkammampi  
byāpannaṃ hoti, manokammampi byāpannaṃ hoti.  
*“Householder, when the mind is fallen, bodily, verbal, and mental deeds are fallen.*

tassa byāpannakāyakammantassa byāpannavacīkammantassa  
byāpannamanokammantassa na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriya.  
*Someone whose deeds of body, speech, and mind are fallen will not have a good death.*

seyyathāpi, gahapati, kūtāgāre ducchanne kūṭampi byāpannaṃ hoti, gopānasiyopi  
byāpannā honti, bhittipi byāpannā hoti;  
*It's like a bungalow with a bad roof. The roof peak, rafters, and walls fall in.*

evamevaṃ kho, gahapati, citte byāpanne kāyakammampi byāpannaṃ hoti,  
vacīkammampi byāpannaṃ hoti, manokammampi byāpannaṃ hoti.  
*In the same way, when the mind is fallen, bodily, verbal, and mental deeds are fallen.*

tassa byāpannakāyakammantassa byāpannavacīkammantassa  
byāpannamanokammantassa na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriya.  
*Someone whose deeds of body, speech, and mind are fallen will not have a good death.*

citte, gahapati, abyāpanne kāyakammampi abyāpannaṃ hoti, vacīkammampi  
abyāpannaṃ hoti, manokammampi abyāpannaṃ hoti.  
*When the mind is not fallen, bodily, verbal, and mental deeds are not fallen.*

tassa abyāpannakāyakammantassa abyāpannavacīkammantassa  
abyāpannamanokammantassa bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriya.  
*Someone whose deeds of body, speech, and mind are not fallen will have a good death.*

seyyathāpi, gahapati, kūtāgāre succhanne kūṭampi abyāpannaṃ hoti, gopānasiyopi  
abyāpannā honti, bhittipi abyāpannā hoti;  
*It's like a bungalow with a good roof. The roof peak, rafters, and walls are not fallen in.*

evamevaṃ kho, gahapati, citte abyāpanne kāyakammampi abyāpannaṃ hoti,  
vacīkammampi abyāpannaṃ hoti, manokammampi abyāpannaṃ hoti.  
*In the same way, when the mind is not fallen, bodily, verbal, and mental deeds are not fallen.*

tassa abyāpannakāyakammantassa ... pe ... abyāpannamanokammantassa  
bhaddakaṃ maraṇaṃ hoti, bhaddikā kālakiriya”ti.  
*Someone whose deeds of body, speech, and mind are not fallen will have a good death.”*

aṭṭhamam.

aṅguttara nikāya 3  
Numbered Discourses 3

11. sambodhavagga  
11. Awakening

111. pathamanidānasutta  
111. Sources (1st)

“tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya.  
“Mendicants, there are these three sources that give rise to deeds.

katamāni tīni?  
What three?

lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya,  
moho nidānaṃ kammānaṃ samudayāya.  
Greed, hate, and delusion are sources that give rise to deeds.

yaṃ, bhikkhave, lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ,  
taṃ kammaṃ akusalaṃ taṃ kammaṃ sāvajjaṃ taṃ kammaṃ dukkhavipākaṃ, taṃ  
kammaṃ kammāsamudayāya saṃvattati, na taṃ kammaṃ kammanirodhāya  
saṃvattati.  
Any deed that emerges from greed, hate, or delusion—born, sourced, and originated from  
greed, hate, or delusion—is unskillful, blameworthy, results in suffering, and leads to the  
creation of more deeds, not their cessation.

yaṃ, bhikkhave, dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ,  
taṃ kammaṃ akusalaṃ taṃ kammaṃ sāvajjaṃ taṃ kammaṃ dukkhavipākaṃ, taṃ  
kammaṃ kammāsamudayāya saṃvattati, na taṃ kammaṃ kammanirodhāya  
saṃvattati.

yaṃ, bhikkhave, mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ,  
taṃ kammaṃ akusalaṃ taṃ kammaṃ sāvajjaṃ taṃ kammaṃ dukkhavipākaṃ, taṃ  
kammaṃ kammāsamudayāya saṃvattati, na taṃ kammaṃ kammanirodhāya  
saṃvattati.

imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāya.  
These are three sources that give rise to deeds.

tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya.  
There are these three sources that give rise to deeds.

katamāni tīni?  
What three?

alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya,  
amoho nidānaṃ kammānaṃ samudayāya.  
Contentment, love, and understanding are sources that give rise to deeds.

yaṃ, bhikkhave, alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ  
alobhasamudayaṃ, taṃ kammaṃ kusalaṃ taṃ kammaṃ anavajjaṃ taṃ kammaṃ  
sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati, na taṃ kammaṃ  
kammāsamudayāya saṃvattati.  
Any deed that emerges from contentment, love, or understanding—born, sourced, and  
originated from contentment, love, or understanding—is skillful, blameless, results in  
happiness, and leads to the cessation of more deeds, not their creation.

yaṃ, bhikkhave, adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ  
adosasamudayaṃ, taṃ kammaṃ kusalaṃ taṃ kammaṃ anavajjaṃ taṃ kammaṃ  
sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati, na taṃ kammaṃ  
kammāsamudayāya saṃvattati.

yaṃ, bhikkhave, amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ  
amohasamudayaṃ, taṃ kammaṃ kusalaṃ taṃ kammaṃ anavajjaṃ taṃ kammaṃ  
sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati, na taṃ kammaṃ  
kammasamudayāya saṃvattati.

imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyā”ti.  
*These are three sources that give rise to deeds.”*

navamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

11. sambodhavagga  
*11. Awakening*

112. dutiyanidānasutta  
*112. Sources (2nd)*

“tūṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya.  
*“Mendicants, there are these three sources that give rise to deeds.*

katamāni tīni?  
*What three?*

atīte, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba chando jāyati;  
*Desire comes up for things that stimulate desire and greed in the past, future, or present.*

anāgate, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba chando jāyati;

paccuppanne, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba chando jāyati.

kathaṇca, bhikkhave, atīte chandarāgaṭṭhāniye dhamme ārabba chando jāyati?  
*And how does desire come up for things that stimulate desire and greed in the past, future, or present?*

atīte, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba cetasā anuvitakketi  
anuvicāreti.  
*In your heart you think about and consider things that stimulate desire and greed in the past, future, or present.*

tassa atīte chandarāgaṭṭhāniye dhamme ārabba cetasā anuvitakkayato  
anuvicārayato chando jāyati.  
*When you do this, desire comes up,*

chandaajāto tehi dhammehi saṃyutto hoti.  
*and you get attached to those things.*

etamaṃ, bhikkhave, saṃyojanaṃ vadāmi yo cetaso sārāgo.  
*This lust in the heart is what I call a fetter.*

evaṃ kho, bhikkhave, atīte chandarāgaṭṭhāniye dhamme ārabba chando jāyati.  
*That's how desire comes up for things that stimulate desire and greed in the past, future, or present.*

kathaṇca, bhikkhave, anāgate chandarāgaṭṭhāniye dhamme ārabba chando jāyati?

anāgate, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba cetasā anuvitakketi  
anuvicāreti.

tassa anāgate chandarāgaṭṭhāniye dhamme ārabba cetasā anuvitakkayato  
anuvicārayato chando jāyati.

chandaajāto tehi dhammehi saṃyutto hoti.

etamaṃ, bhikkhave, saṃyojanaṃ vadāmi yo cetaso sārāgo.

evaṃ kho, bhikkhave, anāgate chandarāgaṭṭhāniye dhamme ārabba chando jāyati.

kathaṇca, bhikkhave, paccuppanne chandarāgaṭṭhāniye dhamme ārabba chando  
jāyati?



paccuppanne, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba cetasā anuvitakketi anuvicāreti.

tassa paccuppanne chandarāgaṭṭhāniye dhamme ārabba cetasā anuvitakkayato anuvicārayato chando jāyati.

chandaajāto tehi dhammehi saṃyutto hoti.

etamaḥaṃ, bhikkhave, saṃyojanaṃ vadāmi yo cetaso sārāgo.

evaṃ kho, bhikkhave, paccuppanne chandarāgaṭṭhāniye dhamme ārabba chando jāyati.

imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayaāya.

*These are three sources that give rise to deeds.*

tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayaāya.

*There are these three sources that give rise to deeds.*

katamāni tīṇi?

*What three?*

aṭṭe, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba chando na jāyati;

*Desire doesn't come up for things that stimulate desire and greed in the past, future, or present.*

anāgate, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba chando na jāyati;

paccuppanne, bhikkhave, chandarāgaṭṭhāniye dhamme ārabba chando na jāyati.

kathaṃca, bhikkhave, aṭṭe chandarāgaṭṭhāniye dhamme ārabba chando na jāyati?

*And how does desire not come up for things that stimulate desire and greed in the past, future, or present?*

aṭṭānaṃ, bhikkhave, chandarāgaṭṭhāniyānaṃ dhammānaṃ āyatiṃ vipākaṃ pajānāti.

*You understand the future result of things that stimulate desire and greed in the past, future, or present.*

āyatiṃ vipākaṃ viditvā tadabhinivatteti.

*When you know this, you grow disillusioned,*

tadabhinivattetvā cetasā abhinivijjhivā paññāya ativijjha passati.

*your heart becomes dispassionate, and you see it with penetrating wisdom.*

evaṃ kho, bhikkhave, aṭṭe chandarāgaṭṭhāniye dhamme ārabba chando na jāyati.

*Thus how desire doesn't come up for things that stimulate desire and greed in the past, future, or present.*

kathaṃca, bhikkhave, anāgate chandarāgaṭṭhāniye dhamme ārabba chando na jāyati?

anāgatānaṃ, bhikkhave, chandarāgaṭṭhāniyānaṃ dhammānaṃ āyatiṃ vipākaṃ pajānāti.

āyatiṃ vipākaṃ viditvā tadabhinivatteti.

tadabhinivattetvā cetasā abhinivijjhivā paññāya ativijjha passati.

evaṃ kho, bhikkhave, anāgate chandarāgaṭṭhāniye dhamme ārabba chando na jāyati.

kathañca, bhikkhave, paccuppanne chandarāgaṭṭhāniye dhamme ārabha chando na jāyati?

paccuppannānaṃ, bhikkhave, chandarāgaṭṭhāniyānaṃ dhammānaṃ āyatinaṃ vipākaṃ pajānāti, āyatinaṃ vipākaṃ viditvā tadabhinivatteti, tadabhinivattetvā cetasā abhinivijjhitaṃ paññāya ativijjha passati.

evaṃ kho, bhikkhave, paccuppanne chandarāgaṭṭhāniye dhamme ārabha chando na jāyati.

imāni kho, bhikkhave, tīni nidānāni kammānaṃ samudayaṃ”ti.  
*These are three sources that give rise to deeds.”*

dasamaṃ.

sambodhavaggo paṭhamo.

pubbeva duve assādā,

samaṇo ruṇṇapañcamam;

atitti dve ca vuttāni,

nidānāni apare duveti.

aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

113. āpāyikasutta  
*113. Bound for Loss*

“tayome, bhikkhave, āpāyikā nerayikā idamappahāya.  
*“Mendicants, three kinds of people are bound for a place of loss, bound for hell, if they don’t give up this fault.*

katame tayo?  
*What three?*

yo ca abrahmacārī brahmacāripaṭiñño,  
*Someone who is unchaste, but claims to be celibate;*

yo ca suddhaṃ brahmacariyaṃ carantaṃ amūlakena abrahmacariyena  
anuddhamseti,  
*someone who makes a groundless accusation of unchastity against a person whose celibacy is pure;*

yo cāyaṃ evaṃvādī evaṃdiṭṭhi: ‘natthi kāmesu doso’ti, so tāya kāmesu pātabyataṃ  
āpajjati.  
*and someone who has the view, ‘There is nothing wrong with sensual pleasures,’ so they throw themselves into sensual pleasures.*

ime kho, bhikkhave, tayo āpāyikā nerayikā idamappahāyā”ti.  
*These are the three kinds of people bound for a place of loss, bound for hell, if they don’t give up this fault.”*

paṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

114. dullabhasutta  
*114. Rare*

“tiṇṇaṃ, bhikkhave, pātubhāvo dullabho lokasmiṃ.  
*“Mendicants, the appearance of three people is rare in the world.*

katamesaṃ tiṇṇaṃ?  
*What three?*

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvo dullabho lokasmiṃ, tathāgatappaveditassa dhammavinayassa desetā puggalo dullabho lokasmiṃ, kataññū katavedī puggalo dullabho lokasmiṃ.

*A Realized One, a perfected one, a fully awakened Buddha. A person who teaches the teaching and training proclaimed by a Realized One. A person who is grateful and thankful.*

imesaṃ kho, bhikkhave, tiṇṇaṃ pātubhāvo dullabho lokasmin”ti.  
*The appearance of these three people is rare in the world.”*

dutiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

115. appameyyasutta  
*115. Immeasurable*

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

katame tayo?  
*What three?*

suppameyyo, duppameyyo, appameyyo.  
*Someone easy to measure, someone hard to measure, and someone who is immeasurable.*

katamo ca, bhikkhave, puggalo suppameyyo?  
*And who is the person easy to measure?*

idha, bhikkhave, ekacco puggalo uddhato hoti unnaḷo capalo mukharo vikiṇṇavāco mutṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo.  
*It's a person who is restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties.*

ayaṃ vuccati, bhikkhave, puggalo suppameyyo.  
*This is called 'a person easy to measure'.*

katamo ca, bhikkhave, puggalo duppameyyo?  
*And who is the person hard to measure?*

idha, bhikkhave, ekacco puggalo anuddhato hoti anunnaḷo acapalo amukharo avikiṇṇavāco upaṭṭhitassati sampajāno samāhito ekaggacitto samvutindriyo.  
*It's a person who is not restless, insolent, fickle, gossipy, or loose-tongued. They have established mindfulness, situational awareness and immersion, with unified mind and restrained faculties.*

ayaṃ vuccati, bhikkhave, puggalo duppameyyo.  
*This is called 'a person hard to measure'.*

katamo ca, bhikkhave, puggalo appameyyo?  
*And who is the immeasurable person?*

idha, bhikkhave, bhikkhu araham hoti khīṇāsavo.  
*It's a mendicant who is perfected, and has ended defilements.*

ayaṃ vuccati, bhikkhave, puggalo appameyyo.  
*This is called 'an immeasurable person'.*

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

tatiyaṃ.

12. āpāyikavagga  
12. Bound for Loss

116. āneñjasutta  
116. Imperturbable

“tayome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.  
“Mendicants, these three people are found in the world.

katame tayo?  
What three?

idha, bhikkhave, ekacco puggalo sabbaso rūpaśāññānaṃ samatikkamā  
paṭighaśāññānaṃ atthaṅgamā nānattaśāññānaṃ amanasikārā ‘ananto ākāso’ti  
ākāśānañcāyatanam upasampajja viharati.

*First, a person, 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 tadassādeti taṃ nikāmeti tena ca vittiṃ āpajjati, tatra t̥hito tadadhimutto  
tabbahulavihārī aparihino kālāṃ kurumāno ākāśānañcāyatanūpagānaṃ devānaṃ  
sahabyataṃ upapajjati.

*They enjoy it and like it and find it satisfying. If they’re set on that, committed to it, and  
meditate on it often without losing it, when they die they’re reborn in the company of the gods  
of the dimension of infinite space.*

ākāśānañcāyatanūpagānaṃ, bhikkhave, devānaṃ vīsati kappasahassāni  
āyupпамānaṃ.

*The lifespan of the gods of infinite space is twenty thousand eons.*

tattha puthujjano yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyupпамānaṃ taṃ  
sabbam khetvā nirayampi gacchati tiracchānāyonimpi gacchati pettivisayampi  
gacchati.

*An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or  
the animal realm or the ghost realm.*

bhagavato pana sāvako tattha yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ  
āyupпамānaṃ taṃ sabbam khetvā tasmīṃyeva bhava parinibbāyati.

*But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re  
extinguished in that very life.*

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato  
ariyasāvakassa assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā.

*This is the difference between an educated noble disciple and an uneducated ordinary person  
as regards their place of rebirth.*

puna caparaṃ, bhikkhave, idhekacco puggalo sabbaso ākāśānañcāyatanam  
samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanam upasampajja viharati.

*Furthermore, a person, going totally beyond the dimension of infinite space, aware that  
‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.*

so tadassādeti taṃ nikāmeti tena ca vittiṃ āpajjati, tatra t̥hito tadadhimutto  
tabbahulavihārī aparihino kālāṃ kurumāno viññānañcāyatanūpagānaṃ devānaṃ  
sahabyataṃ upapajjati.

*They enjoy it and like it and find it satisfying. If they’re set on that, committed to it, and  
meditate on it often without losing it, when they die they’re reborn in the company of the gods  
of the dimension of infinite consciousness.*

viññānañcāyatanūpagānaṃ, bhikkhave, devānaṃ cattārīsaṃ kappasahassāni  
āyupпамānaṃ.

*The lifespan of the gods of infinite consciousness is forty thousand eons.*

tattha puthujjano yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānāyonimpi gacchati pettivisayampi gacchati.

*An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.*

bhagavato pana sāvako tattha yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā tasmīmyeva bhava parinibbāyati.

*But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.*

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakaṃ assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā.

*This is the difference between an educated noble disciple and an uneducated ordinary person as regards their place of rebirth.*

puna caparaṃ, bhikkhave, idhekacco puggalo sabbaso viññāṇaṇcāyatanam samatikkamma 'natthi kiñci'ti ākiñcaññāyatanam upasampajja viharati.

*Furthermore, a person, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.*

so tadassādeti taṃ nikāmeti tena ca vitthim āpajjati, tatra tito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ākiñcaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjati.

*They enjoy it and like it and find it satisfying. If they're set on that, committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of nothingness.*

ākiñcaññāyatanūpagānaṃ, bhikkhave, devānaṃ satthi kappasahassāni āyuppaṃāṇaṃ.

*The lifespan of the gods of nothingness is sixty thousand eons.*

tattha puthujjano yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānāyonimpi gacchati pettivisayampi gacchati.

*An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.*

bhagavato pana sāvako tattha yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā tasmīmyeva bhava parinibbāyati.

*But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.*

ayaṃ kho, bhikkhave, viseso, ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakaṃ assutavatā puthujjanena, yadidaṃ gatiyā upapattiyā.

*This is the difference between an educated noble disciple and an uneducated ordinary person as regards their place of rebirth.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasmin'ti.

*These are the three people found in the world."*

catuttham.

aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

117. vipattisampadāsutta  
*117. Failures and Accomplishments*

“tisso imā, bhikkhave, vipattiyo.  
*“Mendicants, there are three failures.*

katamā tisso?  
*What three?*

sīlavipatti, cittavipatti, diṭṭhivipatti.  
*Failure in ethics, mind, and view.*

katamā ca, bhikkhave, sīlavipatti?  
*And what is failure in ethics?*

idha, bhikkhave, ekacco pānātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti.  
*It's when someone kills living creatures, steals, commits sexual misconduct, and uses speech that's false, divisive, harsh, or nonsensical.*

ayaṃ vuccati, bhikkhave, sīlavipatti.  
*This is called 'failure in ethics'.*

katamā ca, bhikkhave, cittavipatti?  
*And what is failure in mind?*

idha, bhikkhave, ekacco abhijjhālu hoti byāpannacitto.  
*It's when someone is covetous and malicious.*

ayaṃ vuccati, bhikkhave, cittavipatti.  
*This is called 'failure in mind'.*

katamā ca, bhikkhave, diṭṭhivipatti?  
*And what is failure in view?*

idha, bhikkhave, ekacco micchādiṭṭhiko hoti viparītadassano:  
*It's when someone has wrong view, a distorted perspective, such as:*

‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukatadukkaṭānaṃ, kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṃca lokaṃ paraṃca lokaṃ sayam abhiññā sacchikatvā pavedenti’ ti.

*‘There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’*

ayaṃ vuccati, bhikkhave, diṭṭhivipatti.  
*This is called 'failure in view'.*

sīlavipattihetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti;  
*Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics,*

cittavipattihetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti;  
*mind,*

diṭṭhivipattihetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.  
*or view.*



imā kho, bhikkhave, tisso vipattiyoti.

*These are the three failures.*

tisso imā, bhikkhave, sampadā.

*There are three accomplishments.*

katamā tisso?

*What three?*

sīlasampadā, cittasampadā, diṭṭhisampadā.

*Accomplishment in ethics, mind, and view.*

katamā ca, bhikkhave, sīlasampadā?

*And what is accomplishment in ethics?*

idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.

*It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical.*

ayaṃ vuccati, bhikkhave, sīlasampadā.

*This is called accomplishment in ethics.*

katamā ca, bhikkhave, cittasampadā?

*And what is accomplishment in mind?*

idha, bhikkhave, ekacco anabhijjhālu hoti abyāpannacitto.

*It's when someone is content and kind-hearted.*

ayaṃ vuccati, bhikkhave, cittasampadā.

*This is called accomplishment in mind.*

katamā ca, bhikkhave, diṭṭhisampadā?

*And what is accomplishment in view?*

idha, bhikkhave, ekacco sammādiṭṭhiko hoti aviparītadassano:

*It's when someone has right view, an undistorted perspective, such as:*

‘atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedenti’ ti.

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

ayaṃ vuccati, bhikkhave, diṭṭhisampadā.

*This is called accomplishment in view.*

sīlasampadāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti;

*Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics,*

cittasampadāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti;

*mind,*

diṭṭhisampadāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

*or view.*

imā kho, bhikkhave, tisso sampadā”ti.

*These are the three accomplishments.”*

pañcamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

118. apannakasutta  
*118. Loaded Dice*

“tisso imā, bhikkhave, vipattiyo.  
*“Mendicants, there are three failures.*

katamā tisso?  
*What three?*

sīlavipatti, cittavipatti, diṭṭhivipatti.  
*Failure in ethics, mind, and view.*

katamā ca, bhikkhave, sīlavipatti?  
*And what is failure in ethics?*

idha, bhikkhave, ekacco paṇātipātī hoti ... pe ... samphappalāpī hoti.  
*It's when someone kills living creatures, steals, commits sexual misconduct, and uses speech that's false, divisive, harsh, or nonsensical.*

ayaṃ vuccati, bhikkhave, sīlavipatti.  
*This is called ‘failure in ethics’.*

katamā ca, bhikkhave, cittavipatti?  
*And what is failure in mind?*

idha, bhikkhave, ekacco abhijjhālu hoti byāpannacitto.  
*It's when someone is covetous and malicious.*

ayaṃ vuccati, bhikkhave, cittavipatti.  
*This is called ‘failure in mind’.*

katamā ca, bhikkhave, diṭṭhivipatti?  
*And what is failure in view?*

idha, bhikkhave, ekacco micchādiṭṭhiko hoti viparītadassano:  
*It's when someone has wrong view, a distorted perspective, such as:*

‘natthi dinnam, natthi yitṭham ... pe ... ye imaṇca lokam paraṇca lokam sayam  
abhiññā sacchikatvā pavedentī’ti.

*‘There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’*

ayaṃ vuccati, bhikkhave, diṭṭhivipatti.  
*This is called ‘failure in view’.*

sīlavipattihetu vā, bhikkhave ... pe ... diṭṭhivipattihetu vā, bhikkhave, sattā kāyassa  
bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.  
*Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.*

seyyathāpi, bhikkhave, apannako maṇi uddham khitto yena yeneva patitṭhāti  
suppatitṭhitameva patitṭhāti;  
*It's like throwing loaded dice: they always fall the right side up.*

evamevaṃ kho, bhikkhave, sīlavipattihetu vā sattā ... pe ... upapajjanti.  
*In the same way, some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.*

imā kho, bhikkhave, tisso vipattiyoti.  
*These are the three failures.*

tiṣṣo imā, bhikkhave, sampadā.

*There are three accomplishments.*

katamā tiṣṣo?

*What three?*

sīlasampadā, cittasampadā, ditṭhisampadā.

*Accomplishment in ethics, mind, and view.*

katamā ca, bhikkhave, sīlasampadā?

*And what is accomplishment in ethics?*

idha, bhikkhave, ekacco pānātipātā paṭivirato hoti ... pe ...

*It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical.*

ayaṃ vuccati, bhikkhave, sīlasampadā.

*This is called accomplishment in ethics.*

katamā ca, bhikkhave, cittasampadā?

*And what is accomplishment in mind?*

idha, bhikkhave, ekacco anabhijjhālu hoti abyāpannacitto.

*It's when someone is content and kind-hearted.*

ayaṃ vuccati, bhikkhave, cittasampadā.

*This is called accomplishment in mind.*

katamā ca, bhikkhave, ditṭhisampadā?

*And what is accomplishment in view?*

idha, bhikkhave, ekacco sammāditṭhiko hoti aviparītadassano:

*It's when someone has right view, an undistorted perspective, such as:*

‘atthi dinnam, atthi yittham ... pe ... ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentī’ti.

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

ayaṃ vuccati, bhikkhave, ditṭhisampadā.

*This is called accomplishment in view.*

sīlasampadāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjanti. cittasampadāhetu vā ... pe ... ditṭhisampadāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjanti.

*Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.*

seyyathāpi, bhikkhave, apannako maṇi uddham khitto yena yeneva paṭiṭṭhāti suppaṭiṭṭhitameva paṭiṭṭhāti;

*It's like throwing loaded dice: they always fall the right side up.*

evamevaṃ kho, bhikkhave, sīlasampadāhetu vā sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjanti, cittasampadāhetu vā sattā ... pe ... ditṭhisampadāhetu vā sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjanti.

*In the same way, some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.*

imā kho, bhikkhave, tiṣṣo sampadā”ti.

*These are the three accomplishments.”*

chaṭṭhaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

119. kammantasutta  
*119. Action*

“tisso imā, bhikkhave, vipattiyo.  
*“Mendicants, there are three failures.*

katamā tisso?  
*What three?*

kammantavipatti, ājīvavipatti, diṭṭhivipatti.  
*Failure in action, livelihood, and view.*

katamā ca, bhikkhave, kammantavipatti?  
*And what is failure in action?*

idha, bhikkhave, ekacco paṇātipātī hoti ... pe ... samphappalāpī hoti.  
*It's when someone kills living creatures, steals, commits sexual misconduct, and uses speech that's false, divisive, harsh, or nonsensical.*

ayaṃ vuccati, bhikkhave, kammantavipatti.  
*This is called 'failure in action'.*

katamā ca, bhikkhave, ājīvavipatti?  
*And what is failure in livelihood?*

idha, bhikkhave, ekacco micchāājīvo hoti, micchāājīvena jīvikam kappeti.  
*It's when a noble disciple has wrong livelihood and earns a living by wrong livelihood.*

ayaṃ vuccati, bhikkhave, ājīvavipatti.  
*This is called 'failure in livelihood'.*

katamā ca, bhikkhave, diṭṭhivipatti?  
*And what is failure in view?*

idha, bhikkhave, ekacco micchādiṭṭhiko hoti viparītadassano:  
*It's when someone has wrong view, a distorted perspective, such as:*

‘natthi dinnam, natthi yittam ... pe ... ye imaṇca lokam paraṇca lokam sayam  
abhiññā sacchikatvā pavementī’ ti.  
*‘There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’*

ayaṃ vuccati, bhikkhave, diṭṭhivipatti.  
*This is called 'failure in view'.*

imā kho, bhikkhave, tisso vipattiyoti.  
*These are the three failures.*

tisso imā, bhikkhave, sampadā.  
*There are three accomplishments.*

katamā tisso?  
*What three?*

kammantasampadā, ājīvasampadā, diṭṭhisampadā.  
*Accomplishment in action, livelihood, and view.*

katamā ca, bhikkhave, kammantasampadā?  
*And what is accomplishment in action?*

idha, bhikkhave, ekacco paṇātipātā paṭivirato hoti ... pe ... samphappalāpā paṭivirato hoti.

*It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical.*

ayam vuccati, bhikkhave, kammantasampadā.

*This is called 'accomplishment in action'.*

katamā ca, bhikkhave, ājīvasampadā?

*And what is accomplishment in livelihood?*

idha, bhikkhave, ekacco sammāājīvo hoti, sammāājīvena jīvikam kappeti.

*It's when a noble disciple has right livelihood and earns a living by right livelihood.*

ayam vuccati, bhikkhave, ājīvasampadā.

*This is called 'accomplishment in livelihood'.*

katamā ca, bhikkhave, diṭṭhisampadā?

*And what is accomplishment in view?*

idha, bhikkhave, ekacco sammādiṭṭhiko hoti aviparītadassano:

*It's when someone has right view, an undistorted perspective, such as:*

‘atthi dinnam, atthi yiṭṭham ... pe ... ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti’ ti.

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

ayam vuccati, bhikkhave, diṭṭhisampadā.

*This is called 'accomplishment in view'.*

imā kho, bhikkhave, tisso sampadā” ti.

*These are the three accomplishments.”*

sattamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

120. pathamasoceyyasutta  
*120. Purity (1st)*

“tīṇimāni, bhikkhave, soceyyāni.  
*“Mendicants, there are these three kinds of purity.*

katamāni tīṇi?  
*What three?*

kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ.  
*Purity of body, speech, and mind.*

katamañca, bhikkhave, kāyasoceyyaṃ?  
*And what is purity of body?*

idha, bhikkhave, ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,  
kāmesumicchācārā paṭivirato hoti.  
*It's when someone doesn't kill living creatures, steal, or commit sexual misconduct.*

idaṃ vuccati, bhikkhave, kāyasoceyyaṃ.  
*This is called 'purity of body'.*

katamañca, bhikkhave, vacīsoceyyaṃ?  
*And what is purity of speech?*

idha, bhikkhave, ekacco musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti,  
pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.  
*It's when someone doesn't use speech that's false, divisive, harsh, or nonsensical.*

idaṃ vuccati, bhikkhave, vacīsoceyyaṃ.  
*This is called 'purity of speech'.*

katamañca, bhikkhave, manosoceyyaṃ?  
*And what is purity of mind?*

idha, bhikkhave, ekacco anabhijjhālu hoti abyāpannacitto sammādiṭṭhiko.  
*It's when someone is content, kind-hearted, and has right view.*

idaṃ vuccati, bhikkhave, manosoceyyaṃ.  
*This is called 'purity of mind'.*

imāni kho, bhikkhave, tīṇi soceyyānī”ti.  
*These are the three kinds of purity.”*

aṭṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

121. dutiyasoceyyasutta  
*121. Purity (2nd)*

“ūṇimāni, bhikkhave, soceyyāni.  
*“Mendicants, there are these three kinds of purity.*

katamāni tīni?  
*What three?*

kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ.  
*Purity of body, speech, and mind.*

katamañca, bhikkhave, kāyasoceyyaṃ?  
*And what is purity of body?*

idha, bhikkhave, bhikkhu pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti.  
*It's when a mendicant doesn't kill living creatures, steal, or have sex.*

idaṃ vuccati, bhikkhave, kāyasoceyyaṃ.  
*This is called 'purity of body'.*

katamañca, bhikkhave, vacīsoceyyaṃ?  
*And what is purity of speech?*

idha, bhikkhave, bhikkhu musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.  
*It's when a mendicant doesn't use speech that's false, divisive, harsh, or nonsensical.*

idaṃ vuccati, bhikkhave, vacīsoceyyaṃ.  
*This is called 'purity of speech'.*

katamañca, bhikkhave, manosoceyyaṃ?  
*And what is purity of mind?*

idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmaccandaṃ: ‘atthi me ajjhataṃ kāmaccando’ti pajānāti; asantaṃ vā ajjhataṃ kāmaccandaṃ: ‘natthi me ajjhataṃ kāmaccando’ti pajānāti; yathā ca anuppannassa kāmaccandassa uppādo hoti, tañca pajānāti; yathā ca uppannassa kāmaccandassa pahānaṃ hoti, tañca pajānāti; yathā ca pahīnassa kāmaccandassa āyatim anuppādo hoti, tañca pajānāti;  
*It's when a mendicant who has sensual desire in them understands 'I have sensual desire in me.' When they don't have sensual desire in them, they understand 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.*

santaṃ vā ajjhataṃ byāpādaṃ: ‘atthi me ajjhataṃ byāpādo’ti pajānāti; asantaṃ vā ajjhataṃ byāpādaṃ: ‘natthi me ajjhataṃ byāpādo’ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti, tañca pajānāti; yathā ca uppannassa byāpādassa pahānaṃ hoti, tañca pajānāti; yathā ca pahīnassa byāpādassa āyatim anuppādo hoti, tañca pajānāti;  
*When they have ill will in them they understand 'I have ill will in me'; and when they don't have ill will in them they understand 'I don't have ill will in me'. They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.*

santaṃ vā ajjhattaṃ thinamiddhaṃ: ‘atthi me ajjhattaṃ thinamiddhaṃ’ti pajānāti; asantaṃ vā ajjhattaṃ thinamiddhaṃ: ‘natthi me ajjhattaṃ thinamiddhaṃ’ti pajānāti; yathā ca anuppannaṃ thinamiddhaṃ uppādo hoti, taṇca pajānāti; yathā ca uppannaṃ thinamiddhaṃ pahānaṃ hoti, taṇca pajānāti; yathā ca pahīnaṃ thinamiddhaṃ āyatim anuppādo hoti, taṇca pajānāti;

*When they have dullness and drowsiness in them they understand ‘I have dullness and drowsiness in me’; and when they don’t have dullness and drowsiness in them they understand ‘I don’t have dullness and drowsiness in me’. They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.*

santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ: ‘atthi me ajjhattaṃ uddhaccakukkuccaṃ’ti pajānāti; asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ: ‘natthi me ajjhattaṃ uddhaccakukkuccaṃ’ti pajānāti; yathā ca anuppannaṃ uddhaccakukkuccassa uppādo hoti, taṇca pajānāti; yathā ca uppannaṃ uddhaccakukkuccassa pahānaṃ hoti, taṇca pajānāti; yathā ca pahīnaṃ uddhaccakukkuccassa āyatim anuppādo hoti, taṇca pajānāti;

*When they have restlessness and remorse in them they understand ‘I have restlessness and remorse in me’; and when they don’t have restlessness and remorse in them they understand ‘I don’t have restlessness and remorse in me’. They understand how restlessness and remorse arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.*

santaṃ vā ajjhattaṃ vicikicchā: ‘atthi me ajjhattaṃ vicikicchā’ti pajānāti; asantaṃ vā ajjhattaṃ vicikicchā: ‘natthi me ajjhattaṃ vicikicchā’ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti, taṇca pajānāti; yathā ca uppannāya vicikicchāya pahānaṃ hoti, taṇca pajānāti; yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, taṇca pajānāti.

*When they have doubt in them they understand ‘I have doubt in me’; and when they don’t have doubt in them they understand ‘I don’t have doubt in me’. They understand how doubt arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.*

idaṃ vuccati, bhikkhave, manosoceyyaṃ.

*This is called ‘purity of mind’.*

imāni kho, bhikkhave, tīni soceyyānīti.

*These are the three kinds of purity.*

kāyasuciṃ vacīsuuciṃ,

*Purity of body, purity of speech,*

cetosuciṃ anāsavaṃ;

*and undefiled purity of heart.*

suciṃ soceyyasampannaṃ,

*A pure person, blessed with purity,*

āhu ninhātapāpakaṃ’ti.

*has washed off all bad things, they say.”*

navamaṃ.



aṅguttara nikāya 3  
*Numbered Discourses 3*

12. āpāyikavagga  
*12. Bound for Loss*

122. moneyyasutta  
*122. Sagacity*

“tīṇimāni, bhikkhave, moneyyāni.  
*“Mendicants, there are these three kinds of sagacity.*

katamāni tīni?  
*What three?*

kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ.  
*Sagacity of body, speech, and mind.*

katamañca, bhikkhave, kāyamoneyyaṃ?  
*And what is sagacity of body?*

idha, bhikkhave, bhikkhu pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti.  
*It's when a mendicant doesn't kill living creatures, steal, or have sex.*

idaṃ vuccati, bhikkhave, kāyamoneyyaṃ.  
*This is called 'sagacity of body'.*

katamañca, bhikkhave, vacīmoneyyaṃ?  
*And what is sagacity of speech?*

idha, bhikkhave, bhikkhu musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.  
*It's when a mendicant doesn't use speech that's false, divisive, harsh, or nonsensical.*

idaṃ vuccati, bhikkhave, vacīmoneyyaṃ.  
*This is called 'sagacity of speech'.*

katamañca, bhikkhave, manomoneyyaṃ?  
*And what is sagacity of mind?*

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.  
*It's when a mendicant 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.*

idaṃ vuccati, bhikkhave, manomoneyyaṃ.  
*This is called 'sagacity of mind'.*

imāni kho, bhikkhave, tīni moneyyānīti.  
*These are the three kinds of sagacity.*

kāyamuniṃ vacīmuniṃ,  
*A sage in body, a sage in speech,*

cetomuniṃ anāsavaṃ;  
*and an undefiled sage in heart.*

muniṃ moneyyasampannaṃ,  
*A sage, blessed with sagacity,*

āhu sabbappahāyinan”ti.  
*has given up everything, they say.”*

dasamaṃ.

āpāyikavaggo dutiyo.

āpāyiko dullabho appameyyaṃ,

āneñjavipattisampadā;

apaṇṇako ca kammanto,

dve soceyyāni moneyyanti.

aṅguttara nikāya 3  
*Numbered Discourses 3*

13. kusināravagga  
*13. Kusināra*

123. kusinārasutta  
*123. At Kusināra*

ekam samayaṃ bhagavā kusinārāyaṃ viharati baliharane vanasaṇḍe.  
*At one time the Buddha was staying near Kusināra, in the Forest of Offerings.*

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

“bhikkhavo”ti.  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“idha, bhikkhave, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.  
*“Mendicants, take the case of a mendicant living supported by a town or village.*

tameṇaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti.  
*A householder or their child approaches and invites them for the next day’s meal.*

ākaṅkhamāno, bhikkhave, bhikkhu adhvāseti.  
*The mendicant accepts if they want.*

so tassā rattiya accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati.  
*When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out.*

tameṇaṃ so gahapati vā gahapatiputto vā paññitena khādanīyena bhojanīyena sahatthā santappeti sampavāreti.  
*The householder or their child serves and satisfies them with their own hands with a variety of delicious foods.*

tassa evaṃ hoti:  
*The mendicant thinks:*

‘sādhū vata myāyaṃ gahapati vā gahapatiputto vā paññitena khādanīyena bhojanīyena sahatthā santappeti sampavāreyyā’ti.  
*‘It’s so good that this householder serves me with a variety of delicious foods.’*

evampissa hoti:  
*Then they think:*

‘aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paññitena khādanīyena bhojanīyena sahatthā santappeyya sampavāreyyā’ti.  
*‘I really hope this householder serves me with a variety of delicious foods in the future, too.’*

so taṃ piṇḍapātaṃ gathito mucchito ajjhosanno anādinavadassāvī anissaraṇapañño paribhuñjati.  
*They eat that food tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.*

so tattha kāmavitakkampi vitakketi, byāpādavitakkampi vitakketi, vihiṃsāvitakkampi vitakketi.  
*They think about it with sensual, malicious, or cruel thoughts.*

evarūpassāhaṃ, bhikkhave, bhikkhuno dinnam na mahapphalanti vadāmi.  
*A gift to such a mendicant is not very fruitful, I say.*

taṃ kiṣṣa hetu?

*Why is that?*

pamatto hi, bhikkhave, bhikkhu viharati.

*Because that mendicant is negligent.*

idha pana, bhikkhave, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

*Take another case of a mendicant living supported by a town or village.*

tamaṇaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti.

*A householder or their child approaches and invites them for the next day's meal.*

ākāṅkhamāno, bhikkhave, bhikkhu adhivāseti.

*The mendicant accepts if they want.*

so tassā rattiya accayena pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati.

*When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out.*

tamaṇaṃ so gahapati vā gahapatiputto vā paṇītena khādanīyena bhojanīyena sahatthā santappeti sampavāreti.

*The householder or their child serves and satisfies them with their own hands with a variety of delicious foods.*

tassa na evaṃ hoti:

*It never occurs to them:*

‘sādhu vata myāyaṃ gahapati vā gahapatiputto vā paṇītena khādanīyena bhojanīyena sahatthā santappeti sampavāreti’ ti.

*‘It’s so good that the householder or their child serves and satisfies me with their own hands with a variety of delicious foods.’*

evampissa na hoti:

*They don’t think:*

‘aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paṇītena khādanīyena bhojanīyena sahatthā santappeyya sampavāreyyā’ ti.

*‘I really hope this householder serves me with a variety of delicious foods in the future, too.’*

so taṃ pindapātaṃ agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapaṇño paribhuñjati.

*They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.*

so tattha nekkhammavitakkampi vitakketi, abyāpādavitakkampi vitakketi, avihimsāvitakkampi vitakketi.

*They think about it with thoughts of renunciation, good will, or harmlessness.*

evarūpassāhaṃ, bhikkhave, bhikkhuno dinnaṃ mahapphalanti vadāmi.

*A gift to such a mendicant is very fruitful, I say.*

taṃ kiṣṣa hetu?

*Why is that?*

appamatto hi, bhikkhave, bhikkhu viharati” ti.

*Because that mendicant is diligent.”*

paṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

13. kusiṇāravagga  
*13. Kusiṇāra*

124. bhaṇḍanasutta  
*124. Arguments*

“yassaṃ, bhikkhave, disāyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattūhi vitudantā viharanti, manasi kātumpi me esā, bhikkhave, disā na phāsu hoti, pageva gantum.

*“Mendicants, I’m not even comfortable thinking about a place where mendicants argue—quarreling and fighting, continually wounding each other with barbed words—let alone going there.*

niṭṭhamettha gacchāmi:  
*I come to a conclusion about them:*

‘addhā te āyasmanto tayo dhamme pajahiṃsu, tayo dhamme bahulamakaṃsu.  
*‘Clearly those venerables have given up three things and cultivated three things.’*

katame tayo dhamme pajahiṃsu?  
*What three things have they given up?*

nekkhammavitakkaṃ, abyāpādavittakkaṃ, avihiṃsāvitakkaṃ—  
*Thoughts of renunciation, good will, and harmlessness.*

ime tayo dhamme pajahiṃsu.

katame tayo dhamme bahulamakaṃsu?  
*What three things have they cultivated?*

kāmaṃvitakkaṃ, byāpādavittakkaṃ, vihiṃsāvitakkaṃ—  
*Sensual, malicious, and cruel thoughts. ...*

ime tayo dhamme bahulamakaṃsu’.

yassaṃ, bhikkhave, disāyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattūhi vitudantā viharanti, manasi kātumpi me esā, bhikkhave, disā na phāsu hoti, pageva gantum.

niṭṭhamettha gacchāmi:  
*I come to a conclusion about them:*

‘addhā te āyasmanto ime tayo dhamme pajahiṃsu, ime tayo dhamme bahulamakaṃsu’.  
*‘Clearly those venerables have given up three things and cultivated three things.’*

yassaṃ pana, bhikkhave, disāyaṃ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññaṃaññaṃ piyacakkhūhi sampassantā viharanti, gantumpi me esā, bhikkhave, disā phāsu hoti, pageva manasi kātum.

*I feel comfortable going to a place where the mendicants live in harmony—appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes—let alone thinking about it.*

niṭṭhamettha gacchāmi:  
*I come to a conclusion about them:*

‘addhā te āyasmanto tayo dhamme pajahiṃsu, tayo dhamme bahulamakaṃsu.  
*‘Clearly those venerables have given up three things and cultivated three things.’*

katame tayo dhamme pajahiṃsu?  
*What three things have they given up?*

kāṃavitakkaṃ, byāpāḍavitakkaṃ, vihiṃsāvitakkaṃ—  
*Sensual, malicious, and cruel thoughts.*

ime tayo dhamme pajahiṃsu.

katame tayo dhamme bahulamakaṃsu?  
*What three things have they cultivated?*

nekkhammavitakkaṃ, abyāpāḍavitakkaṃ, avihiṃsāvitakkaṃ—  
*Thoughts of renunciation, good will, and harmlessness. ...*

ime tayo dhamme bahulamakaṃsu’.

yassaṃ, bhikkhave, disāyaṃ bhikkhū samaggā sammodamānā avivadamānā  
khīrodakībhūtā aññaṃaññaṃ piyacakkhūhi sampassantā viharanti, gantumpi me  
esā, bhikkhave, disā phāsu hoti, pageva manasi kātuṃ.

niṭṭhamettha gacchāmi:  
*I come to a conclusion about them:*

‘addhā te āyasmanto ime tayo dhamme pajahiṃsu, ime tayo dhamme  
bahulamakaṃsū’”ti.  
*‘Clearly those venerables have given up three things and cultivated three things.’”*

dutiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

13. kusināravagga  
*13. Kusināra*

125. gotamakacetiya sutta  
*125. The Gotamaka Shrine*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati gotamake cetiye.  
*At one time the Buddha was staying near Vesālī, at the Gotamaka Tree-shrine.*

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

“bhikkhavo”ti,  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“abhiññāyāhaṃ, bhikkhave, dhammaṃ desemi, no anabhiññāya.  
*“Mendicants, I teach based on direct knowledge, not without direct knowledge.*

sanidānāhaṃ, bhikkhave, dhammaṃ desemi, no anidānaṃ.  
*I teach with reasons, not without them.*

sappāṭihāriyāhaṃ, bhikkhave, dhammaṃ desemi, no appāṭihāriyaṃ.  
*I teach with a demonstrable basis, not without it.*

tassa mayhaṃ, bhikkhave, abhiññāya dhammaṃ desayato no anabhiññāya,  
sanidānaṃ dhammaṃ desayato no anidānaṃ, sappāṭihāriyaṃ dhammaṃ desayato  
no appāṭihāriyaṃ, karaṇīyo ovādo, karaṇīyā anusāsani.  
*Since this is so, you should follow my advice and instruction.*

alañca pana vo, bhikkhave, tuṭṭhiyā, alaṃ attamanatāya, alaṃ somanassāya:  
*This is enough for you to feel joyful, delighted, and happy:*

‘sammāsambuddho bhagavā, svākkhāto dhammo, suppatipanno saṃgho’”ti.  
*‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’”*

idamavoca bhagavā.  
*That is what the Buddha said.*

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

imasmiṃca pana veyyākaraṇasmim bhañṇamāne sahasā lokadhātu akampitthāti.  
*And while this discourse was being spoken, the galaxy shook.*

tatiyaṃ.

13. kusiṇāravagga  
13. Kusiṇāra

126. bharaṇḍukālāmasutta  
126. Bharaṇḍu Kālāma

ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno yena kapilavatthu tadavasari.  
*At one time the Buddha was wandering in the land of the Kosalans when he arrived at Kapilavatthu.*

assosi kho mahānāmo sakko: “bhagavā kira kapilavatthum anuppatto”ti.  
*Mahānāma the Sakyan heard that he had arrived.*

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitam kho mahānāmaṃ sakkam bhagavā etadavoca:  
*He went up to the Buddha, bowed, and stood to one side. The Buddha said to him,*

“gaccha, mahānāma, kapilavatthusmiṃ, tathārūpaṃ āvasathaṃ jāna yatthajja mayaṃ ekarattiṃ vihareyyāma”ti.  
*“Go into Kapilavatthu, Mahānāma, and check if there’s a suitable guest house where I can spend the night.”*

“evaṃ, bhante”ti kho mahānāmo sakko bhagavato paṭissutvā kapilavatthum pavisitvā kevalakappaṃ kapilavatthum anvāhiṇḍanto nāddasa kapilavatthusmiṃ tathārūpaṃ āvasatham yatthajja bhagavā ekarattiṃ vihareyya.  
*“Yes, sir,” replied Mahānāma. He returned to Kapilavatthu and searched all over the city, but he couldn’t see a suitable guest house for the Buddha to spend the night.*

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca:  
*Then Mahānāma went up to the Buddha, and said to him,*

“natthi, bhante, kapilavatthusmiṃ tathārūpo āvasatho yatthajja bhagavā ekarattiṃ vihareyya.  
*“Sir, there’s no suitable guest house in Kapilavatthu for you to spend the night.*

ayaṃ, bhante, bharaṇḍu kālāmo bhagavato purāṇasa brahmacārī.  
*But there is this Bharaṇḍu the Kālāma, who used to be the Buddha’s spiritual companion.*

tassajja bhagavā assame ekarattiṃ viharatū”ti.  
*Why don’t you spend the night at his hermitage?”*

“gaccha, mahānāma, santharam paññāpehī”ti.  
*“Go, Mahānāma, and set out a mat.”*

“evaṃ, bhante”ti kho mahānāmo sakko bhagavato paṭissutvā yena bharaṇḍussa kālāmassa assamo tenupasaṅkami; upasaṅkamitvā santharam paññāpetvā udakaṃ thapetvā pādānaṃ dhovanāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca:  
*“Yes, sir,” replied Mahānāma. He went to Bharaṇḍu’s hermitage, where he set out a mat, and got foot-washing water ready. Then he went back to the Buddha and said to him,*

“santhato, bhante, santhāro, udakaṃ thapitaṃ pādānaṃ dhovanāya.  
*“The mat and foot-washing water are set out.*

yassadāni, bhante, bhagavā kālāma maññatī”ti.  
*Please, sir, go at your convenience.”*

atha kho bhagavā yena bharaṇḍussa kālāmassa assamo tenupasaṅkami; upasaṅkamitvā paññatte āsanē nisīdi.  
*Then the Buddha went to Bharaṇḍu’s hermitage, sat down on the seat spread out,*



nisajja kho bhagavā pāde pakkhālesi.  
*and washed his feet.*

atha kho mahānāmassa sakkassa etadahosi:  
*Then it occurred to Mahānāma,*

“akālo kho ajja bhagavantam payirupāsituṃ.  
*“It’s too late to pay homage to the Buddha today.*

kilanto bhagavā.  
*He’s tired.*

sve dānāhaṃ bhagavantam payirupāsissāmi”ti bhagavantam abhivādetvā  
padakkhiṇaṃ katvā pakkāmi.  
*Tomorrow I’ll pay homage to the Buddha.” He bowed to the Buddha and respectfully circled him, keeping him on his right, then he left.*

atha kho mahānāmo sakko tassā rattiya accayena yena bhagavā tenupasaṅkami;  
upasaṅkamitvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho mahānāmaṃ sakkam  
bhagavā etadavoca:  
*Then, when the night had passed, Mahānāma the Sakyan went up to the Buddha, and sat down to one side. The Buddha said to him:*

“tayo khome, mahānāma, satthāro santo saṃvijjamānā lokasmiṃ.  
*“Mahānāma, there are these three teachers found in the world.*

katame tayo?  
*What three?*

idha, mahānāma, ekacco satthā kāmānaṃ pariññaṃ paññāpeti;  
*One teacher advocates the complete understanding of sensual pleasures,*

na rūpānaṃ pariññaṃ paññāpeti, na vedanānaṃ pariññaṃ paññāpeti.  
*but not of sights or feelings.*

idha pana, mahānāma, ekacco satthā kāmānaṃ pariññaṃ paññāpeti, rūpānaṃ  
pariññaṃ paññāpeti;  
*One teacher advocates the complete understanding of sensual pleasures and sights,*

na vedanānaṃ pariññaṃ paññāpeti.  
*but not of feelings.*

idha pana, mahānāma, ekacco satthā kāmānaṃ pariññaṃ paññāpeti, rūpānaṃ  
pariññaṃ paññāpeti, vedanānaṃ pariññaṃ paññāpeti.  
*One teacher advocates the complete understanding of sensual pleasures, sights, and feelings.*

ime kho, mahānāma, tayo satthāro santo saṃvijjamānā lokasmiṃ.  
*These are the three teachers found in the world.*

imesaṃ, mahānāma, tiṇṇaṃ satthārānaṃ ekā niṭṭhā udāhu puthu niṭṭhā”ti?  
*Do these three teachers have the same goal or different goals?”*

evaṃ vutte, bharaṇḍu kālāmo mahānāmaṃ sakkam etadavoca:  
*When he said this, Bharaṇḍu said to Mahānāma,*

“ekāti, mahānāma, vadehī”ti.  
*“Say they’re the same, Mahānāma!”*

evaṃ vutte, bhagavā mahānāmaṃ sakkam etadavoca:  
*The Buddha said,*

“nānāti, mahānāma, vadehī”ti.  
*“Say they’re different, Mahānāma!”*

dutiyampi kho bharaṇḍu kālāmo mahānāmaṃ sakkam etadavoca:  
*For a second time, Bharaṇḍu said,*

“ekāti, mahānāma, vadehī”ti.  
*“Say they’re the same, Mahānāma!”*

dutiyampi kho bhagavā mahānāmaṃ sakkaṃ etadavoca:

*The Buddha said,*

“nānāti, mahānāma, vadehī”ti.

*“Say they’re different, Mahānāma!”*

tatiyampi kho bharaṇḍu kālāmo mahānāmaṃ sakkaṃ etadavoca:

*For a third time, Bharaṇḍu said,*

“ekāti, mahānāma, vadehī”ti.

*“Say they’re the same, Mahānāma!”*

tatiyampi kho bhagavā mahānāmaṃ sakkaṃ etadavoca:

*The Buddha said,*

“nānāti, mahānāma, vadehī”ti.

*“Say they’re different, Mahānāma!”*

atha kho bharaṇḍu kālāmassa etadahosi:

*Then it occurred to Bharaṇḍu,*

“mahesakkhassa vatamhi mahānāmassa sakkassa sammukhā samaṇena gotamena yāvatatiyaṃ apasādito.

*“The Buddha has rebuked me three times in front of this illustrious Mahānāma.*

yannūnāhaṃ kapilavatthumhā pakkameyyan”ti.

*Why don’t I leave Kapilavatthu?”*

atha kho bharaṇḍu kālāmo kapilavatthumhā pakkāmi.

*Then Bharaṇḍu the Kālāma left Kapilavatthu,*

yaṃ kapilavatthumhā pakkāmi tathā pakkantova ahosi na puna paccāgacchīti.  
*never to return.*

catutthaṃ.

13. kusiṇāravagga  
13. Kusiṇāra

127. hatthakasutta  
127. With Hatthaka

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 hatthako devaputto abhikkantāya rattiyā abhikkantavanno kevalakappaṃ jetavanam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā:  
*Then, late at night, the glorious god Hatthaka, lighting up the entire Jeta's Grove, went up to the Buddha. Thinking,*

“bhagavato purato ṭhassāmī”ti osīdatimeva saṃsīdatimeva, na sakkoti saṇṭhātum.  
*“I will stand before the Buddha,” he sank and melted down, and wasn't able to stay still.*

seyyathāpi nāma sappi vā telam vā vālukāya āsittam osīdatimeva saṃsīdatimeva, na saṇṭhāti;  
*It's like when ghee or oil is poured on sand, it sinks and melts down, and can't remain stable.*

evamevaṃ hatthako devaputto:

“bhagavato purato ṭhassāmī”ti osīdatimeva saṃsīdatimeva, na sakkoti saṇṭhātum.

atha kho bhagavā hatthakaṃ devaputtam etadavoca:  
*Then the Buddha said to Hatthaka,*

“oḷārikaṃ, hatthaka, attabhāvaṃ abhinimmināhī”ti.  
*“Hatthaka, manifest in a solid life-form.”*

“evaṃ, bhante”ti, kho hatthako devaputto bhagavato paṭissutvā oḷārikaṃ attabhāvaṃ abhinimminitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.  
*“Yes, sir,” replied Hatthaka. He manifested in a solid life-form, bowed to the Buddha, and stood to one side.*

ekamantaṃ ṭhitam kho hatthakaṃ devaputtam bhagavā etadavoca:  
*The Buddha said to him,*

“ye te, hatthaka, dhammā pubbe manussabhūtaṃ pavattino ahesum, api nu te te dhammā etarahi pavattino”ti?  
*“Hatthaka, I wonder whether you still rehearse now the teachings that you rehearsed when you were a human being?”*

“ye ca me, bhante, dhammā pubbe manussabhūtaṃ pavattino ahesum, te ca me dhammā etarahi pavattino;  
*“I still rehearse now the teachings that I rehearsed as a human being.*

ye ca me, bhante, dhammā pubbe manussabhūtaṃ nappavattino ahesum, te ca me dhammā etarahi pavattino.  
*And I also rehearse teachings that I didn't rehearse as a human being.*

seyyathāpi, bhante, bhagavā etarahi ākiṇṇo viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi tiṭṭhiyehi tiṭṭhiyasāvakehi;  
*Just as the Buddha these days lives crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples,*

evamevaṃ kho aham, bhante, ākiṇṇo viharāmi devaputtehi.  
*so I live crowded by the gods.*

dūratopi, bhante, devaputtā āgacchanti hatthakassa devaputtassa santike ‘dhammam sossāma’ti.  
*The gods come from far away, thinking, ‘We'll hear the teaching in the presence of Hatthaka.’*

tiṇṇāhaṃ, bhante, dhammānaṃ atitto appaṭivāno kālaṅkato.

*Sir, I passed away without getting enough of three things.*

katamesaṃ tiṇṇaṃ?

*What three?*

bhagavato ahaṃ, bhante, dassanassa atitto appaṭivāno kālaṅkato;

*Seeing the Buddha;*

saddhammasavanassāhaṃ, bhante, atitto appaṭivāno kālaṅkato;

*hearing the true teaching;*

saṅghassāhaṃ, bhante, upaṭṭhānassa atitto appaṭivāno kālaṅkato.

*and serving the Saṅgha.*

imesaṃ kho ahaṃ, bhante, tiṇṇaṃ dhammānaṃ atitto appaṭivāno kālaṅkatoti.

*I passed away without getting enough of these three things.*

nāhaṃ bhagavato dassanassa,

*I could never get enough*

tittimajjhagā kudācanaṃ;

*of seeing the Buddha,*

saṃghassa upaṭṭhānassa,

*serving the Saṅgha,*

saddhammasavanassa ca.

*or hearing the teaching.*

adhisīlaṃ sikkhamāno,

*Training in the higher ethics,*

saddhammasavane rato;

*loving to hear the true teaching,*

tiṇṇaṃ dhammānaṃ atitto,

*Ĥatthaka has gone to the Aviha realm*

hatthako avihaṃ gato”ti.

*without getting enough of these three things.”*

pañcamāṃ.

-

aṅguttara nikāya 3  
*Numbered Discourses 3*

13. kusināravagga  
*13. Kusināra*

128. kaṭuvīyasutta  
*128. Bitter*

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.  
*At one time the Buddha was staying near Benares, in the deer park at Isipatana.*

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya bārāṇasiṃ piṇḍāya pāvisi.  
*Then the Buddha robed up in the morning and, taking his bowl and robe, entered Benares for alms.*

addasā kho bhagavā goyogapilakkhasmiṃ piṇḍāya caramāno aññataraṃ bhikkhuṃ rittassādaṃ bahirassādaṃ muṭṭhassatiṃ asampajānaṃ asamāhitaṃ vibbhantacittaṃ pākatiṇḍriyaṃ.  
*While the Buddha was walking for alms near the cow-hitching place at the wavy leaf fig, he saw a disgruntled monk who was looking for pleasure in external things, unmindful, without situational awareness or immersion, with straying mind and undisciplined faculties.*

disvā taṃ bhikkhuṃ etadavoca:  
*The Buddha said to him,*

“mā kho tvaṃ, bhikkhu, attānaṃ kaṭuvīyamakāsi.  
*“Monk, don’t be bitter.*

taṃ vata, bhikkhu, kaṭuvīyakataṃ attānaṃ āmagandhena avassutaṃ makkhikā nānupatissanti nānvāssavissantīti, netam ṭhānaṃ vijjati”ti.  
*If you’re bitter, corrupted by the stench of rotting flesh, flies will, without a doubt, plague and infest you.”*

atha kho so bhikkhu bhagavatā iminā ovādena ovadito saṃvegamāpādi.  
*Hearing this advice of the Buddha, that monk was struck with a sense of urgency.*

atha kho bhagavā bārāṇasiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto bhikkhū āmantesi:  
*Then, after the meal, on his return from alms-round, the Buddha told the mendicants what had happened. ...*

“idhāhaṃ, bhikkhave, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya bārāṇasiṃ piṇḍāya pāvisiṃ.

addasaṃ kho ahaṃ, bhikkhave, goyogapilakkhasmiṃ piṇḍāya caramāno aññataraṃ bhikkhuṃ rittassādaṃ bahirassādaṃ muṭṭhassatiṃ asampajānaṃ asamāhitaṃ vibbhantacittaṃ pākatiṇḍriyaṃ.

disvā taṃ bhikkhuṃ etadavocaṃ:

‘mā kho tvaṃ, bhikkhu, attānaṃ kaṭuvīyamakāsi.

taṃ vata bhikkhu kaṭuvīyakataṃ attānaṃ āmagandhena avassutaṃ makkhikā nānupatissanti nānvāssavissantīti, netam ṭhānaṃ vijjati”ti.

atha kho, bhikkhave, so bhikkhu mayā iminā ovādena ovadito saṃvegamāpādi”ti.

evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:  
*When he said this, one of the mendicants asked the Buddha:*

“kiṃ nu kho, bhante, kaṭuvīyaṃ?

*“Sir, what is this ‘bitterness’?*

ko āmagandho?

*What is the ‘stench of rotting flesh’?*

kā makkhikā”ti?

*And what are the ‘flies’?”*

“abhijjhā kho, bhikkhu, kaṭuvīyaṃ;

*“Desire is bitterness;*

byāpādo āmagandho;

*ill will is the stench of rotting flesh;*

pāpakā akusalā vitakkā makkhikā.

*and bad, unskillful thoughts are the flies.*

taṃ vata, bhikkhu, kaṭuvīyakataṃ attānaṃ āmagandhena avassutaṃ makkhikā  
nānupatisanti nānvāssavissantīti, netam̐ t̐hānaṃ vijjātīti.

*If you’re bitter, corrupted by the stench of rotting flesh, flies will, without a doubt, plague and  
infest you.*

aguttaṃ cakkhusotasmim̐,

*When your eyes and ears are unguarded,*

indriyesu asaṃvutaṃ;

*and you’re not restrained in your sense faculties,*

makkhikānupatisanti,

*flies—those lustful thoughts—*

saṅkappā rāganissitā.

*will plague you.*

kaṭuvīyakato bhikkhu,

*A mendicant who’s bitter,*

āmagandhe avassuto;

*corrupted by the stench of rotting flesh,*

ārakā hoti nibbānā,

*is far from being extinguished,*

vighātasseva bhāgavā.

*anguish is their lot.*

gāme vā yadi vāraṇṇe,

*Whether in village or wilderness,*

aladdhā samathamattano;

*if they don’t find serenity in themselves,*

pareti bālo dummedho,

*the fool, void of wisdom,*

makkhikāhi purakkhato.

*is honored only by flies.*

ye ca sīlena sampannā,

*But those who have ethics,*

paññāyūpasameratā;

*lovers of wisdom and peace,*

upasantā sukhaṃ senti,

*they, being peaceful, sleep well,*

nāsayitvāna makkhikā”ti.

*since they’ve got rid of the flies.”*

chattham.

13. kusināravagga  
13. Kusināra

129. pathamaanuruddhasutta  
129. With Anuruddha (1st)

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

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

“idhāhaṃ, bhante, dibbena cakkhunā visuddhena atikkantaṃānusakena yebhuyyena passāmi mātugāmaṃ kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjamānaṃ.

*“Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that females—when their body breaks up, after death—are mostly reborn in a place of loss, a bad place, the underworld, hell.*

katīhi nu kho, bhante, dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati”ti?

*How many qualities do females have so that they’re reborn in a place of loss, a bad place, the underworld, hell?”*

“tīhi kho, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

*“When females have three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.*

katamehi tīhi?  
*What three?*

idha, anuruddha, mātugāmo pubbaṇhasamayaṃ maccheramalapariyutthitena cetasā agāraṃ ajjhāvasati, majjhanhikasamayaṃ issāpariyutthitena cetasā agāraṃ ajjhāvasati, sāyanhasamayaṃ kāmarāgapariyutthitena cetasā agāraṃ ajjhāvasati.

*A female lives at home with a heart full of the stain of stinginess in the morning, jealousy at midday, and sexual desire in the evening.*

imehi kho, anuruddha, tīhi dhammehi samannāgato mātugāmo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati”ti.

*When females have these three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.”*

sattamaṃ.



aṅguttara nikāya 3  
*Numbered Discourses 3*

13. kusināravagga  
*13. Kusināra*

130. dutiyaanuruddhasutta  
*130. With Anuruddha (2nd)*

atha kho āyasmā anuruddho yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.

*Then Venerable Anuruddha went up to Venerable Sārīputta, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā anuruddho āyasmantaṃ sārīputtaṃ etadavoca:

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

“idhāhaṃ, āvuso sārīputta, dibbena cakkhunā visuddhena atikkantaṃ mānusakena sahaṣsaṃ lokam olokemi.

*“Here’s the thing, Reverend Sārīputta. With clairvoyance that is purified and surpasses the human, I survey the entire galaxy.*

āraddhaṃ kho pana me vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuttā, passaddho kāyo asāradaddho, samāhitaṃ cittaṃ ekaggaṃ.

*My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi.*

atha ca pana me nānupādāya āsavehi cittaṃ vimuccatī”ti.

*But my mind is not freed from the defilements by not grasping.”*

“yaṃ kho te, āvuso anuruddha, evaṃ hoti:

*“Well, Reverend Anuruddha, when you say:*

‘ahaṃ dibbena cakkhunā visuddhena atikkantaṃ mānusakena sahaṣsaṃ lokam volokemi”ti, idaṃ te mānasmim.

*‘With clairvoyance that is purified and surpasses the human, I survey the entire galaxy,’ that’s your conceit.*

yampi te, āvuso anuruddha, evaṃ hoti:

*And when you say:*

‘āraddhaṃ kho pana me vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuttā, passaddho kāyo asāradaddho, samāhitaṃ cittaṃ ekaggaṃ”ti, idaṃ te uddhaccasmim.

*‘My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi,’ that’s your restlessness.*

yampi te, āvuso anuruddha, evaṃ hoti:

*And when you say:*

‘atha ca pana me nānupādāya āsavehi cittaṃ vimuccatī”ti, idaṃ te kukkuccasmim.

*‘But my mind is not freed from the defilements by not grasping,’ that’s your remorse.*

sādhū vatāyasmā anuruddho ime tayo dhamme pahāya, ime tayo dhamme amanasikarivā amatāya dhātuyā cittaṃ upasaṃharatū”ti.

*It would be good to give up these three things. Instead of focusing on them, apply your mind to the deathless.”*

atha kho āyasmā anuruddho aparena samayena ime tayo dhamme pahāya, ime tayo dhamme amanasikarivā amatāya dhātuyā cittaṃ upasaṃhari.

*After some time Anuruddha gave up these three things. Instead of focusing on them, he applied his mind to the deathless.*

atha kho āyasmā anuruddho eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

*Then Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

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

aññataro ca panāyasmā anuruddho arahataṃ ahoṣīti.

*And Venerable Anuruddha became one of the perfected.*

aṭṭhamaṃ.

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aṅguttara nikāya 3  
*Numbered Discourses 3*

13. kusināravagga  
*13. Kusināra*

131. paṭicchannasutta  
*131. Under Cover*

“tīṇimāni, bhikkhave, paṭicchannāni āvahanti, no vivaṭāni.  
*“Mendicants, three things are conveyed under cover, not in the open.*

katamāni tīni?  
*What three?*

mātugāmo, bhikkhave, paṭicchanno āvahati, no vivaṭo;  
*Females are married with a veil, not unveiled.*

brāhmaṇānaṃ, bhikkhave, mantā paṭicchannā āvahanti, no vivaṭā;  
*Brahmin hymns are conveyed under cover, not openly.*

micchādittḥi, bhikkhave, paṭicchannā āvahati, no vivaṭā.  
*Wrong view is conveyed under cover, not in the open.*

imāni kho, bhikkhave, tīni paṭicchannāni āvahanti, no vivaṭāni.  
*These three things are conveyed under cover, not in the open.*

tīṇimāni, bhikkhave, vivaṭāni virocanti, no paṭicchannāni.  
*Three things shine in the open, not under cover.*

katamāni tīni?  
*What three?*

candamaṇḍalaṃ, bhikkhave, vivaṭaṃ virocati, no paṭicchannaṃ;  
*The moon shines in the open, not under cover.*

sūriyamaṇḍalaṃ, bhikkhave, vivaṭaṃ virocati, no paṭicchannaṃ;  
*The sun shines in the open, not under cover.*

tathāgatappavedito dhammavinayo, bhikkhave, vivaṭo virocati, no paṭicchanno.  
*The teaching and training proclaimed by a Realized One shine in the open, not under cover.*

imāni kho, bhikkhave, tīni vivaṭāni virocanti, no paṭicchannāni”ti.  
*These three things shine in the open, not under cover.”*

navamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

13. kusiṇāravagga  
*13. Kusiṇāra*

132. lekhasutta  
*132. Etchings*

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

katame tayo?  
*What three?*

pāsāṇalekhūpamo puggalo, pathavilekhūpamo puggalo, udakalekhūpamo puggalo.  
*A person like a line drawn in stone, a person like a line drawn in sand, and a person like a line drawn in water.*

katamo ca, bhikkhave, pāsāṇalekhūpamo puggalo?  
*And who is the person like a line drawn in stone?*

idha, bhikkhave, ekacco puggalo abhiṇhaṃ kujjhati.  
*It's a person who is often angry,*

so ca khvassa kodho dīgharattaṃ anuseti.  
*and their anger lingers for a long time.*

seyyathāpi, bhikkhave, pāsāṇe lekhā na khippaṃ lujjati vātena vā udakena vā,  
ciraṭṭhitikā hoti;  
*It's like a line drawn in stone, which isn't quickly worn away by wind and water, but lasts for a long time.*

evamevaṃ kho, bhikkhave, idhekacco puggalo abhiṇhaṃ kujjhati.  
*In the same way, this person is often angry,*

so ca khvassa kodho dīgharattaṃ anuseti.  
*and their anger lingers for a long time.*

ayaṃ vuccati, bhikkhave, pāsāṇalekhūpamo puggalo.  
*This is called a person like a line drawn in stone.*

katamo ca, bhikkhave, pathavilekhūpamo puggalo?  
*And who is the person like a line drawn in sand?*

idha, bhikkhave, ekacco puggalo abhiṇhaṃ kujjhati.  
*It's a person who is often angry,*

so ca khvassa kodho na dīgharattaṃ anuseti.  
*but their anger doesn't linger long.*

seyyathāpi, bhikkhave, pathaviyā lekhā khippaṃ lujjati vātena vā udakena vā, na  
ciraṭṭhitikā hoti;  
*It's like a line drawn in sand, which is quickly worn away by wind and water, and doesn't last long.*

evamevaṃ kho, bhikkhave, idhekacco puggalo abhiṇhaṃ kujjhati.  
*In the same way, this person is often angry,*

so ca khvassa kodho na dīgharattaṃ anuseti.  
*but their anger doesn't linger long.*

ayaṃ vuccati, bhikkhave, pathavilekhūpamo puggalo.  
*This is called a person like a line drawn in sand.*

katamo ca, bhikkhave, udakalekhūpamo puggalo?  
*And who is the person like a line drawn in water?*

idha, bhikkhave, ekacco puggalo āgāḷhenapi vuccamāno pharusenapi vuccamāno amanāpenapi vuccamāno sandhiyatimeva saṃsandatimeva sammodatimeva.

*It's a person who, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them.*

seyyathāpi, bhikkhave, udake lekhā hippamaṃyeva paṭivigacchati, na ciratṭhitikā hoti;

*It's like a line drawn in water, which vanishes right away, and doesn't last long.*

evamevaṃ kho, bhikkhave, idhekacco puggalo āgāḷhenapi vuccamāno pharusenapi vuccamāno amanāpenapi vuccamāno sandhiyatimeva saṃsandatimeva sammodatimeva.

*In the same way, this person, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them.*

ayaṃ vuccati, bhikkhave, udakalekhūpamo puggalo.

*This is called a person like a line drawn in water.*

ime kho, bhikkhave, tayo puggalā santo saṃvijjamānā lokasmin"ti.

*These are the three people found in the world."*

dasamaṃ.

kusināravaggo tatiyo.

kusinārabhaṇḍanā ceva,

gotamabharāṇḍuhatthako;

kaṭuvīyaṃ dve anuruddhā,

paṭicchannaṃ lekkena te dasāti.

14. yodhājīvavagga  
14. A Warrior

133. yodhājīvasutta  
133. A Warrior

“tīhi, bhikkhave, aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyam gacchati.

*“Mendicants, a warrior with three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship.*

katamehi tīhi?  
What three?

idha, bhikkhave, yodhājīvo dūre pātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā.

*He’s a long-distance shooter, a marksman, one who shatters large objects.*

imehi, kho, bhikkhave, tīhi aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhyam gacchati.

*A warrior with these three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship.*

evamevaṃ kho, bhikkhave, tīhi aṅgehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaram puññakkhetam lokassa.

*In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.*

katamehi tīhi?  
What three?

idha, bhikkhave, bhikkhu dūre pātī ca hoti akkhaṇavedhī ca mahato ca kāyassa padāletā.

*They’re a long-distance shooter, a marksman, and one who shatters large objects.*

kathaṇca, bhikkhave, bhikkhu dūre pātī hoti?  
And how is a mendicant a long-distance shooter?

idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

*It’s when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītaṃ vā yā dūre santike vā, sabbam vedanaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

*They truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* feeling—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci saññā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītaṃ vā yā dūre santike vā, sabbam saññaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya passati.

*They truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā ye dūre santike vā, sabbe saṅkhāre: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya passati.

*They truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: \*all\* choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yaṃ kiñci viññānam atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā olārikam vā sukhumaṃ vā hīnam vā paṇitaṃ vā yaṃ dūre santike vā, sabbaṃ viññānaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya passati.

*They truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, \*all\* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

evam kho, bhikkhave, bhikkhu dūre pātī hoti.

*That’s how a mendicant is a long-distance shooter.*

kathaṇca, bhikkhave, bhikkhu akkhaṇavedhī hoti?

*And how is a mendicant a marksman?*

idha, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtam pajānāti; ‘ayaṃ dukkhasamudayo’ti yathābhūtam pajānāti; ‘ayaṃ dukkhanirodho’ti yathābhūtam pajānāti; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtam 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’.*

evam kho, bhikkhave, bhikkhu akkhaṇavedhī hoti.

*That’s how a mendicant is a marksman.*

kathaṇca, bhikkhave, bhikkhu mahato kāyassa padāletā hoti?

*And how does a mendicant shatter large objects?*

idha, bhikkhave, bhikkhu mahantaṃ avijjākkhandhaṃ padāleti.

*It’s when a mendicant shatters the great mass of ignorance.*

evam kho, bhikkhave, bhikkhu mahato kāyassa padāletā hoti.

*That’s how a mendicant shatters large objects.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassā’ti.

*A mendicant with these three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”*

paṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvaṅga  
*14. A Warrior*

134. parisāsutta  
*134. Assemblies*

“tisso imā, bhikkhave, parisā.  
*“Mendicants, there are these three assemblies.*

katamā tisso?  
*What three?*

ukkācitavinītā parisā, paṭipucchāvinītā parisā, yāvatāvinītā parisā—  
*An assembly educated in fancy talk, an assembly educated in questioning, and an assembly educated to the fullest extent.*

imā kho, bhikkhave, tisso parisā”ti.  
*These are the three assemblies.”*

dutiyaṃ.



aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvavagga  
*14. A Warrior*

135. mittasutta  
*135. A Friend*

“tīhi, bhikkhave, aṅgehi samannāgato mitto sevitabbo.  
*“Mendicants, you should associate with a friend who has three factors.*

katamehi tīhi? ()  
*What three?*

duddadaṃ dadāti, dukkaraṃ karoti, dukkhamāṃ khamati—  
*They give what is hard to give, they do what is hard to do, and they bear what is hard to bear.*

imehi kho, bhikkhave, tīhi aṅgehi samannāgato mitto sevitabbo”ti.  
*You should associate with a friend who has these three factors.”*

tatiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvavagga  
*14. A Warrior*

136. uppādāsutta  
*136. Arising*

“uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ, ʈhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā.

*“Mendicants, whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles:*

sabbe saṅkhārā aniccā.  
*all conditions are impermanent.*

taṃ tathāgato abhisambujjhati abhisameti.  
*A Realized One understands this and comprehends it,*

abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhāpeti vivarati vibhajati uttānīkaroti:  
*then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it:*

‘sabbe saṅkhārā aniccā’ ti.  
*‘All conditions are impermanent.’*

uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ ʈhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā.  
*Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles:*

sabbe saṅkhārā dukkhā.  
*all conditions are suffering.*

taṃ tathāgato abhisambujjhati abhisameti.  
*A Realized One understands this and comprehends it,*

abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhāpeti vivarati vibhajati uttānīkaroti:  
*then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it:*

‘sabbe saṅkhārā dukkhā’ ti.  
*‘All conditions are suffering.’*

uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ ʈhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā.  
*Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles:*

sabbe dhammā anattā.  
*all things are not-self.*

taṃ tathāgato abhisambujjhati abhisameti.  
*A Realized One understands this and comprehends it,*

abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhāpeti vivarati vibhajati uttānīkaroti:  
*then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it:*

‘sabbe dhammā anattā’ ti.  
*‘All things are not-self.’*

catuttham.

aṅguttara nikāya 3  
Numbered Discourses 3

14. yodhājīvavagga  
14. A Warrior

137. kesakambalasutta  
137. A Hair Blanket

“seyyathāpi, bhikkhave, yāni kānici tantāvutānaṃ vatthānaṃ, kesakambalo tesam paṭikīṭṭho akkhāyati.

*“Mendicants, a hair blanket is said to be the worst kind of woven cloth.*

kesakambalo, bhikkhave, sīte sīto, uṇhe uṇho, dubbaṇṇo, duggandho, dukkhasamphasso.

*It's cold in the cold, hot in the heat, ugly, smelly, and unpleasant to touch.*

evamevaṃ kho, bhikkhave, yāni kānici puthusamaṇabrāhmaṇavādānaṃ makkhalivādo tesam paṭikīṭṭho akkhāyati.

*In the same way, the teaching of Makkhali is said to be the worst of all the doctrines of the various ascetics and brahmins.*

makkhali, bhikkhave, moghapuriso evaṃvādī evaṃdiṭṭhi:

*Makkhali, that silly man, has this doctrine and view:*

‘natthi kammaṃ, natthi kiriyaṃ, natthi vīriyaṃ’<sup>ti</sup>.

*‘There is no power in deeds, action, or energy.’*

yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tepi bhagavanto kammavādā ceva ahesuṃ kiriyavādā ca vīriyavādā ca.

*Now, all the perfected ones, the fully awakened Buddhas who lived in the past taught the efficacy of deeds, action, and energy.*

tepi, bhikkhave, makkhali moghapuriso paṭibāhati:

*But Makkhali opposes them by saying:*

‘natthi kammaṃ, natthi kiriyaṃ, natthi vīriyaṃ’<sup>ti</sup>.

*‘There is no power in deeds, action, or energy.’*

yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tepi bhagavanto kammavādā ceva bhavissanti kiriyavādā ca vīriyavādā ca.

*All the perfected ones, the fully awakened Buddhas who will live in the future will teach the efficacy of deeds, action, and energy.*

tepi, bhikkhave, makkhali moghapuriso paṭibāhati:

*But Makkhali opposes them by saying:*

‘natthi kammaṃ, natthi kiriyaṃ, natthi vīriyaṃ’<sup>ti</sup>.

*‘There is no power in deeds, action, or energy.’*

ahampi, bhikkhave, etarahi araḥaṃ sammāsambuddho kammavādo ceva kiriyavādo ca vīriyavādo ca.

*I too, the perfected one, the fully awakened Buddha in the present, teach the efficacy of deeds, action, and energy.*

mampī, bhikkhave, makkhali moghapuriso paṭibāhati:

*But Makkhali opposes me by saying:*

‘natthi kammaṃ, natthi kiriyaṃ, natthi vīriyaṃ’<sup>ti</sup>.

*‘There is no power in deeds, action, or energy.’*

seyyathāpi, bhikkhave, nadīmukhe khippaṃ udḍeyya bahūnaṃ macchānaṃ ahitāya dukkhāya anayāya byasanāya;

*It's like a trap set at the mouth of a river, which would bring harm, suffering, calamity, and disaster for many fish.*

evamevaṃ kho, bhikkhave, makkhali moghapuriso manussakhippaṃ maññe loke  
uppanno bahūnaṃ sattānaṃ ahitāya dukkhāya anayāya byasanāyā”ti.

*In the same way that silly man Makkhali is a trap for humans, it seems to me. He has come into  
the world for the harm, suffering, calamity, and disaster of many beings.”*

pañcamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvaṃvagga  
*14. A Warrior*

138. sampadāsutta  
*138. Accomplishment*

“tisso imā, bhikkhave, sampadā.  
*“Mendicants, there are three accomplishments.*

katamā tisso?  
*What three?*

saddhāsampadā, sīlasampadā, paññāsampadā—  
*Accomplishment in faith, ethics, and wisdom.*

imā kho, bhikkhave, tisso sampadā”ti.  
*These are the three accomplishments.”*

chaṭṭhaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvaṅga  
*14. A Warrior*

139. vuddhisutta  
*139. Growth*

“tisso imā, bhikkhave, vuddhiyo.  
*“Mendicants, there are three kinds of growth.*

katamā tisso?  
*What three?*

saddhāvuddhi, sīlavuddhi, paññāvuddhi—  
*Growth in faith, ethics, and wisdom.*

imā kho, bhikkhave, tisso vuddhiyo”ti.  
*These are the three kinds of growth.”*

sattamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvavagga  
*14. A Warrior*

140. assakhaḷuṅkasutta  
*140. A Wild Colt*

“tayo ca, bhikkhave, assakhaḷuṅke desessāmi tayo ca purisakhaḷuṅke.  
*“Mendicants, I will teach you about three wild colts and three wild people.*

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.  
*Listen and pay close attention, I will speak.”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“katame ca, bhikkhave, tayo assakhaḷuṅkā?  
*“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.*

kathañca, 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 ... pe ... ‘ayaṃ dukkhanirodhagāminī 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 javasmim 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 vaṇṇasmim vadāmi.

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

na kho pana lābhī hoti

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

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

idamassa na ārohapariṇāhasmim 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.

*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 javasmim 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 vaṇṇasmim vadāmi.

*This is how they're beautiful, I say.*

na pana lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

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

idamassa na ārohapariṇāhasmim 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.

*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 javasmim 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 vaṇṇasmim vadāmi.

*This is how they're beautiful, I say.*

lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.

*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”ti.

*These are the three wild people.”*

aṭṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvavagga  
*14. A Warrior*

141. assaparassasutta  
*141. Excellent Horses*

“tayo ca, bhikkhave, assaparasse desessāmi tayo ca purisaparasse.  
*“Mendicants, I will teach you the three excellent horses and the three excellent people.*

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.  
*Listen and pay close attention, I will speak.”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“katame ca, bhikkhave, tayo assaparassā?  
*“What are the three excellent horses?*

idha, bhikkhave, ekacco assaparasso javasampanno hoti; na vaṇṇasampanno na ārohapariṇāhasampanno.  
*One excellent horse is fast, but not beautiful or well proportioned.*

idha pana, bhikkhave, ekacco assaparasso javasampanno hoti vaṇṇasampanno ca; na ārohapariṇāhasampanno.  
*Another excellent horse is fast and beautiful, but not well proportioned.*

idha pana, bhikkhave, ekacco assaparasso javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.  
*While another excellent horse 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 javasampanno hoti; na vaṇṇasampanno na ārohapariṇāhasampanno.  
*One excellent person is fast, but not beautiful or well proportioned.*

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

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

kathañca, bhikkhave, purisaparasso javasampanno hoti; na vaṇṇasampanno, na ārohapariṇāhasampanno?  
*And how is an excellent person fast, but not beautiful or well proportioned?*

idha, bhikkhave, bhikkhu pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayaṃ 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 javasmim 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 vaṇṇasmim vadāmi.  
*This is how they're not beautiful, I say.*

na kho pana lābhī hoti  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.  
*And they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick.*

idamassa na ārohapariṇāhasmim vadāmi. evaṃ kho, bhikkhave, purisaparasso  
javasampanno hoti;  
*This is how they're not well proportioned, I say. This is how an excellent person is fast,*

na vaṇṇasampanno, na ārohapariṇāhasampanno.  
*but not beautiful or well proportioned.*

kathaṇca, bhikkhave, purisaparasso javasampanno ca hoti vaṇṇasampanno ca, na  
ārohapariṇāhasampanno?  
*And how is an excellent person fast and beautiful, but not 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 javasmim 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 vaṇṇasmim vadāmi.  
*This is how they're beautiful, I say.*

na kho pana lābhī hoti  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.  
*But they don't receive robes, alms-food, lodgings, and medicines and supplies for the sick.*

idamassa na ārohapariṇāhasmim vadāmi.  
*This is how they're not well proportioned, I say.*

evaṃ kho, bhikkhave, purisaparasso javasampanno ca hoti; vaṇṇasampanno ca, na  
ārohapariṇāhasampanno.  
*This is how an excellent person is fast and beautiful, but not well proportioned.*

kathaṇca, bhikkhave, purisaparasso javasampanno ca hoti vaṇṇasampanno ca  
ārohapariṇāhasampanno ca?  
*And how is an excellent person 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 javasmim 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 vaṇṇasmim vadāmi.  
*This is how they're beautiful, I say.*

lābhī kho pana hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.  
*They receive robes, alms-food, lodgings, and medicines and supplies for the sick.*

idamassa ārohapariṇāhasmim 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 is fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo purisaparassā”ti.

*These are the three excellent people.”*

navamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvavagga  
*14. A Warrior*

142. assājānīyasutta  
*142. The Thoroughbred*

“tayo ca, bhikkhave, bhadre assājānīye desessāmi tayo ca bhadre purisājānīye.  
*“Mendicants, I will teach you the three fine thoroughbred horses, and the three fine thoroughbred people.*

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.  
*Listen and pay close attention, I will speak.”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“katame ca, bhikkhave, tayo bhadrā assājānīyā?  
*“What are the three fine thoroughbred horses?”*

idha, bhikkhave, ekacco bhadro assājānīyo ... pe ...  
*One fine thoroughbred horse ...*

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.  
*is fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo bhadrā assājānīyā.  
*These are the three fine thoroughbred horses.*

katame ca, bhikkhave, tayo bhadrā purisājānīyā?  
*And what are the three fine thoroughbred people?*

idha, bhikkhave, ekacco bhadro purisājānīyo ... pe ...  
*One fine thoroughbred person ...*

javasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.  
*is fast, beautiful, and well proportioned.*

kathaṇca, bhikkhave, bhadro 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  
ditṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.  
*It's when a mendicant 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 cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.  
*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, bhadro purisājānīyo jvasampanno ca hoti vaṇṇasampanno ca ārohapariṇāhasampanno ca.

*This is how a fine thoroughbred person is fast, beautiful, and well proportioned.*

ime kho, bhikkhave, tayo bhadrā purisājānīyā”ti.

*These are the three fine thoroughbred people.”*

dasamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvavagga  
*14. A Warrior*

143. pathamamoranivāpasutta  
*143. At the Peacocks' Feeding Ground (1st)*

ekaṃ samayaṃ bhagavā rājagahe viharati moranivāpe paribbājakārāme.  
*At one time the Buddha was staying near Rājagaha, at the monastery of the wanderers in the peacocks' feeding ground.*

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

“bhikkhavo”ti.  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti  
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.  
*“Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans.*

katamehi tīhi?  
*What three?*

asekkhena sīlakkhandhena, asekkhena samādhikkhandhena, asekkhena  
paññākkhandhena.  
*The entire spectrum of an adept's ethics, immersion, and wisdom.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti  
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho  
devamanussānaṃ”ti.  
*A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans.”*

ekādasamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvaṃvagga  
*14. A Warrior*

144. dutiyamoranivāpasutta  
*144. At the Peacocks' Feeding Ground (2nd)*

“tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti  
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.  
*“Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate  
sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and  
humans.*

katamehi tīhi?  
*What three?*

iddhipāṭihāriyena, ādesanāpāṭihāriyena, anusāsanīpāṭihāriyena—  
*A demonstration of psychic power, a demonstration of revealing, and a demonstration of  
instruction.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti  
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho  
devamanussānaṃ”ti.

*A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary,  
the ultimate spiritual life, the ultimate goal. They are the best among gods and humans.”*

dvādasamaṃ.



aṅguttara nikāya 3  
*Numbered Discourses 3*

14. yodhājīvavagga  
*14. A Warrior*

145. tatiyamoranivāpasutta  
*145. At the Peacocks' Feeding Ground (3rd)*

“tīhi, bhikkhave, dhammehi samannāgato bhikkhu accantaniṭṭho hoti  
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ.  
*“Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate  
sanctuary, the ultimate spiritual life, the ultimate goal. They are the best among gods and  
humans.*

katamehi tīhi?  
*What three?*

sammādiṭṭhiyā, sammāñāṇena, sammāvimuttiyā—  
*Right view, right knowledge, and right freedom.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu accantaniṭṭho hoti  
accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho  
devamanussānaṃ”ti.  
*A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary,  
the ultimate spiritual life, the ultimate goal. They are the best among gods and humans.”*

terasaṃaṃ.

yodhājīvavaggo cuddasamo.

yodho parisamittaṇca,

uppādā kesakambalo;

sampadā vuddhi tayo assā,

tayo moranivāpinoti.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

146. akusalasutta  
*146. Unskillful*

“tīhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
*“Someone with three qualities is cast down to hell.*

katamehi tīhi?  
*What three?*

akusalena kāyakammena, akusalena vacīkammena, akusalena manokammena—  
*Unskillful deeds by way of body, speech, and mind.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
*Someone with these three qualities is cast down to hell.*

tīhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.  
*Someone with three qualities is raised up to heaven.*

katamehi tīhi?  
*What three?*

kusalena kāyakammena, kusalena vacīkammena, kusalena manokammena—  
*Skillful deeds by way of body, speech, and mind.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.  
*Someone with these three qualities is raised up to heaven.”*

paṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

147. sāvajjasutta  
*147. Blameworthy*

“tīhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
*“Someone with three qualities is cast down to hell.*

katamehi tīhi?  
*What three?*

sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena—  
*Blameworthy deeds by way of body, speech, and mind.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
*Someone with these three qualities is cast down to hell.*

tīhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.  
*Someone with three qualities is raised up to heaven.*

katamehi tīhi?  
*What three?*

anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena—  
*Blameless deeds by way of body, speech, and mind.*

imehi kho ... pe ... evaṃ sagge”ti.  
*Someone with these three qualities is raised up to heaven.”*

dutiyam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

148. viśamasutta  
*148. Unethical*

“tīhi, bhikkhave ... pe ...  
*“Someone with three qualities is cast down to hell. ...*

viśamena kāyakammena, viśamena vacīkammena, viśamena manokammena—  
*Unethical deeds by way of body, speech, and mind. ...*

imehi kho ... pe ... evaṃ niraye.

tīhi, bhikkhave, dhammehi ... pe ...  
*Someone with three qualities is raised up to heaven. ...*

samena kāyakammena, samena vacīkammena, samena manokammena—  
*Ethical deeds by way of body, speech, and mind. ...”*

imehi kho ... pe ... evaṃ sagge”ti.

tatiyaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

149. asucisutta  
*149. Impure*

“tīhi, bhikkhave ... pe ...  
*“Someone with three qualities is cast down to hell. ...*

asucinā kāyakammena, asucinā vacīkammena, asucinā manokammena—  
*Impure deeds by way of body, speech, and mind. ...*

imehi kho ... pe ... evaṃ niraye.

tīhi, bhikkhave ... pe ...  
*Someone with three qualities is raised up to heaven. ...*

sucinā kāyakammena, sucinā vacīkammena, sucinā manokammena—  
*Pure deeds by way of body, speech, and mind. ...”*

imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ  
sagge”ti.

catutthaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

150. paṭhamakhatasutta  
*150. Broken (1st)*

“tīhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

*“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. They deserve to be blamed and reproved by sensible people, and they make much bad karma.*

katamehi tīhi?  
*What three?*

akusalena kāyakammena, akusalena vacīkammena, akusalena manokammena—  
*Unskillful deeds by way of body, speech, and mind. ...*

imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo abyatto asappuriso khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

tīhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

*When an astute, competent, good person has three qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.*

katamehi tīhi?  
*What three?*

kusalena kāyakammena, kusalena vacīkammena, kusalena manokammena ... pe ....  
*Skillful deeds by way of body, speech, and mind. ...*

pañcamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

151. dutiyakhatasutta  
*151. Broken (2nd)*

“tīhi, bhikkhave ... pe ...

*“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. ...*

sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena ... pe

.... *Blameworthy deeds by way of body, speech, and mind. ...*

tīhi, bhikkhave ... pe ...

*When an astute, competent, good person has three qualities they keep themselves healthy and whole. ...*

anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena ...

pe ....

*Blameless deeds by way of body, speech, and mind. ...”*

chattham.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

152. tatiyakhatasutta  
*152. Broken (3rd)*

“tīhi, bhikkhave ... pe ...

*“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. ...*

visamena kāyakammena, visamena vacīkammena, visamena manokammena ... pe

....  
*Unethical deeds by way of body, speech, and mind. ...*

tīhi, bhikkhave ... pe ...

*When an astute, competent, good person has three qualities they keep themselves healthy and whole. ...*

samena kāyakammena, samena vacīkammena, samena manokammena ... pe ....

*Ethical deeds by way of body, speech, and mind. ...”*

sattamaṃ.

-



aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

153. catutthakhatasutta  
*153. Broken (4th)*

“tīhi, bhikkhave ... pe ...

*“When a foolish, incompetent, bad person has three qualities they keep themselves broken and damaged. ...*

asucinā kāyakammena, asucinā vacīkammena, asucinā manokammena ... pe ....  
*Impure deeds by way of body, speech, and mind. ...*

tīhi, bhikkhave ... pe ...

*When an astute, competent, good person has three qualities they keep themselves healthy and whole. ...*

sucinā kāyakammena, sucinā vacīkammena, sucinā manokammena—  
*Pure deeds by way of body, speech, and mind. ...”*

imehi kho, bhikkhave, tīhi dhammehi samannāgato paṇḍito viyatto sappuriso  
akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ,  
bahuñca puññaṃ pasavati”ti.

atṭhamam.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

154. vandanāsutta  
*154. Homage*

“tisso imā, bhikkhave, vandanā.  
*“Mendicants, there are three kinds of homage.*

katamā tisso?  
*What three?*

kāyena, vācāya, manasā—  
*By way of body, speech, and mind.*

imā kho, bhikkhave, tisso vandanā”ti.  
*These are the three kinds of homage.”*

navamaṃ.

aṅguttara nikāya 3  
*Numbered Discourses 3*

15. maṅgalavagga  
*15. Good Fortune*

155. pubbaṇhasutta  
*155. Morning*

“ye, bhikkhave, sattā pubbaṇhasamayam kāyena sucariṭam caranti, vācāya sucariṭam caranti, manasā sucariṭam caranti, supubbaṇho, bhikkhave, tesam sattānam.

*“Mendicants, those sentient beings who do good things in the morning by way of body, speech, and mind have a good morning.*

ye, bhikkhave, sattā majjhanhikasamayam kāyena sucariṭam caranti, vācāya sucariṭam caranti, manasā sucariṭam caranti, sumajjhanhiko, bhikkhave, tesam sattānam.

*Those sentient beings who do good things at midday by way of body, speech, and mind have a good midday.*

ye, bhikkhave, sattā sāyanhasamayam kāyena sucariṭam caranti, vācāya sucariṭam caranti, manasā sucariṭam caranti, susāyanho, bhikkhave, tesam sattānantī.

*Those sentient beings who do good things in the evening by way of body, speech, and mind have a good evening.*

sunakkhattam sumaṅgalaṃ,  
*A good star, a good fortune,*

suppabhātam suhuṭṭhitaṃ;  
*a good dawn, a good rising,*

sukhaṇo sumuhutto ca,  
*a good moment, a good hour:*

suyiṭṭham brahmacārisu.  
*these come with good gifts to spiritual practitioners.*

padakkhiṇam kāyakammaṃ,  
*Worthy deeds of body,*

vācākammaṃ padakkhiṇam;  
*verbal worthy deeds,*

padakkhiṇam manokammaṃ,  
*worthy deeds of mind,*

paṇīdhi te padakkhiṇe;  
*worthy resolutions:*

padakkhiṇāni katvāna,  
*when your deeds have been worthy,*

labhantatthe padakkhiṇe.  
*you get worthy benefits.*

te atthaladdhā sukhitā,  
*Those happy with these benefits*

viruḥhā buddhasāsane;  
*flourish in the Buddha's teaching.*

arogā sukhitā hotha,  
*May you and all your relatives*

saha sabbehi nātibhī'ti.  
*be healthy and happy!”*

daṣamaṃ.

maṅgalavaggo pañcamo.

akusalaṅca sāvajjaṃ,

visamāsucinā saha;

caturō khatā vandanā,

pubbaṇhena ca te dasāti.

tatiyo paṇṇāsako samatto.

16. acelakavagga  
16. Naked

156–162  
156–162

“tisso imā, bhikkhave, paṭipadā.  
“Mendicants, there are three practices.

katamā tisso?  
What three?

āgālhā paṭipadā, nijjhāmā paṭipadā, majjhimā paṭipadā.  
The addicted practice, the scorching practice, and the middle practice.

katamā ca, bhikkhave, āgālhā paṭipadā?  
And what’s the addicted practice?

idha, bhikkhave, ekacco evaṃvādī hoti evaṃditṭhi:  
It’s when someone has this doctrine and view:

‘natthi kāmesu doso’*ti*.  
‘There’s nothing wrong with sensual pleasures’;

so kāmesu pātabyataṃ āpajjati.  
so they throw themselves into sensual pleasures.

ayaṃ vuccati, bhikkhave, āgālhā paṭipadā.  
This is called the addicted practice.

katamā ca, bhikkhave, nijjhāmā paṭipadā?  
And what’s the scorching practice?

idha, bhikkhave, ekacco acelako hoti muttācāro, hatthāpalekhano, naehibhadantiko, natṭhabhadantiko, nābhihaṭaṃ na uddissakataṃ na nimantanāṃ sādīyati.

*It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.*

so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti na eḷakamantaraṃ na daṇḍamantaraṃ na musalāmantaraṃ na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārīnī na macchaṃ na maṃsaṃ na suraṃ na merayaṃ, na thusodakaṃ pivatī.

*They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.*

so ekāgāriko vā hoti ekālopike, dvāgāriko vā hoti dvālopike ... sattāgāriko vā hoti sattālopike;

*They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.*

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... sattahipi dattīhi yāpeti;  
They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṃ āhāreti, dvāhikampi āhāraṃ āhāreti ... sattāhikampi āhāraṃ āhāreti—iti evaṇupamaṃ addhamāsikampi pariyāyabhattachaṃ janānuyogamanuyutto viharatī.

*They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.*

so sākabhakkhōpi hoti, sāmābhakkhōpi hoti, nīvābhakkhōpi hoti,  
daddulabhakkhōpi hoti, haṭṭabhakkhōpi hoti, kaṇabhakkhōpi hoti, ācāmabhakkhōpi  
hoti, piṇṇābhakkhōpi hoti, tinabhakkhōpi hoti, gomayabhakkhōpi hoti,  
vanamūlaphalāhāro yāpeti pavattaphalabhōji.

*They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice,  
sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.*

so sāñānīpi dhāreti, masāñānīpi dhāreti, chavadussānīpi dhāreti, paṃsukūlānīpi  
dhāreti, tirīṭānīpi dhāreti, ajīnāmpī dhāreti, ajīnakkhipāmpī dhāreti, kusacīrāmpī  
dhāreti, vākacīrāmpī dhāreti, phalakacīrāmpī dhāreti, kesakambalāmpī dhāreti,  
vāḷakambalāmpī dhāreti, ulūkapakkhikāmpī dhāreti,

*They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark,  
antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair,  
or owls' wings.*

kesamassulocakōpi hoti kesamassulocanānuyogamanuyutto,

*They tear out their hair and beard, committed to this practice.*

ubbhaṭṭhakōpi hoti āsanapaṭikkhitto,

*They constantly stand, refusing seats.*

ukkuṭikōpi hoti ukkuṭikappadhānāmanuyutto,

*They squat, committed to persisting in the squatting position.*

kaṇṭakāpassayikōpi hoti kaṇṭakāpassaye seyyaṃ kappeti,

*They lie on a mat of thorns, making a mat of thorns their bed.*

sāyatatiyākāmpī udakorohanānuyogamanuyutto viharati—

*They pursue the practice of immersion in water three times a day, including the evening.*

iti evarūpaṃ anekavihiṭṭhaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.

*And so they live pursuing these various ways of mortifying and tormenting the body.*

ayaṃ vuccati, bhikkhave, nijjhāmā paṭipadā.

*This is called the scorching practice.*

katamā ca, bhikkhave, majjhīmā paṭipadā?

*And what's the middle practice?*

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 ... pe ...

*They meditate observing an aspect of the mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loka  
abhijjhādomanassaṃ.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and  
aversion for the world.*

ayaṃ vuccati, bhikkhave, majjhīmā paṭipadā.

*This is called the middle practice.*

imā kho, bhikkhave, tisso paṭipadāti. (1)

*These are the three practices.*

tisso imā, bhikkhave, paṭipadā.

*Mendicants, there are three practices.*

katamā tisso?

*What three?*

āgālhā paṭipadā, nijjhāmā paṭipadā, majjhimā paṭipadā.

*The addicted practice, the scorching practice, the middle practice.*

katamā ca, bhikkhave, āgālhā paṭipadā ... pe ...

*And what's the addicted practice? ...*

ayaṃ vuccati, bhikkhave, āgālhā paṭipadā.

*This is called the addicted practice.*

katamā ca, bhikkhave, nijjhāmā paṭipadā ... pe ...

*And what is the scorching practice? ...*

ayaṃ vuccati, bhikkhave, nijjhāmā paṭipadā.

*This is called the scorching practice.*

katamā ca, bhikkhave, majjhimā paṭipadā?

*And what's the middle practice?*

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 kusalaṇaṃ 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 kusalaṇaṃ dhammānaṃ tṭhiyā asammōsāya bhiyyobhāvāya vepullāya  
bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti  
padahati .... (2)

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

chandasamādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti vīriyasamādhi  
... pe ...

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

cittasamādhi ... pe ...

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

vīmaṃsāsamādhipadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti ... pe .... (3)

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

saddhindriyaṃ bhāveti ...

*They develop the faculty of faith ...*

vīriyindriyaṃ bhāveti ...

*energy ...*

satindriyaṃ bhāveti ...

*mindfulness ...*

samādhindriyaṃ bhāveti ...

*immersion ...*

paññindriyaṃ bhāveti ... pe .... (4)

*wisdom ...*

saddhābalaṃ bhāveti ...

*They develop the power of faith ...*

vīriyabalaṃ bhāveti ...

*energy ...*

satibalaṃ bhāveti ...

*mindfulness ...*

samādhibalaṃ bhāveti ...

*immersion ...*

paññābalaṃ bhāveti ... pe .... (5)

*wisdom ...*

satisambojjhaṅgaṃ bhāveti ...

*They develop the awakening factor of mindfulness ...*

dhammavicayasambojjhaṅgaṃ bhāveti ...

*investigation of principles ...*

vīriyasambojjhaṅgaṃ bhāveti ...

*energy ...*

pītisambojjhaṅgaṃ bhāveti ...

*rapture ...*

passaddhisambojjhaṅgaṃ bhāveti ...

*tranquility ...*

samādhisambojjhaṅgaṃ bhāveti ...

*immersion ...*

upekkhāsambojjhaṅgaṃ bhāveti ... pe .... (6)

*equanimity ...*

sammādiṭṭhiṃ bhāveti ...

*They develop right view ...*

sammāsaṅkappaṃ bhāveti ...

*right thought ...*

sammāvācaṃ bhāveti ...

*right speech ...*

sammākammantaṃ bhāveti ...

*right action ...*

sammāājīvaṃ bhāveti ...

*right livelihood ...*

sammāvāyāmaṃ bhāveti ...

*right effort ...*

sammāsatīṃ bhāveti ...

*right mindfulness ...*

sammāsamādhiṃ bhāveti ....

*right immersion ...*

ayaṃ vuccati, bhikkhave, majjhimā paṭipadā.

*This is called the middle practice.*

imā kho, bhikkhave, tisso paṭipadā”ti. (7)

*These are the three practices.”*

acelakavaggo chaṭṭho.

satipaṭṭhānaṃ sammappadhānaṃ,



iddhipādindriyena ca;

baḷaṃ bojjhaṅgo maggo ca,

paṭipadāya yojayeti.

17. kammaṭṭhapaṭṭhāna  
17. Courses of Deeds

163–182  
163–182

“tīhi, bhikkhave, dhammehi samannāgato yathābhattaṃ nikkhitto evaṃ niraye.  
“Someone with three qualities is cast down to hell.

katamehi tīhi?  
What three?

attanā ca paṇātipātī hoti, parañca paṇātipāte samādapeti, paṇātipāte ca samanunño  
hoti.  
They themselves kill living creatures. They encourage others to kill living creatures. And they  
approve of killing living creatures.

imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhattaṃ nikkhitto evaṃ  
niraye.  
Someone with these three qualities is cast down to hell.

tīhi, bhikkhave, dhammehi samannāgato yathābhattaṃ nikkhitto evaṃ sagge.  
Someone with three qualities is raised up to heaven.

katamehi tīhi?  
What three?

attanā ca paṇātipātā paṭivirato hoti, parañca paṇātipātā veramaṇiyā samādapeti,  
paṇātipātā veramaṇiyā ca samanunño hoti ... pe .... (2)  
They don't themselves kill living creatures. They encourage others to not kill living creatures.  
And they approve of not killing living creatures. ...

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca  
samanunño hoti ... pe ....  
They themselves steal. They encourage others to steal. And they approve of stealing. ...

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti,  
adinnādānā veramaṇiyā ca samanunño hoti ... pe .... (4)  
They don't themselves steal. They encourage others to not steal. And they approve of not  
stealing. ...

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti,  
kāmesumicchācāre ca samanunño hoti ... pe ....  
They themselves commit sexual misconduct. They encourage others to commit sexual  
misconduct. And they approve of committing sexual misconduct. ...

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā  
samādapeti, kāmesumicchācārā veramaṇiyā ca samanunño hoti ... pe .... (6)  
They don't themselves commit sexual misconduct. They encourage others to not commit sexual  
misconduct. And they approve of not committing sexual misconduct. ...

attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanunño  
hoti ... pe ....  
They themselves lie. They encourage others to lie. And they approve of lying. ...

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti,  
musāvādā veramaṇiyā ca samanunño hoti ... pe .... (8)  
They don't themselves lie. They encourage others to not lie. And they approve of not lying. ...

attanā ca piṣuṇavāco hoti, parañca piṣuṇāya vācāya samādapeti, piṣuṇāya vācāya ca  
samanunño hoti ... pe ....  
They themselves speak divisively. They encourage others to speak divisively. And they approve  
of speaking divisively. ...

attanā ca pisunāya vācāya paṭivirato hoti, parañca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanunño hoti ... pe .... (10)

*They don't themselves speak divisively. They encourage others to not speak divisively. And they approve of not speaking divisively. ...*

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanunño hoti ... pe ....

*They themselves speak harshly. They encourage others to speak harshly. And they approve of speaking harshly. ...*

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanunño hoti ... pe .... (12)

*They don't themselves speak harshly. They encourage others to not speak harshly. And they approve of not speaking harshly. ...*

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanunño hoti ... pe ....

*They themselves talk nonsense. They encourage others to talk nonsense. And they approve of talking nonsense. ...*

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanunño hoti ... pe .... (14)

*They don't themselves talk nonsense. They encourage others to not talk nonsense. And they approve of not talking nonsense. ...*

attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti ... pe ....

*They themselves are covetous. They encourage others to be covetous. And they approve of covetousness. ...*

attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti ... pe .... (16)

*They themselves are content. They encourage others to be contented. And they approve of being contented. ...*

attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanunño hoti ... pe ....

*They themselves have ill will. They encourage others to have ill will. And they approve of having ill will. ...*

attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanunño hoti ... pe .... (18)

*They themselves are kind-hearted. They encourage others to be kind-hearted. And they approve of kind-heartedness. ...*

attanā ca micchādītthiko hoti, parañca micchādītthiyā samādapeti, micchādītthiyā ca samanunño hoti ... pe ....

*They themselves have wrong view. They encourage others to have wrong view. And they approve of wrong view. ...*

attanā ca sammādītthiko hoti, parañca sammādītthiyā samādapeti, sammādītthiyā ca samanunño hoti.

*They themselves have right view. They encourage others to have right view. And they approve of right view.*

imehi kho, bhikkhave, tīhi dhammehi samannāgato yathābhatam nikkhitto evam sagge<sup>2</sup>ti. (20)

*Someone with these three qualities is raised up to heaven."*

kammapathapeyyālam nīṭhitam.

pāṇam adinnamicchā ca,

musāvādī ca pisunā;

pharusā samphappalāpo ca,  
abhiḥjhā byāpādadiṭṭhi ca;  
kammapathesu peyyālaṃ,  
tikakena niyojayeti.

aṅguttara nikāya 3  
*Numbered Discourses 3*

18. rāgaḥeyyāla  
*18. Abbreviated Texts Beginning with Greed*

183–352  
*183–352*

“rāgassa, bhikkhave, abhiññāya tayo dhammā bhāvetabbā.  
*“For insight into greed, three things should be developed.*

katame tayo?  
*What three?*

suññato samādhi, animitto samādhi, appaṇihito samādhi—  
*Emptiness immersion; signless immersion; and undirected immersion.*

rāgassa, bhikkhave, abhiññāya ime tayo dhammā bhāvetabbā. (1) ()  
*For insight into greed, these three things should be developed.*

rāgassa, bhikkhave, pariññāya ... pe ...  
*For the complete understanding of greed ...*

parikkhayāya ...  
*complete ending ...*

pahānāya ...  
*giving up ...*

khayāya ...  
*ending ...*

vayāya ...  
*vanishing ...*

virāgāya ...  
*fading away ...*

nirodhāya ...  
*cessation ...*

cāgāya ...  
*giving away ...*

paṭinissaggāya ime tayo dhammā bhāvetabbā.  
*letting go ...*

dosassa ...  
*hate ...*

mohassa ...  
*delusion ...*

kodhassa ...  
*anger ...*

upanāhassa ...  
*hostility ...*

makkhassa ...  
*offensiveness ...*

paḷāsassa ...  
*contempt ...*

issāya ...  
*jealousy ...*

macchariyassa ...  
*stinginess ...*

māyāya ...  
*deceitfulness ...*

sātheyyassa ...  
*deviousness ...*

thambhassa ...  
*obstinacy ...*

sārambhassa ...  
*aggression ...*

mānassa ...  
*conceit ...*

atimānassa ...  
*arrogance ...*

madassa ...  
*vanity ...*

pamādassa ...  
*negligence ...*

abhiññāya ...  
*insight ...*

pariññāya ...  
*complete understanding ...*

parikkhayāya ...  
*complete ending ...*

pahānāya ...  
*giving up ...*

khayāya ...  
*ending ...*

vayāya ...  
*vanishing ...*

virāgāya ...  
*fading away ...*

nirodhāya ...  
*cessation ...*

cāgāya ...  
*giving away ...*

paṭinissaggāya ime tayo dhammā bhāvetabbā”ti.  
*For the letting go of negligence, these three things should be developed.”*

idamavoca bhagavā.  
*That is what the Buddha said.*

attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.  
*Satisfied, the mendicants were happy with what the Buddha said.*

rāgaḥpeyyālam niṭṭhitam.

rāgaḥ dosaṇca mohaṇca,

kodhūpanāhapaṇcamam;

makkhapaḷāsaissā ca,

maccharimāyāsāṭṭheyyā.

thambhasārambhamānañca,

atimānamadassa ca;

pamādā sattarasa vuttā,

rāgaṭṭheyyālanissitā.

ete opammayuttana,

āpādena abhiññāya;

pariññāya parikkhayā,

pahānakkhayabbayena;

virāganirodhacāgaṃ,

paṭinissagge ime dasa.

suññato animitto ca,

appaṇihito ca tayo;

samādhimūlakā peyyā—

lesupi vavatthitā cāti.

tatiyo paṇṇāsako niṭṭhito.

tikanipātapāli niṭṭhitā.

*The Book of the Threes is finished.*