

aṅguttara nikāya 10  
*Numbered Discourses 10*

1. āṇisaṃsavagga  
*1. Benefits*

1. kimatthiyasutta  
*1. What's the Purpose?*

evaṃ me sutāṃ—  
*So I have heard.*

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

atha kho āyasmā 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:*

“kimatthiyāni, bhante, kusalāni sīlāni kimāṇisaṃsāni”ti?  
*“Sir, what is the purpose and benefit of skillful ethics?”*

“avippaṭṭisārathāni kho, ānanda, kusalāni sīlāni avippaṭṭisārāṇisaṃsāni”ti.  
*“Ānanda, having no regrets is the purpose and benefit of skillful ethics.”*

“avippaṭṭisāro pana, bhante, kimatthiyo kimāṇisaṃso”ti?  
*“But what's the purpose and benefit of having no regrets?”*

“avippaṭṭisāro kho, ānanda, pāmojjattho pāmojjāṇisaṃso”ti.  
*“Joy is the purpose and benefit of having no regrets.”*

“pāmojjaṃ pana, bhante, kimatthiyaṃ kimāṇisaṃsan”ti?  
*“But what's the purpose and benefit of joy?”*

“pāmojjaṃ kho, ānanda, pītatthaṃ pītāṇisaṃsan”ti.  
*“Rapture ...”*

“pīti pana, bhante, kimatthiyā kimāṇisaṃsā”ti?  
*“But what's the purpose and benefit of rapture?”*

“pīti kho, ānanda, passaddhatthā passaddhāṇisaṃsā”ti.  
*“Tranquility ...”*

“passaddhi pana, bhante, kimatthiyā kimāṇisaṃsā”ti?  
*“But what's the purpose and benefit of tranquility?”*

“passaddhi kho, ānanda, sukhatthā sukhāṇisaṃsā”ti.  
*“Bliss ...”*

“sukhaṃ pana, bhante, kimatthiyaṃ kimāṇisaṃsan”ti?  
*“But what's the purpose and benefit of bliss?”*

“sukhaṃ kho, ānanda, samādhathā samādhāṇisaṃsan”ti.  
*“Immersion ...”*

“samādhi pana, bhante, kimatthiyo kimāṇisaṃso”ti?  
*“But what's the purpose and benefit of immersion?”*

“samādhi kho, ānanda, yathābhūtañāṇadassanattho yathābhūtañāṇadassanāṇisaṃso”ti.  
*“Truly knowing and seeing ...”*

“yathābhūtañāṇadassanaṃ pana, bhante, kimatthiyaṃ kimāṇisaṃsan”ti?  
*“But what's the purpose and benefit of truly knowing and seeing?”*

“yathābhūtañāṇadassanaṃ kho, ānanda, nibbidāvirāgaṭṭhaṃ  
nibbidāvirāgāṇisaṃsaṃ”ti.

*“Disillusionment and dispassion ...”*

“nibbidāvirāgo pana, bhante, kimatthiyo kimāṇisaṃso”ti?

*“But what’s the purpose and benefit of disillusionment and dispassion?”*

“nibbidāvirāgo kho, ānanda, vimuttiñāṇadassanaṭṭho vimuttiñāṇadassanāṇisaṃso.

*“Knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion.*

iti kho, ānanda, kusalāṇi sīlāṇi avippaṭṭisaṛatthāṇi avippaṭṭisaṛāṇisaṃsāṇi;

*So, Ānanda, the purpose and benefit of skillful ethics is not having regrets.*

avippaṭṭisaṛo pāmojjaṭṭho pāmojjāṇisaṃso;

*Joy is the purpose and benefit of not having regrets.*

pāmojjaṃ pītattaṃ pītāṇisaṃsaṃ;

*Rapture is the purpose and benefit of joy.*

pīti passaddhatthā passaddhāṇisaṃsā;

*Tranquility is the purpose and benefit of rapture.*

passaddhi sukhathā sukhāṇisaṃsā;

*Bliss is the purpose and benefit of tranquility.*

sukhaṃ samādhattaṃ samādhāṇisaṃsaṃ;

*Immersion is the purpose and benefit of bliss.*

samādhi yathābhūtañāṇadassanaṭṭho yathābhūtañāṇadassanāṇisaṃso;

*Truly knowing and seeing is the purpose and benefit of immersion.*

yathābhūtañāṇadassanaṃ nibbidāvirāgaṭṭhaṃ nibbidāvirāgāṇisaṃsaṃ;

*Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing.*

nibbidāvirāgo vimuttiñāṇadassanaṭṭho vimuttiñāṇadassanāṇisaṃso.

*Knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion.*

iti kho, ānanda, kusalāṇi sīlāṇi anupubbena aggāya parentī”ti.

*So, Ānanda, skillful ethics progressively lead up to the highest.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

1. ānisaṃsavagga  
*1. Benefits*

2. cetanākaraṇīyasutta  
*2. Making a Wish*

“sīlavato, bhikkhave, sīlasampannassa na cetanāya karaṇīyaṃ:  
*“Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish:*

‘avippaṭisāro me uppajjatū’ti.  
*‘May I have no regrets!’*

dhammatā esā, bhikkhave, yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati.  
*It’s only natural that an ethical person has no regrets.*

avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṃ:  
*When you have no regrets you need not make a wish:*

‘pāmojjaṃ me uppajjatū’ti.  
*‘May I feel joy!’*

dhammatā esā, bhikkhave, yaṃ avippaṭisārissa pāmojjaṃ jāyati.  
*It’s only natural that joy springs up when you have no regrets.*

pamuditassa, bhikkhave, na cetanāya karaṇīyaṃ:  
*When you feel joy you need not make a wish:*

‘pīti me uppajjatū’ti.  
*‘May I experience rapture!’*

dhammatā esā, bhikkhave, yaṃ pamuditassa pīti uppajjati.  
*It’s only natural that rapture arises when you’re joyful.*

pītimanassa, bhikkhave, na cetanāya karaṇīyaṃ:  
*When your mind is full of rapture you need not make a wish:*

‘kāyo me passambhatū’ti.  
*‘May my body become tranquil!’*

dhammatā esā, bhikkhave, yaṃ pītimanassa kāyo passambhati.  
*It’s only natural that your body becomes tranquil when your mind is full of rapture.*

passaddhakāyassa, bhikkhave, na cetanāya karaṇīyaṃ:  
*When your body is tranquil you need not make a wish:*

‘sukhaṃ vediyāmi’ti.  
*‘May I feel bliss!’*

dhammatā esā, bhikkhave, yaṃ passaddhakāyo sukhaṃ vediyati.  
*It’s only natural to feel bliss when your body is tranquil.*

sukhino, bhikkhave, na cetanāya karaṇīyaṃ:  
*When you feel bliss you need not make a wish:*

‘cittaṃ me samādhīyatū’ti.  
*‘May my mind be immersed in samādhi!’*

dhammatā esā, bhikkhave, yaṃ sukhino cittaṃ samādhīyati.  
*It’s only natural for the mind to be immersed in samādhi when you feel bliss.*

samāhitassa, bhikkhave, na cetanāya karaṇīyaṃ:  
*When your mind is immersed in samādhi you need not make a wish:*

‘yathābhūtaṃ jānāmi passāmi’ti.  
*‘May I truly know and see!’*

dharmatā esā, bhikkhave, yaṃ samāhito yathābhūtaṃ jānāti passati.

*It's only natural to truly know and see when your mind is immersed in samādhi.*

yathābhūtaṃ, bhikkhave, jānato passato na cetanāya karaṇīyaṃ:

*When you truly know and see you need not make a wish:*

‘nibbindāmi virajjāmī’ti.

*‘May I become disillusioned and dispassionate!’*

dharmatā esā, bhikkhave, yaṃ yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati.

*It's only natural to become disillusioned and dispassionate when you truly know and see.*

nibbinnassa, bhikkhave, virattassa na cetanāya karaṇīyaṃ:

*When you're disillusioned and dispassionate you need not make a wish:*

‘vimuttiñāṇadassanaṃ sacchikaromī’ti.

*‘May I realize the knowledge and vision of freedom!’*

dharmatā esā, bhikkhave, yaṃ nibbinno viratto vimuttiñāṇadassanaṃ sacchikaroti.

*It's only natural to realize the knowledge and vision of freedom when you're disillusioned and dispassionate.*

iti kho, bhikkhave, nibbidāvirāgo vimuttiñāṇadassanattho

vimuttiñāṇadassanānisamsa;

*And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion.*

yathābhūtañāṇadassanaṃ nibbidāvirāgatthaṃ nibbidāvirāgānisamsaṃ;

*Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing.*

samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisamsa;

*Truly knowing and seeing is the purpose and benefit of immersion.*

sukhaṃ samādhattaṃ samādhānisamsaṃ;

*Immersion is the purpose and benefit of bliss.*

passaddhi sukhathā sukhānisamsā;

*Bliss is the purpose and benefit of tranquility.*

pīti passaddhatthā passaddhānisamsā;

*Tranquility is the purpose and benefit of rapture.*

pāmojjaṃ pītattaṃ pītānisamsaṃ;

*Rapture is the purpose and benefit of joy.*

avippaṭisāro pāmojjattho pāmojjānisamsa;

*Joy is the purpose and benefit of not having regrets.*

kusalāni sīlāni avippaṭisārattāni avippaṭisārānisamsāni.

*Not having regrets is the purpose and benefit of skillful ethics.*

iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti

apārā pārāṃ gamanāyā”ti.

*And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.”*

duṭṭiyaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

1. ānisaṃsavagga  
1. Benefits

3. paṭhamaupanisasutta  
3. Vital Conditions (1st)

“dussīlassa, bhikkhave, sīlavipannassa hatūpaniso hoti avippaṭṭisāro;  
*“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.*

avippaṭṭisāre asati avippaṭṭisāravipannassa hatūpanisaṃ hoti pāmojjaṃ;  
*When there are regrets, one who has regrets has destroyed a vital condition for joy.*

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti;  
*When there is no joy, one who lacks joy has destroyed a vital condition for rapture.*

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi;  
*When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.*

passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ;  
*When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.*

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhī;  
*When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.*

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti  
yathābhūtañāṇadassanaṃ;  
*When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.*

yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti  
nibbidāvirāgo;  
*When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.*

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṃ hoti  
vimuttiñāṇadassanaṃ.  
*When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.*

seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno. tassa papaṭikāpi na pāripūriṃ  
gacchati, tacopi ... pheggupi ... sāropi na pāripūriṃ gacchati.  
*Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.*

evamevaṃ kho, bhikkhave, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭṭisāro;  
*In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.*

avippaṭṭisāre asati avippaṭṭisāravipannassa hatūpanisaṃ hoti ... pe ...  
*When there are regrets, one who has regrets has destroyed a vital condition for joy. ...*

vimuttiñāṇadassanaṃ.  
*One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.*

sīlavato, bhikkhave, sīlasampannassa upanisasampanno hoti avippaṭṭisāro;  
*An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.*

avippaṭṭisāre sati avippaṭṭisārasampannassa upanisasampannaṃ hoti pāmojjaṃ;  
*When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.*

pāmojje sati pāmojjasampannassa upanisasampannā hoti pīti;  
*When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.*

pītiyā sati pītisampannassa upanisasampannā hoti passaddhi;  
*When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.*

passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ;  
*When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.*

sukhe sati sukhasampannassa upanisasampanno hoti sammāsamādhi;  
*When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.*

sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti  
yathābhūtañāṇadassanaṃ;  
*When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.*

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno  
hoti nibbidāvirāgo;  
*When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.*

nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannaṃ hoti  
vimuttiñāṇadassanaṃ.  
*When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.*

seyyathāpi, bhikkhave, rukkho sākhāpalāśasampanno. tassa papaṭikāpi pāripūriṃ  
gacchati, tacopi ... pheggupi ... sārōpi pāripūriṃ gacchati.  
*Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.*

evamevaṃ kho, bhikkhave, sīlavato sīlasampannassa upanisasampanno hoti  
avipparisāro;  
*In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.*

avipparisāre sati avipparisārasampannassa upanisasampannaṃ hoti ... pe ...  
*When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ...*

vimuttiñāṇadassanaṃ”ti.  
*One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”*

tatiyaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

1. ānisaṃsavagga  
1. Benefits

4. dutiyaupanisasutta  
4. Vital Conditions (2nd)

tatra kho āyasmā sārīputto bhikkhū āmantesi ... pe ...  
There Venerable Sārīputta addressed the mendicants ...

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippaṭisāro;  
“Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti ... pe ...  
When there are regrets, one who has regrets has destroyed a vital condition for joy. ...

vimuttiñāṇadassanaṃ.  
One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. tassa papaṭikāpi na pāripūriṃ gacchati, tacopi ... pheggupi ... sārōpi na pāripūriṃ gacchati.  
Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippaṭisāro;  
In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti ... pe ...  
When there are regrets, one who has regrets has destroyed a vital condition for joy. ...

vimuttiñāṇadassanaṃ.  
One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippaṭisāro;  
An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti ... pe ...  
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ...

vimuttiñāṇadassanaṃ.  
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

seyyathāpi, āvuso, rukkho sākhāpalāsasampanno. tassa papaṭikāpi pāripūriṃ gacchati, tacopi ... pheggupi ... sārōpi pāripūriṃ gacchati.  
Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

evamevaṃ kho, āvuso, sīlavato sīlasampannassa upanisasampanno hoti avippaṭisāro;  
In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.

avippaṭisāre sati avippaṭisārasampannassa upanisasampannaṃ hoti ... pe ...  
When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ...

vimuttiñāṇadassanaṃ”ti.  
One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

catutthaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

1. ānisaṃsavagga  
*1. Benefits*

5. tatiyaupanisasutta  
*5. Vital Conditions (3rd)*

tatra kho āyasmā ānando bhikkhū āmantesi ... pe ...  
*There Venerable Ānanda addressed the mendicants ...*

“dussīlassa, āvuso, sīlavipannassa hatūpaniso hoti avippatīsāro;  
*“Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.*

avippatīsāre asati avippatīsāravipannassa hatūpanisaṃ hoti pāmojjaṃ;  
*When there are regrets, one who has regrets has destroyed a vital condition for joy.*

pāmojje asati pāmojjavipannassa hatūpanisā hoti pīti;  
*When there is no joy, one who lacks joy has destroyed a vital condition for rapture.*

pītiyā asati pītivipannassa hatūpanisā hoti passaddhi;  
*When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility.*

passaddhiyā asati passaddhivipannassa hatūpanisaṃ hoti sukhaṃ;  
*When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss.*

sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhī;  
*When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.*

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti  
yathābhūtañāḍassanaṃ;  
*When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.*

yathābhūtañāḍassane asati yathābhūtañāḍassanavipannassa hatūpaniso hoti  
nibbidāvirāgo;  
*When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.*

nibbidāvirāge asati nibbidāvirāgavipannassa hatūpanisaṃ hoti  
vimuttiñāḍassanaṃ.  
*When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.*

seyyathāpi, āvuso, rukkho sākhāpalāsavipanno. tassa papaṭikāpi na pāripūriṃ  
gacchati, tacopi ... pheggupi ... sāropi na pāripūriṃ gacchati.  
*Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.*

evamevaṃ kho, āvuso, dussīlassa sīlavipannassa hatūpaniso hoti avippatīsāro;  
*In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.*

avippatīsāre asati avippatīsāravipannassa hatūpanisaṃ hoti ... pe ...  
*When there are regrets, one who has regrets has destroyed a vital condition for joy. ...*

vimuttiñāḍassanaṃ.  
*One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.*

sīlavato, āvuso, sīlasampannassa upanisasampanno hoti avippatīsāro;  
*An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.*

avippatīsāre sati avippatīsārasampannassa upanisasampannaṃ hoti pāmojjaṃ;  
*When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.*



pāmojje sati pāmojjasampannessa upanisasampannā hoti pīti;  
*When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.*

pītiyā sati pītisampannessa upanisasampannā hoti passaddhi;  
*When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility.*

passaddhiyā sati passaddhisampannessa upanisasampannaṃ hoti sukhaṃ;  
*When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss.*

sukhe sati sukhasampannessa upanisasampanno hoti sammāsamādhi;  
*When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.*

sammāsamādhimhi sati sammāsamādhisampannessa upanisasampannaṃ hoti  
yathābhūtañāṇadassanaṃ;  
*When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.*

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannessa upanisasampanno  
hoti nibbidāviraṅgo;  
*When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.*

nibbidāviraṅge sati nibbidāviraṅgasampannessa upanisasampannaṃ hoti  
vimuttiñāṇadassanaṃ.  
*When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.*

seyyathāpi, āvuso, rukkho sākhāpalāśasampanno. tassa papaṭikāpi pāripūriṃ  
gacchati, tacopi ... pheggupi ... sāropi pāripūriṃ gacchati.  
*Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.*

evamevaṃ kho, āvuso, sīlavato sīlasampannessa upanisasampanno hoti avippaṭisāro;  
*In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets.*

avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti ... pe ...  
*When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ...*

vimuttiñāṇadassanaṃ”ti.  
*One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”*

pañcamaṃ.

1. āṇisaṃsavagga  
1. Benefits

6. samādhisutta  
6. Immersion

atha kho āyasmā ānando yena bhagavā tenupasaṅkami ... pe ... 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:*

“siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ  
pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na  
vāyasmim vāyosaññī assa, na ākāśaṇācāyatane ākāśaṇācāyatanaśaṇñī assa, na  
viññāṇaṇācāyatane viññāṇaṇācāyatanaśaṇñī assa, na ākiñcaṇñāyatane  
ākiñcaṇñāyatanaśaṇñī assa, na nevasaññānāsaññāyatane  
nevasaññānāsaññāyatanaśaṇñī assa, na idhaloke idhalokasaññī assa, na paraloke  
paralokasaññī assa; saññī ca pana assā”ti?

*“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”*

“siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ  
pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na  
vāyasmim vāyosaññī assa, na ākāśaṇācāyatane ākāśaṇācāyatanaśaṇñī assa, na  
viññāṇaṇācāyatane viññāṇaṇācāyatanaśaṇñī assa, na ākiñcaṇñāyatane  
ākiñcaṇñāyatanaśaṇñī assa, na nevasaññānāsaññāyatane  
nevasaññānāsaññāyatanaśaṇñī assa, na idhaloke idhalokasaññī assa, na paraloke  
paralokasaññī assa; saññī ca pana assā”ti.

*“It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”*

“yathā kathaṃ pana, bhante, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva  
pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī  
assa, na vāyasmim vāyosaññī assa, na ākāśaṇācāyatane ākāśaṇācāyatanaśaṇñī  
assa, na viññāṇaṇācāyatane viññāṇaṇācāyatanaśaṇñī assa, na ākiñcaṇñāyatane  
ākiñcaṇñāyatanaśaṇñī assa, na nevasaññānāsaññāyatane  
nevasaññānāsaññāyatanaśaṇñī assa, na idhaloke idhalokasaññī assa, na paraloke  
paralokasaññī assa; saññī ca pana assā”ti?

*“But how could this be, sir?”*

“idhānanda, bhikkhu evaṃsaññī hoti:

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

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo tanhākkhaya virāgo nirodho nibbāna’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.’*

evam kho, ānanda, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmim vāyosaññī assa, na ākāśānañcāyatane ākāśānañcāyatanasaññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanasaññī assa, na ākiñcaṇñāyatane ākiñcaṇñāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā”ti.

*That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive.”*

chaṭṭham.

1. ānisaṃsavagga  
1. Benefits

7. sārīputtasutta  
7. Sārīputta

atha kho āyasmā ānando yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.

*Then Venerable Ānanda went up to Venerable Sārīputta, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando āyasmantaṃ sārīputtaṃ etadavoca:

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

“siyā nu kho, āvuso sārīputta, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa, na āpasmiṃ āposaññī assa, na tejasmiṃ tejosaññī assa, na vāyasmīṃ vāyosaññī assa, na ākāśānañcāyatane ākāśānañcāyatanasaññī assa, na viññāṇañcāyatane viññāṇañcāyatanasaññī assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanasaññī assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa; saññī ca pana assā”ti?

*“Could it be, reverend Sārīputta, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”*

“siyā, āvuso ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... na paraloke paralokasaññī assa; saññī ca pana assā”ti.

*“It could be, Reverend Ānanda.”*

“yathā kathaṃ pana, āvuso sārīputta, siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṃ pathavisaññī assa ... pe ... saññī ca pana assā”ti?

*“But how could this be?”*

“ekamidāhaṃ, āvuso ānanda, samayaṃ idheva sāvatthiyaṃ viharāmi andhavanasmīṃ.

*“Reverend Ānanda, one time I was staying right here at Sāvattihī in the Dark Forest.*

tatthāhaṃ tathārūpaṃ samādhiṃ samāpajjīṃ yathā neva pathaviyaṃ pathavisaññī ahoṣiṃ, na āpasmiṃ āposaññī ahoṣiṃ, na tejasmiṃ tejosaññī ahoṣiṃ, na vāyasmīṃ vāyosaññī ahoṣiṃ, na ākāśānañcāyatane ākāśānañcāyatanasaññī ahoṣiṃ, na viññāṇañcāyatane viññāṇañcāyatanasaññī ahoṣiṃ, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanasaññī ahoṣiṃ, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī ahoṣiṃ, na idhaloke idhalokasaññī ahoṣiṃ, na paraloke paralokasaññī ahoṣiṃ; saññī ca pana ahoṣiṃ”ti.

*There I gained a state of immersion like this. I didn’t perceive earth in earth, water in water, fire in fire, or air in air. And I didn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And I didn’t perceive this world in this world, or the other world in the other world. And yet I still perceived.”*

“kiṃsaññī panāyasmā sārīputto tasmīṃ samaye ahoṣī”ti?

*“But at that time what did Reverend Sārīputta perceive?”*

“‘bhavanirodho nibbānaṃ bhavanirodho nibbānaṃ’ti kho me, āvuso, aññāva saññā uppajjati aññāva saññā nirujjhati.

*“One perception arose in me and another perception ceased: ‘The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.’*

seyyathāpi, āvuso, sakalikaggissa jhāyamānassa aññāva acci uppajjati aññāva acci nirujjhati;

*Suppose there was a burning pile of twigs. One flame would arise and another would cease.*

evamevaṃ kho, āvuso, ‘bhavanirodho nibbānaṃ bhavanirodho nibbānaṃ’ti aññāva saññā uppajjati aññāva saññā nirujjhati.

*In the same way, one perception arose in me and another perception ceased: ‘The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.’*

‘bhavanirodho nibbānaṃ’ti saññā ca panāhaṃ, āvuso, tasmim samaye ahosin”ti.

*At that time I perceived that the cessation of continued existence is extinguishment.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

1. ānisaṃsavagga  
*1. Benefits*

8. jhānasutta  
*8. Inspiring All Around: the Absorptions*

“saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā;  
*“Mendicants, a mendicant is faithful but not ethical.*

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

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

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

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

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

saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto ... pe ...  
*A mendicant is faithful and ethical, but not educated. ...*

bahussuto ca, no ca dhammakathiko ...  
*they're not a Dhamma speaker ...*

dhammakathiko ca, no ca parisāvacarō ...  
*they don't frequent assemblies ...*

parisāvacarō ca, no ca visārado parisāya dhammaṃ deseti ...  
*they don't teach Dhamma to the assembly with assurance ...*

visārado ca parisāya dhammaṃ deseti, no ca vinayadharo ...  
*they're not an expert in the training ...*

vinayadharo ca, no ca ārañṇiko pantasenāsano ...  
*they don't stay in the wilderness, in remote lodgings ...*

ārañṇiko ca pantasenāsano, no ca catunnaṃ jhānaṃ ābhicetasikānaṃ  
ditṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī ...  
*they don't get the four absorptions—blissful meditations in the present life that belong to the  
higher mind—when they want, without trouble or difficulty ...*

catunnaṃ jhānaṃ ābhicetasikānaṃ ditṭhadhammasukhavihārānaṃ nikāmalābhī  
hoti akicchālābhī akasiralābhī, no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ ditṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.  
*they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and  
live having realized it with their own insight due to the ending of defilements.*

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

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

‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, vinayadharo ca, ārañṇiko ca pantasenāsano, catunnaṅga jhānaṇaṃ ābhicetasikānaṃ dīṭṭhadhammasukkhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī, āsavānaṅga khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṇ’ti.

*‘How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?’*

yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseti, vinayadharo ca, ārañṇiko ca pantasenāsano, catunnaṅga jhānaṇaṃ ābhicetasikānaṃ dīṭṭhadhammasukkhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, āsavānaṅga khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati;

*When they’re faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements,*

evaṃ so tenaṅgena paripūro hoti.

*they’re complete in that respect.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākāraparipūro cā’ti.

*A mendicant who has these ten qualities is inspiring all around, and is complete in every respect.”*

aṭṭhaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

1. ānisaṃsavagga  
1. Benefits

9. santavimokkhasutta  
9. Inspiring All Around: the Peaceful Liberations

“saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā ... pe ...  
“A mendicant is faithful, but not ethical. ...

sīlavā ca, no ca bahussuto ...  
they're not learned. ...

bahussuto ca, no ca dhammakathiko ...  
they're not a Dhamma speaker ...

dhammakathiko ca, no ca parisāvacarō ...  
they don't frequent assemblies ...

parisāvacarō ca, no ca visārado parisāya dhammaṃ deseti ...  
they don't teach Dhamma to the assembly with assurance ...

visārado ca parisāya dhammaṃ deseti, no ca vinayadharo ...  
they're not an expert in the training ...

vinayadharo ca, no ca ārañṇiko pantasenāsano ...  
they don't stay in the wilderness, in remote lodgings ...

ārañṇiko ca pantasenāsano, no ca ye te santā vimokkhā atikkamma rūpe āruppā te  
kāyena phusitvā viharati ...  
they don't have direct meditative experience of the peaceful liberations that are formless,  
transcending form ...

ye te santā vimokkhā atikkamma rūpe āruppā te ca kāyena phusitvā viharati, no ca  
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ  
abhiññā sacchikatvā upasampajja viharati.  
they don't realize the undefiled freedom of heart and freedom by wisdom in this very life, and  
live having realized it with their own insight due to the ending of defilements.

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

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

‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca,  
parisāvacarō ca, visārado ca parisāya dhammaṃ deseyyaṃ, vinayadharo ca,  
ārañṇiko ca pantasenāsano, ye te santā vimokkhā atikkamma rūpe āruppā te ca  
kāyena phusitvā vihareyyaṃ, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja  
vihareyyaṃ’ti.

‘How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents  
assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the  
training, one who lives in the wilderness, in remote lodgings, one who gets the formless  
liberations, and one who lives having realized the ending of defilements?’

yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca,  
dhammakathiko ca, parisāvacarō ca, visārado ca parisāya dhammaṃ deseti,  
vinayadharo ca, ārañṇiko ca pantasenāsano, ye te santā vimokkhā atikkamma rūpe  
āruppā te ca kāyena phusitvā viharati, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati;  
When they're faithful, ethical, and educated, a Dhamma speaker, one who frequents  
assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the  
training, one who lives in the wilderness, in remote lodgings, one who gets the formless  
liberations, and one who lives having realized the ending of defilements,



evaṃ so tenaṅgena paripūro hoti.  
*they're complete in that respect.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādikō ca  
hoti sabbākāraparipūro cā'ti.

*A mendicant who has these ten qualities is inspiring all around, and is complete in every  
respect."*

navamaṃ.

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aṅguttara nikāya 10  
*Numbered Discourses 10*

1. āṇisaṃsavagga  
*1. Benefits*

10. vijjāsutta  
*10. Inspiring All Around: the Three Knowledges*

“saddho ca, bhikkhave, bhikkhu hoti, no ca sīlavā.  
*“A mendicant is faithful, but not ethical.*

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

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

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

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

saddho ca, bhikkhave, bhikkhu hoti sīlavā ca, no ca bahussuto bahussuto ca,  
*A mendicant is faithful and ethical, but not learned ...*

no ca dhammakathiko ... pe ...  
*they’re not a Dhamma speaker ...*

dhammakathiko ca, no ca parisāvacaro parisāvacaro ca,  
*they don’t frequent assemblies ...*

no ca visārado parisāya dhammaṃ deseti visārado ca parisāya dhammaṃ deseti,  
*they don’t teach Dhamma to the assembly with assurance ...*

no ca vinayadharo vinayadharo ca,  
*they’re not an expert in the training ...*

no ca anekaivhitam pubbenivāsam anussarati, seyyathidaṃ—ekampi jātim dvepi  
jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekaivhitam pubbenivāsam anussarati.  
anekavivahitaṃ ... pe ... pubbenivāsaṃ anussarati,  
*they don’t recollect their many kinds of past lives ...*

no ca dibbena cakkhunā visuddhena atikkantamānusakena ... pe ...  
yathākammūpage satte pajānāti dibbena ca cakkhunā visuddhena  
atikkantamānusakena ... pe ...  
*they don’t, with clairvoyance that is purified and superhuman, see sentient beings passing  
away and being reborn ...*

yathākammūpage satte pajānāti, no ca āsavānaṃ khayā ... pe ... sacchikatvā  
upasampajja viharati.  
*they don’t realize the undefiled freedom of heart and freedom by wisdom in this very life, and  
live having realized it with their own insight due to the ending of defilements.*

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

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

‘kintāhaṃ saddho ca assaṃ, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseyyaṃ, vinayadharo ca, anekavihiṭṭaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussareyyaṃ, dibbena ca cakkhunā visuddhena atikkantaṃānusakena ... pe ... yathākammūpage satte pajāneyyaṃ, āsavānaṃ khayā ... pe ... sacchikatvā upasampajja vihareyyaṃ’ti.

*‘How can I become faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements?’*

yato ca kho, bhikkhave, bhikkhu saddho ca hoti, sīlavā ca, bahussuto ca, dhammakathiko ca, parisāvacaro ca, visārado ca parisāya dhammaṃ deseti, vinayadharo ca, anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati, dibbena ca cakkhunā visuddhena atikkantaṃānusakena ... pe ... yathākammūpage satte pajānāti, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

*When they are faithful, ethical, and educated, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements,*

evaṃ so tenaṅgena paripūro hoti.

*they’re complete in that respect.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu samantapāsādikō ca hoti sabbākāraparipūro cā”ti.

*A mendicant who has these ten qualities is inspiring all around, and is complete in every respect.”*

dasamaṃ.

ānisaṃsavaggo paṭhamo.

kimatthiyaṃ cetanā ca,

tayo upanisaṃ pi;

samādhī sārīputto ca,

jhānaṃ santena vijjajāti.

aṅguttara nikāya 10  
*Numbered Discourses 10*

2. nāthavagga  
*2. A Protector*

11. senāsanasutta  
*11. Lodgings*

“pañcaṅgasamannāgato, bhikkhave, bhikkhu pañcaṅgasamannāgataṃ senāsanam sevamāno bhajamāno nacirasseva āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya.

*“Mendicants, a mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

kathaṇca, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti?  
*And how does a mendicant have five factors?*

idha, bhikkhave, bhikkhu saddho hoti; saddahati tathāgatassa bodhiṃ:  
*It's when a noble disciple has faith in the Realized One's awakening:*

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

appābādho hoti appātānko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya;  
*They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.*

asaṭṭho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārisu;  
*They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.*

āraddhavīriyo viharati, akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya; thāmaṃ vā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu;  
*They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.*

paññavā hoti, udayatthagāminiyaṃ paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyaṃ.  
*They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.*

evaṃ kho, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti.  
*That's how a mendicant has five factors.*

kathaṇca, bhikkhave, senāsanam pañcaṅgasamannāgataṃ hoti?  
*And how does a lodging have five factors?*

idha, bhikkhave, senāsanam nātidūram hoti nāccāsannaṃ gamanāgamanasampannaṃ  
*It's when a lodging is neither too far nor too near, but convenient for coming and going.*

divā appākinnaṃ rattim appasaddaṃ appanigghosaṃ  
*It's not bothered by people by day, and at night it's quiet and still.*

appaḍaṃ samakasavātātapasarīsapasamphassaṃ;  
*There's little disturbance from flies, mosquitoes, wind, sun, and reptiles.*

tasmim kho pana senāsane viharantassa appakasirena uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā;  
*While staying in that lodging the necessities of life—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by.*

tasmiṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā  
dhammadharā vinayadharā mātikādhārā;

*And in that lodging there are several senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines.*

te kālena kālaṃ upasaṅkamtivā paripucchati paripaṇhāti:

*From time to time they go up to those mendicants and ask them questions:*

‘idaṃ, bhante, katham, imassa ko attho’ti;

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

tassa te āyasmanto avivaṭaṇṇeva vivaranti anuttānīkātāṇca uttāniṃ karonti  
anekavihitesu 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, senāsaṇaṃ pañcaṅgasamannāgataṃ hoti.

*That’s how a lodging has five factors.*

pañcaṅgasamannāgato kho, bhikkhave, bhikkhu pañcaṅgasamannāgataṃ senāsaṇaṃ  
sevamāno bhajamāno nacirasseva āsavānaṃ khayā ... pe ... sacchikatvā  
upasampajja vihareyyā’ti.

*A mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

2. nāthavagga  
*2. A Protector*

12. pañcaṅgasutta  
*12. Five Factors*

“pañcaṅgavippahīno, bhikkhave, bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ti vuccati.

*“Mendicants, in this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.*

kathaṇca, bhikkhave, bhikkhu pañcaṅgavippahīno hoti?  
*And how has a mendicant given up five factors?*

idha, bhikkhave, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti.

*It’s when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

evaṃ kho, bhikkhave, bhikkhu pañcaṅgavippahīno hoti.  
*That’s how a mendicant has given up five factors.*

kathaṇca, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti?  
*And how does a mendicant have five factors?*

idha, bhikkhave, bhikkhu asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññākkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñānadassanakkhandhena samannāgato hoti.

*It’s when a mendicant has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.*

evaṃ kho, bhikkhave, bhikkhu pañcaṅgasamannāgato hoti.  
*That’s how a mendicant has five factors.*

pañcaṅgavippahīno kho, bhikkhave, bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye ‘kevalī vusitavā uttamapuriso’ti vuccati.

*In this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.*

kāmacchando ca byāpādo,  
*Sensual desire, ill will,*

thinamiddhaṇca bhikkhuno;  
*dullness and drowsiness,*

uddhaccaṃ vicikicchā ca,  
*restlessness, and doubt*

sabbasova na vijjati.  
*are not found in a mendicant at all.*

asekhena ca sīlena,  
*One like this is accomplished*

asekhena samādhinā;  
*in an adept’s ethics,*

vimuttiyā ca sampanno,  
*an adept’s immersion,*

ñāṇena ca tathāvidho.  
*and freedom and knowledge.*

sa ve pañcaṅgasampanno,  
*Possessing these five factors,*

pañca aṅge vivajjayam;  
*and rid of five factors,*

imasmim dhammavinaye,  
*in this teaching and training*

kevalī iti vuccatī”ti.  
*they’re called ‘consummate’.”*

dutiyam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

2. nāthavagga  
*2. A Protector*

13. saṃyojanasutta  
*13. Fetters*

“dasayimāni, bhikkhave, saṃyojanāni.  
*“Mendicants, there are ten fetters.*

katamāni dasa?  
*What ten?*

pañcorambhāgiyāni saṃyojanāni, pañcuddhambhāgiyāni saṃyojanāni.  
*The five lower fetters and the five higher fetters.*

katamāni pañcorambhāgiyāni saṃyojanāni?  
*What are the five lower fetters?*

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo—  
*Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.*

imāni pañcorambhāgiyāni saṃyojanāni.  
*These are the five lower fetters.*

katamāni pañcuddhambhāgiyāni saṃyojanāni?  
*What are the five higher fetters?*

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

imāni pañcuddhambhāgiyāni saṃyojanāni.  
*These are the five higher fetters.*

imāni kho, bhikkhave, dasa saṃyojanāni”ti.  
*These are the ten fetters.”*

tatiyaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

2. nāthavagga  
*2. A Protector*

14. cetokhilasutta  
*14. Emotional Barrenness*

“yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā pañca cetokhilā appahīnā pañca cetasovinibandhā asamucchinnā, tassa yā ratti vā divaso vā āgacchati hāniyeva paṭikaṅkhā kusalesu dhammesu no vuddhi.

*“Mendicants, a monk or nun who has not given up five kinds of emotional barrenness and has not cut off five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.*

katamassa pañca cetokhilā appahīnā honti?

*What are the five kinds of emotional barrenness they haven't given up?*

idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.

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

yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

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

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo appahīno hoti.

*This is the first kind of emotional barrenness they haven't given up.*

puna caparaṃ, bhikkhave, bhikkhu dhamme kaṅkhati ... pe ...

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

saṅhe kaṅkhati ...

*the Saṅgha ...*

sikkhāya kaṅkhati ...

*the training ...*

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.

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

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

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

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetokhilo appahīno hoti.

*This is the fifth kind of emotional barrenness they haven't given up.*

imassa pañca cetokhilā appahīnā honti.

*These are the five kinds of emotional barrenness they haven't given up.*

katamassa pañca cetasovinibandhā asamucchinnā honti?

*What are the five emotional shackles they haven't cut off?*

idha, bhikkhave, bhikkhu kāmesu avītaraṅgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho.

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

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

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

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pathamo cetasovinibandho asamucchinno hoti.

*This is the first emotional shackle they haven't cut off.*

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

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

rūpe avītarāgo hoti ... pe ...

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

yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati ...

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

aññataram devanikāyaṃ pañidhāya brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññatara vā'ti.

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

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

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

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetasovinibandho asamucchinno hoti.

*This is the fifth emotional shackle they haven't cut off.*

imassa pañca cetasovinibandhā asamucchinna honti.

*These are the five emotional shackles they haven't cut off.*

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahinā ime pañca cetasovinibandhā asamucchinna, tassa yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

*A monk or nun who has not given up these five kinds of emotional barrenness and has not cut off these five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.*

seyyathāpi, bhikkhave, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;

*It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.*

evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahinā ime pañca cetasovinibandhā asamucchinna, tassa yā ratti vā divaso vā āgacchati hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

*In the same way, monk or nun who has not given up these five kinds of emotional barrenness and has not cut off these five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.*

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahinā pañca cetasovinibandhā susamucchinna, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.

*A monk or nun who has given up five kinds of emotional barrenness and has cut off five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.*

katamassa pañca cetokhilā pahīnā honti?

*What are the five kinds of emotional barrenness they've given up?*

idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati, adhimuccati sampasīdati.

*Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence.*

yo so, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

*This being so, their mind inclines toward keenness, commitment, persistence, and striving.*

yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo pahīno hoti.

*This is the first kind of emotional barrenness they've given up.*

puna caparaṃ, bhikkhave, bhikkhu dhamme na kaṅkhati ... pe ...

*Furthermore, a mendicant has no doubts about the teaching ...*

saṅghe na kaṅkhati ...

*the Saṅgha ...*

sikkhāya na kaṅkhati ...

*the training ...*

sabrahmacārisu na kupito hoti attamano na āhatacitto na khilajāto.

*A mendicant is not angry and upset with their spiritual companions, not resentful or closed off.*

yo so, bhikkhave, bhikkhu sabrahmacārisu na kupito hoti attamano na āhatacitto na khilajāto, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

*This being so, their mind inclines toward keenness, commitment, persistence, and striving.*

yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetokhilo pahīno hoti.

*This is the fifth kind of emotional barrenness they've given up.*

imassa pañca cetokhilā pahīnā honti.

*These are the five kinds of emotional barrenness they've given up.*

katamassa pañca cetasovinibandhā susamucchinnā honti?

*What are the five emotional shackles they've cut off?*

idha, bhikkhave, bhikkhu kāmesu vītārāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho.

*Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.*

yo so, bhikkhave, bhikkhu kāmesu vītārāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

*This being so, their mind inclines toward keenness, commitment, persistence, and striving.*

yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho susamucchinno hoti.

*This is the first emotional shackle they've cut off.*

puna caparaṃ, bhikkhave, bhikkhu kāye vītārāgo hoti ... pe ...

*Furthermore, a mendicant is rid of greed for the body ...*

rūpe vītārāgo hoti ... pe ...

*They're rid of greed for form ...*

na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati,

*They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying, and drowsing ...*

na aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti.

*They don’t live the spiritual life wishing to be reborn in one of the orders of gods: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’*

yo so, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ pañidhāya ... pe ... devaññataro vāti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

*This being so, their mind inclines toward keenness, commitment, persistence, and striving.*

yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetasovinibandho susamucchinno hoti.

*This is the fifth emotional shackle they’ve cut off.*

imassa pañca cetasovinibandhā susamucchinna honti.

*These are the five emotional shackles they’ve cut off.*

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime pañca cetasovinibandhā susamucchinna, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pātikañkhā kusalesu dhammesu no parihāni.

*A monk or nun who has given up these five kinds of emotional barrenness and has cut off these five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.*

seyyathāpi, bhikkhave, junhapakkhe candassa yā ratti vā divaso vā āgacchati, vaddhateva vaṇṇena vaddhati maṇḍalena vaddhati ābhāya vaddhati ārohapariṇāhena;

*It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.*

evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime pañca cetasovinibandhā susamucchinna, tassa yā ratti vā divaso vā āgacchati vuddhiyeva pātikañkhā kusalesu dhammesu no parihāni’ti.

*In the same way, a monk or nun who has given up these five kinds of emotional barrenness and has cut off these five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.”*

catutthaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

2. nāthavagga  
2. A Protector

15. appamādasutta  
15. Diligence

“yāvataṃ, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho;

*“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.*

evamevaṃ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. appamādo tesam aggamakkhāyati. (1)

*In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.*

seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggamakkhāyati, yadidaṃ mahantattena;

*The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all.*

evamevaṃ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. appamādo tesam aggamakkhāyati. (2)

*In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.*

seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭo tāsam aggamakkhāyati;

*The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.*

evamevaṃ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā. appamādo tesam aggamakkhāyati. (3)

*In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.*

seyyathāpi, bhikkhave, ye keci mūlagandhā, kālānusāriyaṃ tesam aggamakkhāyati;

*Of all kinds of fragrant root, spikenard is said to be the best.*

evamevaṃ kho, bhikkhave ... pe .... (4)

*In the same way ...*

seyyathāpi, bhikkhave, ye keci sārāgandhā, lohitaṇḍanaṃ tesam aggamakkhāyati;

*Of all kinds of fragrant heartwood, red sandalwood is said to be the best.*

evamevaṃ kho, bhikkhave ... pe .... (5)

*In the same way ...*

seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṃ tesam aggamakkhāyati;

*Of all kinds of fragrant flower, jasmine is said to be the best.*

evamevaṃ kho, bhikkhave ... pe .... (6)

*In the same way ...*

seyyathāpi, bhikkhave, ye keci khuddarājāno, sabbe te rañño cakkavattissa anuyantā bhavanti, rājā tesam cakkavattī aggamakkhāyati;

*All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all.*

evamevaṃ kho, bhikkhave ... pe .... (7)

*In the same way ...*

seyyathāpi, bhikkhave, yā kāci tārakarūpānaṃ pabhā, sabbā tā candappabhāya  
kalaṃ nāgghanti soḷasiṃ, candappabhā tāsaṃ aggamakkhāyati;

*The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's  
radiance is said to be the best of them all.*

evamevaṃ kho, bhikkhave ... pe .... (8)

*In the same way ...*

seyyathāpi, bhikkhave, saradasamaye viddhe vīgatavalāhake deve ādicco nabhaṃ  
abbhussakkamāno sabbhaṃ 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 ... pe .... (9)

*In the same way ...*

seyyathāpi, bhikkhave, yā kāci mahānadiyo, seyyathidaṃ—gaṅgā, yamunā,  
aciravatī, sarabhū, mahī, sabbā tā samuddaṅgamā samuddaninnā samuddapoṇā  
samuddapabbhārā, mahāsamuddo tāsaṃ aggamakkhāyati;

*All the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—flow, slant,  
slope, and incline towards the ocean, and the ocean is said to be the greatest of them.*

evamevaṃ kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā  
appamādasamosaraṇā. appamādo tesāṃ aggamakkhāyati”ti. (10)

*In the same way, all skillful qualities are rooted in diligence and meet at diligence, and  
diligence is said to be the best of them.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

2. nāthavagga  
*2. A Protector*

16. āhuneyyasutta  
*16. Worthy of Offerings Dedicated to the Gods*

“dasayime, bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.

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

katame daṣa?  
*What ten?*

tathāgato arahaṃ sammāsambuddho, paccekabuddho, ubhatobhāgavimutto, paññāvimutto, kāyasakkhī, diṭṭhippatto, saddhāvimutto, saddhānūsārī, dhammānūsārī, gotrabhū—

*A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; one freed both ways; one freed by wisdom; a personal witness; one attained to view; one freed by faith; a follower by faith; a follower of the teachings; a member of the spiritual family.*

ime kho, bhikkhave, dasa puggalā āhuneyyā ... pe ... anuttaraṃ puññakkhettaṃ lokassa”ti.

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

chaṭṭhaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

2. nāthavagga  
2. A Protector

17. pathamanāthasutta  
17. A Protector (1st)

“sanāthā, bhikkhave, viharatha, mā anāthā.  
“Mendicants, you should live with a protector, not without one.

dukkhaṃ, bhikkhave, anātho viharati.  
Living without a protector is suffering.

dasayime, bhikkhave, nāthakaraṇā dhammā.  
There are ten qualities that serve as protector.

katame dasa?  
What ten?

idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati  
ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati  
sikkhāpadesu.

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

yampi, bhikkhave, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu,

ayampi dhammo nāthakaraṇo. (1)  
This is a quality that serves as protector.

puna caparaṃ, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te  
dhammā ādikalyāṇā majjhikalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ  
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā  
bahussutā honti dhātā vacasā paricitā manasānupekkhitā dīṭṭhiyā suppaṭividdhā.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

yampi, bhikkhave, bhikkhu bahussuto hoti ... pe ... dīṭṭhiyā suppaṭividdhā,

ayampi dhammo nāthakaraṇo. (2)  
This too is a quality that serves as protector.

puna caparaṃ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo  
kalyāṇasampavaṅko.

Furthermore, a mendicant has good friends, companions, and associates.

yampi, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko,

ayampi dhammo nāthakaraṇo. (3)  
This too is a quality that serves as protector.

puna caparaṃ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi  
samannāgato, khamo padakkhiṇaggāhī anusāsaṇiṃ.

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

yampi, bhikkhave, bhikkhu suvaco hoti ... pe ... anusāsaṇiṃ,



ayampi dhammo nāthakaraṇo. (4)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni  
kiṅkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato,  
alaṃ kātuṃ alaṃ saṃvidhātuṃ.

*Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.*

yampi, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ ... pe ... alaṃ kātuṃ alaṃ  
saṃvidhātuṃ,

ayampi dhammo nāthakaraṇo. (5)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro,  
abhidhamme abhivinaye ulārapāmojjo.

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

yampi, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme  
abhivinaye ulārapāmojjo,

ayampi dhammo nāthakaraṇo. (6)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ  
pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo  
anikkhittadhuro kusalesu dhammesu.

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

yampi, bhikkhave, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ  
pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo  
anikkhittadhuro kusalesu dhammesu,

ayampi dhammo nāthakaraṇo. (7)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti  
itaṛitaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena.

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

yampi, bhikkhave, bhikkhu santuṭṭho hoti  
itaṛitaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena,

ayampi dhammo nāthakaraṇo. (8)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu satimā hoti paramena satinepakkena  
samannāgato cirakatampi cirabhāsītampi saritā anussaritā.

*Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.*

yampi, bhikkhave, bhikkhu satimā hoti paramena satinepakkena samannāgato  
cirakatampi cirabhāsītampi saritā anussaritā,

ayampi dhammo nāthakaraṇo. (9)

*This too is a quality that serves as protector.*

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

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

yampi, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā,

ayampi dhammo nāthakaraṇo. (10)

*This too is a quality that serves as protector.*

sanāthā, bhikkhave, viharatha, mā anāthā.

*You should live with a protector, not without one.*

dukkhaṃ, bhikkhave, anātho viharati.

*Living without a protector is suffering.*

ime kho, bhikkhave, dasa nāthakaraṇā dhammā”ti.

*These are the ten qualities that serve as protector.”*

sattamaṃ.

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aṅguttara nikāya 10  
*Numbered Discourses 10*

2. nāthavagga  
*2. A Protector*

18. dutiyanāthasutta  
*18. A Protector (2nd)*

evaṃ me sutāṃ—  
*So I have heard.*

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

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

“bhikkhavo”ti,  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“sanāthā, bhikkhave, viharatha, mā anāthā.  
*“Mendicants, you should live with a protector, not without one.*

dukkhaṃ, bhikkhave, anātho viharati.  
*Living without a protector is suffering.*

dasayime, bhikkhave, nāthakaraṇā dhammā.  
*There are ten qualities that serve as protector.*

katame dasa?  
*What ten?*

idha, bhikkhave, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu.  
*Firstly, 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.*

‘sīlavā vatāyaṃ bhikkhu pātimokkhasaṃvarasaṃvuto viharati  
ācāragocarasampanno aṇumattesu vājjesu bhayadassāvī, samādāya sikkhati  
sikkhāpadesū’ti therāpi naṃ bhikkhū vattabbaṃ anusāsitaṃ maññanti,  
majjhimāpi bhikkhū ... navāpi bhikkhū vattabbaṃ anusāsitaṃ maññanti.  
*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva  
pātikaṅkhā kusalesu dhammesu, no parihāni.  
*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (1)  
*This is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā.  
*Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.*

‘bahussuto vatāyaṃ bhikkhu sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhikalyāṇā pariyosānakalyāṇā sāttham sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā dīṭhiyā suppaṭividdhā’ti therāpi naṃ bhikkhū vattabbaṃ anusāsitaṃ maññanti, majjhimāpi bhikkhū ... navāpi bhikkhū vattabbaṃ anusāsitaṃ maññanti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pātikaṅkhā kusalesu dhammesu, no parihāni.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (2)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

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

‘kalyāṇamitto vatāyaṃ bhikkhu kalyāṇasahāyo kalyāṇasampavaṅko’ti therāpi naṃ bhikkhū vattabbaṃ anusāsitaṃ maññanti, majjhimāpi bhikkhū ... navāpi bhikkhū vattabbaṃ anusāsitaṃ maññanti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pātikaṅkhā kusalesu dhammesu, no parihāni.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (3)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṃ.

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

‘suvaco vatāyaṃ bhikkhu sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṃ’ti therāpi naṃ bhikkhū vattabbaṃ anusāsitaṃ maññanti, majjhimāpi bhikkhū ... navāpi bhikkhū vattabbaṃ anusāsitaṃ maññanti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pātikaṅkhā kusalesu dhammesu, no parihāni.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (4)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇiāni, tattha dakkho hoti analaso, tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ samvidhātuṃ.

*Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.*

‘yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni, tattha dakkho vatāyaṃ bhikkhu analaso, tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātun’ti therāpi naṃ bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti, majjhimaṃpi bhikkhū ... navāpi bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pātikaṅkhā kusalesu dhammesu, no parihāni.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (5)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye ulārapāmojjo.

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

‘dhammakāmo vatāyaṃ bhikkhu piyasamudāhāro, abhidhamme abhivinaye ulārapāmojjo’ti therāpi naṃ bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti, majjhimaṃpi bhikkhū ... navāpi bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pātikaṅkhā kusalesu dhammesu, no parihāni.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (6)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu ‘āradhaviṛiyo vatāyaṃ bhikkhu viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu’ti therāpi naṃ bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti, majjhimaṃpi bhikkhū ...

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

navāpi bhikkhū vattaḃbaṃ anusāsitaḃbaṃ maññanti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeva pātikaṅkhā kusalesu dhammesu, no parihāni.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (7)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti itaritaracīvarapaṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena.

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

‘santuttho vatāyaṃ bhikkhu

itaṛitaṛācīvarapaṇḍapātasenaṇaṇagilānapaccayaabhesajjaparikkhārenā’ti therāpi naṃ  
bhikkhū vattaḇḇaṃ aṇusāsitaḇḇaṃ maññaṇti, majjhimāpi bhikkhū ... navāpi  
bhikkhū vattaḇḇaṃ aṇusāsitaḇḇaṃ maññaṇti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is  
worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeṇa  
pātikaṇkhā kusalesu dhammesu, no parihāṇi.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant  
can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (8)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu satimā hoti paramena satinepakkena  
samannāgato, cirakatampi cirabhāsitaṃ saritā aṇussaritā.

*Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can  
remember and recall what was said and done long ago.*

‘satimā vatāyaṃ bhikkhu paramena satinepakkena samannāgato, cirakatampi  
cirabhāsitaṃ saritā aṇussaritā’ti therāpi naṃ bhikkhū vattaḇḇaṃ aṇusāsitaḇḇaṃ  
maññaṇti, majjhimāpi bhikkhū ... navāpi bhikkhū vattaḇḇaṃ aṇusāsitaḇḇaṃ  
maññaṇti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is  
worth advising and instructing.*

tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhiyeṇa  
pātikaṇkhā kusalesu dhammesu, no parihāṇi.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant  
can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (9)

*This too is a quality that serves as protector.*

puna caparaṃ, bhikkhave, bhikkhu paññavā hoti udayatthagāminiyaṃ paññāya  
samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyaṃ.

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

‘paññavā vatāyaṃ bhikkhu udayatthagāminiyaṃ paññāya samannāgato ariyāya  
nibbedhikāya sammā dukkhakkhayagāminiyaṃ’ti therāpi naṃ bhikkhū vattaḇḇaṃ  
aṇusāsitaḇḇaṃ maññaṇti, majjhimāpi bhikkhū ... navāpi bhikkhū vattaḇḇaṃ  
aṇusāsitaḇḇaṃ maññaṇti.

*Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is  
worth advising and instructing.*

tassa therānukampitassa ... pe ... no parihāṇi.

*Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant  
can expect only growth, not decline.*

ayampi dhammo nāthakaraṇo. (10)

*This too is a quality that serves as protector.*

sanāthā, bhikkhave, viharatha, mā anāthā.

*You should live with a protector, not without one.*

dukkhaṃ, bhikkhave, anātho viharati.

*Living without a protector is suffering.*

ime kho, bhikkhave, dasa nāthakaraṇā dhammā’ti.

*These are the ten qualities that serve as protector.”*

idamavoca bhagavā.

*That is what the Buddha said.*

attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.

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

aṭṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

2. nāthavagga  
*2. A Protector*

19. pathamaariyāvāsasutta  
*19. Abodes of the Noble Ones (1st)*

“dasayime, bhikkhave, ariyāvāsā, ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vā.  
*“There are these ten noble abodes in which the noble ones of the past, present, and future abide.*

katame daṣa?  
*What ten?*

idha, bhikkhave, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato,  
ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasatthesano,  
anāvilasaṅkappo, passaddhakāyasāṅkhāro, suvimuttacitto, suvimuttapañño.  
*A mendicant has given up five factors, is endowed with six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has pure intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.*

ime kho, bhikkhave, dasa ariyāvāsā, ye ariyā āvasiṃsu vā āvasanti vā āvasissanti  
vā”ti.  
*These are the ten noble abodes in which the noble ones of the past, present, and future abide.”*

navamaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

2. nāthavagga  
*2. A Protector*

20. dutiyaariyāvāsasutta  
*20. Abodes of the Noble Ones (2nd)*

ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.

*At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.*

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

“dasayime, bhikkhave, ariyāvāsā, ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vā.  
*“There are these ten noble abodes in which the noble ones of the past, present, and future abide.*

katame daṣa?  
*What ten?*

idha, bhikkhave, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, panunnapaccekasacco, samavayasatthesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapaṇṇo.  
*A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.*

kathaṇca, bhikkhave, bhikkhu pañcaṅgavippahīno hoti?  
*And how has a mendicant given up five factors?*

idha, bhikkhave, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti.  
*It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.*

evaṃ kho, bhikkhave, bhikkhu pañcaṅgavippahīno hoti. (1)  
*That's how a mendicant has given up five factors.*

kathaṇca, bhikkhave, bhikkhu chaḷaṅgasamannāgato hoti?  
*And how does a mendicant possess six factors?*

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.  
*It's when a mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.*

sotena saddaṃ sutvā ...  
*Hearing a sound with their ears ...*

ghānena gandhaṃ ghāyivā ...  
*Smelling an odor with their nose ...*

jivhāya rasaṃ sāyivā ...  
*Tasting a flavor with their tongue ...*

kāyena phoṭṭhabbaṃ phusivā ...  
*Feeling a touch with their body ...*

manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.  
*Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.*

evam kho, bhikkhave, bhikkhu chaḷaṅgasamannāgato hoti. (2)

*That's how a mendicant possesses six factors.*

kathaṇca, bhikkhave, bhikkhu ekārakkho hoti?

*And how does a mendicant have a single guard?*

idha, bhikkhave, bhikkhu satārakkhena cetasā samannāgato hoti.

*It's when a mendicant's heart is guarded by mindfulness.*

evam kho, bhikkhave, bhikkhu ekārakkho hoti. (3)

*That's how a mendicant has a single guard.*

kathaṇca, bhikkhave, bhikkhu caturāpasseno hoti?

*And how does a mendicant have four supports?*

idha, bhikkhave, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhvāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.

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

evam kho, bhikkhave, bhikkhu caturāpasseno hoti. (4)

*That's how a mendicant has four supports.*

kathaṇca, bhikkhave, bhikkhu paṇunnapaccekasacco hoti?

*And how has a mendicant eliminated idiosyncratic interpretations of the truth?*

idha, bhikkhave, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, seyyathidaṃ:

*Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example:*

‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā,

*the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.*

sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissatthāni.

*A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.*

evam kho, bhikkhave, bhikkhu paṇunnapaccekasacco hoti. (5)

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

kathaṇca, bhikkhave, bhikkhu samavayasatṭhesano hoti?

*And how has a mendicant totally given up searching?*

idha, bhikkhave, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.

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

evam kho, bhikkhave, bhikkhu samavayasatṭhesano hoti. (6)

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

kathaṇca, bhikkhave, bhikkhu anāvilasaṅkappo hoti?

*And how does a mendicant have unsullied intentions?*

idha, bhikkhave, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasāṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti.

*It's when a mendicant has given up intentions of sensuality, malice, and cruelty.*

evam kho, bhikkhave, bhikkhu anāvilasaṅkappo hoti. (7)

*That's how a mendicant has unsullied intentions.*

kathañca, bhikkhave, bhikkhu passaddhakāyasañkhāro hoti?

*And how has a mendicant stilled the physical process?*

idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

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

evam kho, bhikkhave, bhikkhu passaddhakāyasañkhāro hoti. (8)

*That's how a mendicant has stilled the physical process.*

kathañca, bhikkhave, bhikkhu suvimuttacitto hoti?

*And how is a mendicant well freed in mind?*

idha, bhikkhave, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti.

*It's when a mendicant's mind is freed from greed, hate, and delusion.*

evam kho, bhikkhave, bhikkhu suvimuttacitto hoti. (9)

*That's how a mendicant is well freed in mind.*

kathañca, bhikkhave, bhikkhu suvimuttapañño hoti?

*And how is a mendicant well freed by wisdom?*

idha, bhikkhave, bhikkhu 'rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim anuppādadhammo'ti pajānāti, doso me pahīno ... pe ... 'moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim anuppādadhammo'ti pajānāti.

*It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.'*

evam kho, bhikkhave, bhikkhu suvimuttapañño hoti. (10)

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

ye hi keci, bhikkhave, aṭṭamaddhānaṃ ariyā ariyāvāse āvasiṃsu, sabbe te imeva dasa ariyāvāse āvasiṃsu;

*Mendicants, whether in the past, future, or present, all the noble ones of noble abodes abide in these same ten noble abodes.*

ye hi keci, bhikkhave, anāgatamaddhānaṃ ariyā ariyāvāse āvasissanti, sabbe te imeva dasa ariyāvāse āvasissanti;

-

ye hi keci, bhikkhave, etarahi ariyā ariyāvāse āvasanti, sabbe te imeva dasa ariyāvāse āvasanti.

-

ime kho, bhikkhave, dasa ariyāvāsā, ye ariyā āvasiṃsu vā āvasanti vā āvasissanti vā'ti.

*These are the ten noble abodes in which the noble ones of the past, present, and future abide."*

dasamaṇ.

-

nāthavaggo dutiyo.

-

senāsanañca pañcaṅgaṃ,

-

saṃyojanākhilena ca;

-

appamādo āhuneyyo,

-

dve nāthā dve ariyāvāsāti.

-

aṅguttara nikāya 10  
*Numbered Discourses 10*

3. mahāvagga  
*3. The Great Chapter*

21. sīhanādasutta  
*21. The Lion's Roar*

“sīho, bhikkhave, migarājā sāyanhasamayam āsayā nikkhamati.  
*“Mendicants, towards evening the lion, king of beasts, emerges from his den,*

āsayā nikkhamitvā vijambhati.  
*yawns,*

vijambhitvā samantā catuddisaṃ anuviloketi.  
*looks all around the four directions,*

samantā catuddisaṃ anuviloketvā tikkhattuṃ sīhanādaṃ nadati.  
*and roars his lion's roar three times.*

tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati.  
*Then he sets out on the hunt.*

taṃ kissa hetu?  
*Why is that?*

‘māhaṃ khuddake pāṇe visamagate saṅghātaṃ āpādesin’ti.  
*Thinking: ‘May I not accidentally injure any little creatures that happen to be in the wrong place.’*

‘sīho’ti kho, bhikkhave, tathāgatassetaṃ adhivacanaṃ arahato  
sammāsambuddhassa.  
*‘Lion’ is a term for the Realized One, the perfected one, the fully awakened Buddha.*

yaṃ kho, bhikkhave, tathāgato parisāya dhammaṃ deseti, idamassa hoti  
sīhanādasmiṃ.  
*When the Realized One teaches Dhamma to an assembly, this is his lion's roar.*

dasayimāni, bhikkhave, tathāgatassa tathāgatabalāni, yehi balehi samannāgato  
tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ  
pavatteti.  
*The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.*

katamāni dasa?  
*What ten?*

idha, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ  
pajānāti.  
*Firstly, the Realized One truly understands the possible as possible and the impossible as impossible.*

yampi, bhikkhave, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ  
pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama  
tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ  
pavatteti. (1)  
*Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.*

puna caparaṃ, bhikkhave, tathāgato atītānāgatapaccuppannānaṃ  
kammasaṃādānānaṃ ṭhānaṃ hetuso vipākaṃ yathābhūtaṃ pajānāti.  
*Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.*

yampi, bhikkhave, tathāgato aṭṭhānāgatapaccuppannānaṃ kammāsādhānaṃ  
tānaṃso hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgataṃ  
tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ tathāgato āsābhaṃ tathānaṃ paṭijānāti,  
parisāsu sihanādaṃ nadati, brahmacakkaṃ pavatteti. (2)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, bhikkhave, tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ  
pajānāti.

*Furthermore, the Realized One truly understands where all paths of practice lead.*

yampi, bhikkhave, tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti,  
idampi, bhikkhave, tathāgataṃ tathāgatabalaṃ hoti, yaṃ balaṃ āgamaṃ tathāgato  
āsābhaṃ tathānaṃ paṭijānāti, parisāsu sihanādaṃ nadati, brahmacakkaṃ pavatteti. (3)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, bhikkhave, tathāgato anekadhātumaṃ nānādhātumaṃ lokaṃ yathābhūtaṃ  
pajānāti.

*Furthermore, the Realized One truly understands the world with its many and diverse elements.*

yampi, bhikkhave, tathāgato anekadhātumaṃ nānādhātumaṃ lokaṃ yathābhūtaṃ  
pajānāti, idampi, bhikkhave, tathāgataṃ tathāgatabalaṃ hoti ... pe ...  
brahmacakkaṃ pavatteti. (4)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, bhikkhave, tathāgato sattānaṃ nānādhimuttikaṃ yathābhūtaṃ  
pajānāti.

*Furthermore, the Realized One truly understands the diverse attitudes of sentient beings.*

yampi, bhikkhave, tathāgato sattānaṃ nānādhimuttikaṃ yathābhūtaṃ pajānāti,  
idampi, bhikkhave, tathāgataṃ tathāgatabalaṃ hoti ... pe ... brahmacakkaṃ  
pavatteti. (5)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, bhikkhave, tathāgato parasattānaṃ parapuggalānaṃ  
indriyaparopariyattaṃ yathābhūtaṃ pajānāti.

*Furthermore, the Realized One truly understands the faculties of other sentient beings and  
other individuals after comprehending them with his mind.*

yampi, bhikkhave, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ  
yathābhūtaṃ pajānāti, idampi, bhikkhave, tathāgataṃ tathāgatabalaṃ hoti ... pe ...  
brahmacakkaṃ pavatteti. (6)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, bhikkhave, tathāgato jhānavimokkhasamādhisamāpattīnaṃ  
saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti.

*Furthermore, the Realized One truly understands corruption, cleansing, and emergence  
regarding the absorptions, liberations, immersions, and attainments.*

yampi ... pe ... pajānāti, idampi, bhikkhave, tathāgataṃ tathāgatabalaṃ hoti ... pe ...  
brahmacakkaṃ pavatteti. (7)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, bhikkhave, tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissoopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo visampi jātiyo timsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisatassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivattaṅkappe anekepi saṃvaṭṭavivattaṅkappe, ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃyupariyanto, so tato cuto idhūpapanno’ti, iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

*Furthermore, the Realized One recollects 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. He remembers: ‘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.’ Thus he recollects his many past lives, with features and details.*

yampi, bhikkhave, tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, paṭisaṃ sihanādaṃ nadati, brahmacakkaṃ pavatteti. (8)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantaṃānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto satta kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaṃ micchādītthikā micchādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātāṃ nīrayaṃ upapannā; ime vā pana bhonto satta kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaṃ sammādītthikā sammādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapannā’ti. iti dibbena cakkhunā visuddhena atikkantaṃānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

*Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands 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, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds.*

yampi, bhikkhave, tathāgato dibbena cakkhunā visuddhena atikkantaṃānusakena ... pe ... yathākammūpage satte pajānāti, idampi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, paṭisaṃ sihanādaṃ nadati, brahmacakkaṃ pavatteti. (9)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, bhikkhave, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayā abhiññā sacchikatvā upasampajja viharati.

*Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements.*

yampi, bhikkhave, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati,  
idaṃpi, bhikkhave, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama tathāgato  
āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.  
(10)

*Since he truly understands this, this is a power of the Realized One. ...*

imāni kho, bhikkhave, dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato  
tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ  
pavatteti”ti.

*These are the ten powers of a Realized One that the Realized One possesses. With these he  
claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.”*

paṭhamam.

aṅguttara nikāya 10  
Numbered Discourses 10

3. mahāvagga  
3. The Great Chapter

22. adhvuttipadasutta  
22. Hypotheses

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 te, ānanda, dhammā tesam tesam adhvuttipadānaṃ abhiññā sacchikiriyāya saṃvattanti, viśārado ahaṃ, ānanda, tattha paṭijānāmi.

*“Ānanda, I claim to be assured regarding the teachings that lead to realizing by insight the various different hypotheses.*

‘tesam tesam tathā tathā dhammaṃ desetum yathā yathā paṭipanno santaṃ vā atthīti ñassati, asantaṃ vā natthīti ñassati, hīnaṃ vā hīnanti ñassati, paṇītaṃ vā paṇītanti ñassati, sauttaraṃ vā sauttaranti ñassati, anuttaraṃ vā anuttaranti ñassati;

*So I am able to teach the Dhamma in appropriate ways to different people. Practicing accordingly, when something exists they'll know it exists. When it doesn't exist they'll know it doesn't exist. When something is inferior they'll know it's inferior. When it's superior they'll know it's superior. When something is not supreme they'll know it's not supreme. When it is supreme they'll know it's supreme.*

yathā yathā vā pana taṃ nāteyyaṃ vā dattheyyaṃ vā sacchikareyyaṃ vā tathā tathā ñassati vā dakkhati vā sacchikarissati vā ti ṭhānametaṃ vijjati.

*And they will know or see or realize it in whatever way it should be known or seen or realized. This is possible.*

etadānuttariyaṃ, ānanda, nāṇaṃ yadidaṃ tattha tattha yathābhūtañāṇaṃ.

*But this is the unsurpassable knowledge, that is: truly knowing each and every case.*

etasmā cāhaṃ, ānanda, nāṇā aññaṃ nāṇaṃ uttaritaraṃ vā paṇītaraṃ vā natthīti vadāmi.

*And Ānanda, I say that there is no other knowledge better or finer than this.*

dasayimāni, ānanda, tathāgataṃ tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

*The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.*

katamāni dasa?

*What ten?*

idhānanda, tathāgato ṭhānaṃca ṭhānato atthānaṃca atthānato yathābhūtaṃ pajānāti.

*Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible.*

yampānanda, tathāgato ṭhānaṃca ṭhānato atthānaṃca atthānato yathābhūtaṃ pajānāti, idampānanda, tathāgataṃ tathāgatabalaṃ hoti, yaṃ balaṃ āgama tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (1)

*Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.*

puna caparaṃ, ānanda, tathāgato atītānāgatapaccuppannānaṃ kammaṃsamādānaṃ ṭhānaṃsa hetuso vipākaṃ yathābhūtaṃ pajānāti.

*Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.*

yampānanda ... pe ... idampānanda ... pe .... (2)

*Since he truly understands this, this is a power of the Realized One. ...*



puna caparaṃ, ānanda, tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti.

*Furthermore, the Realized One truly understands where all paths of practice lead.*

yampānanda ... pe ... idampānanda ... pe .... (3)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, ānanda, tathāgato anekadhātuṃ nānādhātuṃ lokaṃ yathābhūtaṃ pajānāti.

*Furthermore, the Realized One truly understands the world with its many and diverse elements.*

yampānanda ... pe ... idampānanda ... pe .... (4)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, ānanda, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti.

*Furthermore, the Realized One truly understands the diverse attitudes of sentient beings.*

yampānanda ... pe ... idampānanda ... pe .... (5)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, ānanda, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti.

*Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind.*

yampānanda ... pe ... idampānanda ... pe .... (6)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, ānanda, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti.

*Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.*

yampānanda ... pe ... idampānanda ... pe .... (7)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, ānanda, tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

*Furthermore, the Realized One recollects many kinds of past lives, with features and details.*

yampānanda ... pe ... idampānanda ... pe .... (8)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, ānanda, tathāgato dibbena cakkhunā visuddhena atikkantaṃanusakena ... pe ... yathākammūpage satte pajānāti.

*Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds.*

yampānanda ... pe ... idampānanda ... pe .... (9)

*Since he truly understands this, this is a power of the Realized One. ...*

puna caparaṃ, ānanda, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayā abhiññā sacchikatvā upasampajja viharati.

*Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements.*

yampānanda, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ ... pe ... sacchikatvā upasampajja viharati. idampānanda, tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (10)

*Since he truly understands this, this is a power of the Realized One. ...*

imāni kho, ānanda, dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti<sup>1</sup>ti.

*These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel."*

dutiyaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

3. mahāvagga  
3. The Great Chapter

23. kāyasutta  
23. Body

“atthi, bhikkhave, dhammā kāyena pahātabbā, no vācāya.  
*‘Mendicants, there are things that should be given up by the body, not by speech.*

atthi, bhikkhave, dhammā vācāya pahātabbā, no kāyena.  
*There are things that should be given up by speech, not by the body.*

atthi, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā  
pahātabbā.  
*There are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.*

katame ca, bhikkhave, dhammā kāyena pahātabbā, no vācāya?  
*And what are the things that should be given up by the body, not by speech?*

idha, bhikkhave, bhikkhu akusalaṃ āpanno hoti kiñci desaṃ kāyena.  
*It’s when a mendicant has committed a certain unskillful offense by way of body.*

tamevaṃ anuvicca viññū sabrahmacārī evamāhaṃsu:  
*After examination, sensible spiritual companions say this to them:*

‘āyasmā kho akusalaṃ āpanno kiñci desaṃ kāyena.  
*‘Venerable, you’ve committed a certain unskillful offense by way of body.*

sādhū vatāyasmā kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāvetu’ti.  
*Please give up that bad bodily conduct and develop good bodily conduct.’*

so anuvicca viññūhi sabrahmacārīhi vuccamāno kāyaduccaritaṃ pahāya  
kāyasucaritaṃ bhāveti.  
*When spoken to by their sensible spiritual companions they give up that bad bodily conduct and develop good bodily conduct.*

ime vuccanti, bhikkhave, dhammā kāyena pahātabbā, no vācāya.  
*These are the things that should be given up by the body, not by speech.*

katame ca, bhikkhave, dhammā vācāya pahātabbā, no kāyena?  
*And what are the things that should be given up by speech, not by the body?*

idha, bhikkhave, bhikkhu akusalaṃ āpanno hoti kiñci desaṃ vācāya.  
*It’s when a mendicant has committed a certain unskillful offense by way of speech.*

tamevaṃ anuvicca viññū sabrahmacārī evamāhaṃsu:  
*After examination, sensible spiritual companions say this to them:*

‘āyasmā kho akusalaṃ āpanno kiñci desaṃ vācāya.  
*‘Venerable, you’ve committed a certain unskillful offense by way of speech.*

sādhū vatāyasmā vacīduccaritaṃ pahāya vacīsucaritaṃ bhāvetu’ti.  
*Please give up that bad verbal conduct and develop good verbal conduct.’*

so anuvicca viññūhi sabrahmacārīhi vuccamāno vacīduccaritaṃ pahāya  
vacīsucaritaṃ bhāveti.  
*When spoken to by their sensible spiritual companions they give up that bad verbal conduct and develop good verbal conduct.*

ime vuccanti, bhikkhave, dhammā vācāya pahātabbā, no kāyena.  
*These are the things that should be given up by speech, not by the body.*

katame ca, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā?

*And what are the things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom?*

lobho, bhikkhave, neva kāyena pahātabbo no vācāya, paññāya disvā pahātabbo.

*Greed ...*

doso, bhikkhave ... pe ...

*hate ...*

moho ...

*delusion ...*

kodho ...

*anger ...*

upanāho ...

*hostility ...*

makkho ...

*offensiveness ...*

palāso ...

*contempt ...*

macchariyaṃ, bhikkhave, neva kāyena pahātabbaṃ no vācāya, paññāya disvā pahātabbaṃ.

*and stinginess are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.*

pāpikā, bhikkhave, issā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā.

*Nasty jealousy should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.*

katamā ca, bhikkhave, pāpikā issā?

*And what is nasty jealousy?*

idha, bhikkhave, ijjhati gahapatissa vā gahapatiputtassa vā dhanena vā dhaññena vā rajatena vā jātārūpena vā.

*It's when a householder or their child is prospering in money, grain, silver, or gold.*

tatrāññatarassa dāsassa vā upavāsassa vā evaṃ hoti:

*And a bondservant or dependent thinks:*

‘aho vatimassa gahapatissa vā gahapatiputtassa vā na ijjheyya dhanena vā dhaññena vā rajatena vā jātārūpena vā’ti.

*‘Oh, may that householder or their child not prosper in money, grain, silver, or gold!’*

samaṇo vā pana brāhmaṇo vā lābhī hoti

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

*Or an ascetic or brahmin receives robes, alms-food, lodgings, and medicines and supplies for the sick.*

tatrāññatarassa samaṇassa vā brāhmaṇassa vā evaṃ hoti:

*And some other ascetic or brahmin thinks:*

‘aho vata ayamāyasmā na lābhī assa

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ’ti.

*‘Oh, may that ascetic or brahmin not receive robes, alms-food, lodgings, and medicines and supplies for the sick.’*

ayaṃ vuccati, bhikkhave, pāpikā issā.

*This is called nasty jealousy.*

pāpikā, bhikkhave, icchā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā.

*Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.*

katamā ca, bhikkhave, pāpikā icchā?

*And what are corrupt wishes?*

idha, bhikkhave, ekacco assaddho samāno ‘saddhoti maṃ jāneyyun’ti icchati;

*It’s when a faithless person wishes to be known as faithful.*

dussīlo samāno ‘sīlavāti maṃ jāneyyun’ti icchati;

*An unethical person wishes to be known as ethical.*

appassuto samāno ‘bahussutoti maṃ jāneyyun’ti icchati;

*An uneducated person wishes to be known as learned.*

saṅgaṇikārāmo samāno ‘pavivittoti maṃ jāneyyun’ti icchati;

*A lover of company wishes to be known as secluded.*

kusīto samāno ‘āraddhavīriyoti maṃ jāneyyun’ti icchati;

*A lazy person wishes to be known as energetic.*

mutthassati samāno ‘upaṭṭhitassatīti maṃ jāneyyun’ti icchati;

*An unmindful person wishes to be known as mindful.*

asamāhito samāno ‘samāhitoti maṃ jāneyyun’ti icchati;

*A person without immersion wishes to be known as having immersion.*

duppañño samāno ‘paññavāti maṃ jāneyyun’ti icchati;

*A witless person wishes to be known as wise.*

akhīṇāsavo samāno ‘khīṇāsavoti maṃ jāneyyun’ti icchati.

*A person who has not ended the defilements wishes to be known as having ended the defilements.*

ayaṃ vuccati, bhikkhave, pāpikā icchā.

*These are called corrupt wishes.*

ime vuccanti, bhikkhave, dhammā neva kāyena pahātabbā no vācāya, paññāya disvā pahātabbā.

*Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.*

tañce, bhikkhave, bhikkhuṃ lobho abhibhuyya iriyati,

*Suppose that greed masters that mendicant and keeps going.*

doso ...

*Or that hate ...*

moho ...

*delusion ...*

kodho ...

*anger ...*

upanāho ...

*hostility ...*

makkho ...

*offensiveness ...*

palāso ...

*contempt ...*

macchariyaṃ ...

*stinginess ...*

pāpikā issā ...

*nasty jealousy ...*

pāpikā icchā abhibhuyya iriyati.

*or corrupt wishes master them and keep going.*

so evamassa veditabbo:

*You should know of them:*

‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimam āyasmantaṃ lobho abhibhuyya iriyati;

*‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.*

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti ...

*They don’t have the understanding that would eliminate hate ...*

moho ...

*delusion ...*

kodho ...

*anger ...*

upanāho ...

*hostility ...*

makkho ...

*offensiveness ...*

paḷāso ...

*contempt ...*

macchariyaṃ ...

*stinginess ...*

pāpikā issā ...

*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimam āyasmantaṃ pāpikā icchā abhibhuyya iriyati’ti.

*or corrupt wishes, so corrupt wishes master them and keep going.’*

tañce, bhikkhave, bhikkhuṃ lobho nābhibhuyya iriyati,

*Suppose that greed does not master that mendicant and keep going.*

doso ...

*Or that hate ...*

moho ...

*delusion ...*

kodho ...

*anger ...*

upanāho ...

*hostility ...*

makkho ...

*offensiveness ...*

paḷāso ...

*contempt ...*

macchariyaṃ ...

*stinginess ...*

pāpikā issā ...

*nasty jealousy ...*

pāpikā icchā nābhibhuyya iriyati,

*or corrupt wishes don’t master that mendicant and keep going.*

so evamassa veditabbo:

*You should know of them:*

‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimam āyasmantaṃ lobho nābhibhuyya iriyati;

*‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going.*

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti ...  
*They have the understanding that eliminates hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimam āyasmantaṃ pāpikā icchā nābhibhuyya iriyatī””ti.  
*and corrupt wishes, so corrupt wishes don't master them and keep going.””*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

3. mahāvagga  
*3. The Great Chapter*

24. mahācundasutta  
*24. By Mahācunda*

ekaṃ samayaṃ āyasmā mahācundo cetīsu viharati saḥajātiyaṃ.  
*At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti.*

tatra kho āyasmā mahācundo bhikkhū āmantesi:  
*There he addressed the mendicants:*

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

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

āyasmā mahācundo etadavoca:  
*Venerable Mahācunda said this:*

“ñānavādaṃ, āvuso, bhikkhu vadamāno:  
*“Reverends, a mendicant who makes a declaration of knowledge says:*

‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ’ti.  
*‘I know this teaching, I see this teaching.’*

tañce, āvuso, bhikkhum lobho abhībhuyya tiṭṭhati,  
*Suppose that greed masters that mendicant and keeps going.*

doso ...  
*Or that hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

palāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā abhībhuyya tiṭṭhati, so evamassa vedītabbo:  
*or corrupt wishes master that mendicant and keep going. You should know of them:*

‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimam āyasmantaṃ  
lobho abhībhuyya tiṭṭhati;  
*‘This venerable does not have the understanding that would eliminate greed, so greed masters  
them and keeps going.*

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti ...  
*They don’t have the understanding that would eliminate hate ...*

moho ...  
*delusion ...*



kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimamaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhati'ti.  
*'or corrupt wishes master them and keep going.'*

bhāvanāvādaṃ, āvuso, bhikkhu vadamāno:  
*A mendicant who makes a declaration of development says:*

'bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño'ti.  
*'I am developed in physical endurance, ethics, mind, and wisdom.'*

tañce, āvuso, bhikkhuṃ lobho abhibhuyya tiṭṭhati,  
*Suppose that greed masters that mendicant and keeps going.*

doso ...  
*Or that hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditabbo:  
*or corrupt wishes master that mendicant and keep going. You should know of them:*

'nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimamaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati;  
*'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.*

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti ...  
*They don't have the understanding that would eliminate hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

palāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimamaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhatī'ti.  
*or corrupt wishes, so corrupt wishes master them and keep going.'*

ñāṇavādañca, āvuso, bhikkhu vadamāno bhāvanāvādañca:  
*A mendicant who makes a declaration of both knowledge and development says:*

‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ, bhāvitakāyomhi bhāvitasīlo  
bhāvitacitto bhāvitapañño’ti.  
*‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics,  
mind, and wisdom.’*

tañce, āvuso, bhikkhuṃ lobho abhibhuyya tiṭṭhati,  
*Suppose that greed masters that mendicant and keeps going.*

doso ...  
*Or that hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

palāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā abhibhuyya tiṭṭhati, so evamassa veditaḥbo:  
*or corrupt wishes master that mendicant and keep going. You should know of them:*

‘nāyamāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimamaṃ āyasmantaṃ  
lobho abhibhuyya tiṭṭhati;  
*‘This venerable does not have the understanding that would eliminate greed, so greed masters  
them and keeps going.*

nāyamāyasmā tathā pajānāti yathā pajānato doso na hoti ...  
*They don’t have the understanding that would eliminate hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

palāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimam āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhatī'ti.  
*or corrupt wishes, so corrupt wishes master them and keep going.'*

seyyathāpi, āvuso, puriso daliddova samāno aḍḍhavādaṃ vadeyya, adhanova samāno dhanavāvādaṃ vadeyya, abhogova samāno bhogavāvādaṃ vadeyya.  
*Suppose a poor, needy, and penniless person was to declare themselves to be rich, affluent, and wealthy.*

so kismiñcideva dhanakaraṇīye samuppanne na sakkuṇeyya upanīhātuṃ dhanam vā dhaññaṃ vā rajataṃ vā jātārūpaṃ vā.  
*But when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold.*

tamenam evaṃ jāneyyumaṃ:  
*Then they would know of them:*

‘daliddova ayamāyasmā samāno aḍḍhavādaṃ vadeti, adhanova ayamāyasmā samāno dhanavāvādaṃ vadeti, abhogavāva ayamāyasmā samāno bhogavāvādaṃ vadeti.  
*'This person declares themselves to be rich, affluent, and wealthy, but they are in fact poor, penniless, and needy.'*

taṃ kissa hetu?  
*Why is that?*

tathā hi ayamāyasmā kismiñcideva dhanakaraṇīye samuppanne na sakkoti upanīhātuṃ dhanam vā dhaññaṃ vā rajataṃ vā jātārūpaṃ vā'ti.  
*Because when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold.*

evamevaṃ kho, āvuso, ñāṇavādañca bhikkhu vadamāno bhāvanāvādañca:  
*In the same way, a mendicant who makes a declaration of knowledge and development says:*

‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño'ti.  
*'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.'*

tañce, āvuso, bhikkhuṃ lobho abhibhuyya tiṭṭhati,  
*Suppose that greed masters that mendicant and keeps going.*

doso ...  
*Or that hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā abhībhūya tiṭṭhati, so evamassa veditabbo:  
*or corrupt wishes master that mendicant and keep going. You should know of them:*

‘nāyamaḃyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho abhībhūya tiṭṭhati;  
*‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.*

nāyamaḃyasmā tathā pajānāti yathā pajānato doso na hoti ...  
*They don’t have the understanding that would eliminate hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā abhībhūya tiṭṭhatī’ti.  
*or corrupt wishes, so corrupt wishes master them and keep going.’*

ñāṇavādaṃ, āvuso, bhikkhu vadamāno:  
*A mendicant who makes a declaration of knowledge says:*

‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ’ti.  
*‘I know this teaching, I see this teaching.’*

tañce, āvuso, bhikkhuṃ lobho nābhībhūya tiṭṭhati,  
*Suppose that greed does not master that mendicant and keep going.*

doso ...  
*Or that hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo:  
*or corrupt wishes don't master that mendicant and keep going. You should know of them:*

‘ayaṃāyasmā tathā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati;  
*'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.*

tathā ayaṃāyasmā pajānāti yathā pajānato doso na hoti ...  
*They have the understanding that eliminates hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati'ti.  
*and corrupt wishes, so corrupt wishes don't master them and keep going.'*

bhāvanāvādaṃ, āvuso, bhikkhu vadamāno:  
*A mendicant who makes a declaration of development says:*

‘bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño’ti.  
*'I am developed in physical endurance, ethics, mind, and wisdom.'*

tañce, āvuso, bhikkhuṃ lobho nābhibhuyya tiṭṭhati,  
*Suppose that greed does not master that mendicant and keep going.*

doso ...  
*Or that hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo:  
*or corrupt wishes don't master that mendicant and keep going. You should know of them:*

‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimam āyasmantaṃ lobho nābhibhuyya tiṭṭhati;  
*‘This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.*

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti ...  
*They have the understanding that eliminates hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimam āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati'ti.  
*and corrupt wishes, so corrupt wishes don't master them and keep going.'*

nānavādañca, āvuso, bhikkhu vadamāno bhāvanāvādañca:  
*A mendicant who makes a declaration of both knowledge and development says:*

‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ, bhāvitakāyomhi bhāvitasīlo bhāvitacitto bhāvitapañño'ti.  
*‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’*

tañce, āvuso, bhikkhuṃ lobho nābhibhuyya tiṭṭhati,  
*Suppose that greed does not master that mendicant and keep going.*

doso ...  
*Or that hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo:  
*or corrupt wishes don't master that mendicant and keep going. You should know of them:*

‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ lobho nābhibhuyya tiṭṭhati;  
*‘This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.*

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti ...  
*They have the understanding that eliminates hate ...*

moho ...  
*delusion ...*

kodho ...  
*anger ...*

upanāho ...  
*hostility ...*

makkho ...  
*offensiveness ...*

paḷāso ...  
*contempt ...*

macchariyaṃ ...  
*stinginess ...*

pāpikā issā ...  
*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati'ti.  
*and corrupt wishes, so corrupt wishes don't master them and keep going.'*

seyyathāpi, āvuso, puriso aḍḍhova samāno aḍḍhavādaṃ vadeyya, dhanavāva samāno dhanavāvaḍḍhaṃ vadeyya, bhogavāva samāno bhogavāvaḍḍhaṃ vadeyya.  
*Suppose a rich, affluent, and wealthy person was to declare themselves to be rich, affluent, and wealthy.*

so kismiñcīdeva dhanakaraṇīye samuppanne sakkuṇeyya upanīhātuṃ dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā.  
*And whenever it came time to make a payment they were able to come up with the money, grain, silver, or gold.*

tamevaṃ evaṃ jāneyyumaḥ:  
*Then they would know of them:*

‘aḍḍhova ayamāyasmā samāno aḍḍhavādaṃ vadeti, dhanavāva ayamāyasmā samāno dhanavāvaḍḍhaṃ vadeti, bhogavāva ayamāyasmā samāno bhogavāvaḍḍhaṃ vadeti.  
*‘This person declares themselves to be rich, affluent, and wealthy, and they are in fact rich, affluent, and wealthy.’*

taṃ kissa hetu?  
*Why is that?*

tathā hi ayamāyasmā kismiñcīdeva dhanakaraṇīye samuppanne sakkoti upanīhātuṃ dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā'ti.  
*Because when it came time to make a payment they were able to come up with the money, grain, silver, or gold.*

evamevaṃ kho, āvuso, ñāṇavādaṇa bhikkhu vadamāno bhāvanāvādaṇa:  
*In the same way, a mendicant who makes a declaration of knowledge and development says:*

‘jānāmimaṃ dhammaṃ, passāmimaṃ dhammaṃ, bhāvitakāyomhi bhāvitasīlo  
bhāvitacitto bhāvitapañño’ti.

*‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics,  
mind, and wisdom.’*

tañce, āvuso, bhikkhuṃ lobho nābhibhuyya tiṭṭhati,

*Suppose that greed does not master that mendicant and keep going.*

doso ...

*Or that hate ...*

moho ...

*delusion ...*

kodho ...

*anger ...*

upanāho ...

*hostility ...*

makkho ...

*offensiveness ...*

palāso ...

*contempt ...*

macchariyaṃ ...

*stinginess ...*

pāpikā issā ...

*nasty jealousy ...*

pāpikā icchā nābhibhuyya tiṭṭhati, so evamassa veditabbo:

*or corrupt wishes don’t master that mendicant and keep going. You should know of them:*

‘tathā ayamāyasmā pajānāti yathā pajānato lobho na hoti, tathāhimaṃ āyasmantaṃ  
lobho nābhibhuyya tiṭṭhati;

*‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and  
keep going.’*

tathā ayamāyasmā pajānāti yathā pajānato doso na hoti ...

*They have the understanding that eliminates hate ...*

moho ...

*delusion ...*

kodho ...

*anger ...*

upanāho ...

*hostility ...*

makkho ...

*offensiveness ...*

palāso ...

*contempt ...*

macchariyaṃ ...

*stinginess ...*

pāpikā issā ...

*nasty jealousy ...*

pāpikā icchā na hoti, tathāhimaṃ āyasmantaṃ pāpikā icchā nābhibhuyya tiṭṭhati”’ti.

*and corrupt wishes, so corrupt wishes don’t master them and keep going.”’*

catutthaṃ.

-



aṅguttara nikāya 10  
*Numbered Discourses 10*

3. mahāvagga  
*3. The Great Chapter*

25. kaṣiṇasutta  
*25. Meditation on Universals*

“dasayimāni, bhikkhave, kaṣiṇāyatanāni.  
*“Mendicants, there are these ten universal dimensions of meditation.*

katamāni dasa?  
*What ten?*

pathavīkaṣiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ;  
*Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.*

āpokasiṇameko sañjānāti ... pe ...  
*They perceive the meditation on universal water ...*

tejokaṣiṇameko sañjānāti ...  
*the meditation on universal fire ...*

vāyokaṣiṇameko sañjānāti ...  
*the meditation on universal air ...*

nīlakaṣiṇameko sañjānāti ...  
*the meditation on universal blue ...*

pītakaṣiṇameko sañjānāti ...  
*the meditation on universal yellow ...*

lohitakaṣiṇameko sañjānāti ...  
*the meditation on universal red ...*

odātaṇṇakaṣiṇameko sañjānāti ...  
*the meditation on universal white ...*

ākāśakaṣiṇameko sañjānāti ...  
*the meditation on universal space ...*

viññāṇakaṣiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
*They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.*

imāni kho, bhikkhave, dasa kaṣiṇāyatanāni”ti.  
*These are the ten universal dimensions of meditation.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

3. mahāvagga  
*3. The Great Chapter*

26. kālīsutta  
*26. With Kālī*

ekaṃ samayaṃ āyasmā mahākaccāno avantīsu viharati kuraraghare pavatte pabbate.  
*At one time Venerable Mahākaccāna was staying in the land of the Avantīs near Kuraraghara on Steep Mountain.*

atha kho kālī upāsikā kuraragharikā yenāyasmā mahākaccāno tenupasaṅkami;  
upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi.  
ekamantaṃ nisinnā kho kālī upāsikā kuraragharikā āyasmantaṃ mahākaccānaṃ  
etadavoca:

*Then the laywoman Kālī of Kurughara went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him,*

“vuttamidam, bhante, bhagavatā kumāripaṇhesu:  
*“Sir, this was said by the Buddha in ‘The Maidens’ Questions’:*

‘atthassa pattiṃ hadayassa santiṃ,  
*‘I’ve reached the goal, peace of heart.*

jetvāna senaṃ piyasātārūpaṃ;  
*Having conquered the army of the likable and pleasant,*

ekohaṃ jhāyaṃ sukhamanubodhiṃ,  
*alone, practicing absorption, I awakened to bliss.*

tasmā janena na karomi sakkhiṃ;  
*That’s why I don’t get too close to people,*

sakkhī na sampajjati kenaci me’ti.  
*and no-one gets too close to me.’*

imassa kho, bhante, bhagavatā saṅkhittena bhāsitassa kathaṃ vitthārena attho  
daṭṭhabbo’ti?

*How should we see the detailed meaning of the Buddha’s brief statement?”*

“pathavīkaṣiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā ‘attho’ti  
abhiniḍḍattesuṃ.

*“Sister, some ascetics and brahmins regard the attainment of the meditation on universal earth to be the ultimate. Thinking ‘this is the goal’, they are reborn.*

yāvataṃ kho, bhagini, pathavīkaṣiṇasamāpattiparamatā, tadabhiññāsi bhagavā.  
*The Buddha directly knew the extent to which the attainment of the meditation on universal earth was the ultimate.*

tadabhiññāya bhagavā assādamaddasa ādīnavamaddasa nissaraṇamaddasa  
maggāmaggañānadassanamaddasa.

*Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of the variety of paths.*

tassa assādadassanaṃ hetu ādīnavadassanaṃ hetu nissaraṇadassanaṃ hetu  
maggāmaggañānadassanaṃ hetu atthassa pattiṃ hadayassa santi viditā hoti.

*Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of the variety of paths, he knew that he had reached the goal, peace of heart.*

āpokasiṇasamāpattiparamā kho, bhagini ... pe ...

*Some ascetics and brahmins regard the attainment of the meditation on universal water to be the ultimate. Thinking ‘this is the goal’, they are reborn. ...*

tejakasiṇasamāpattiparamā kho, bhagini ...

*Some ascetics and brahmins regard the attainment of the meditation on universal fire ...*

vāyokasiṇasamāpattiparamā kho, bhagini ...

*universal air ...*

nīlakasiṇasamāpattiparamā kho, bhagini ...

*universal blue ...*

pītakasiṇasamāpattiparamā kho, bhagini ...

*universal yellow ...*

lohitakasiṇasamāpattiparamā kho, bhagini ...

*universal red ...*

odātakasiṇasamāpattiparamā kho, bhagini ...

*universal white ...*

ākāsakasiṇasamāpattiparamā kho, bhagini ...

*universal space ...*

viññāṇakasiṇasamāpattiparamā kho, bhagini, eke samaṇabrāhmaṇā ‘attho’ti abhinibbattesuṃ.

*universal consciousness to be the ultimate. Thinking ‘this is the goal’, they are reborn.*

yāvata kho, bhagini, viññāṇakasiṇasamāpattiparamatā, tadabhiññāsi bhagavā.

*The Buddha directly knew the extent to which the attainment of the meditation on universal consciousness was the ultimate.*

tadabhiññāya bhagavā assādamaddasa ... ādīnavamaddasa ... nissaraṇamaddasa ...  
maggāmaggañāṇadassanamaddasa ...

*Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of the variety of paths.*

tassa assādadassanahetu ādīnavadassanahetu nissaraṇadassanahetu  
maggāmaggañāṇadassanahetu atthassa patti hadayassa santi viditā hoti.

*Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of the variety of paths, he knew that he had reached the goal, peace of heart.*

iti kho, bhagini, yaṃ taṃ vuttaṃ bhagavatā kumāripaṇhesu:

*So, sister, that’s how to understand the detailed meaning of what the Buddha said in brief in ‘The Maiden’s Questions’:*

‘atthassa pattim hadayassa santim,

*‘I’ve reached the goal, peace of heart.*

jetvāna senaṃ piyasātarūpaṃ;

*Having conquered the army of the likable and pleasant,*

ekohaṃ jhāyaṃ sukhamanubodhim,

*alone, practicing absorption, I awakened to bliss.*

tasmā janena na karomi sakkhim;

*That’s why I don’t get too close to people,*

sakkhī na sampajjati kenaci me’ti.

*and no-one gets too close to me.”*

imassa kho, bhagini, bhagavatā saṅkhittena bhāsitaṃ evaṃ vitthārena attho  
daṭṭhabbo”ti.

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

3. mahāvagga  
*3. The Great Chapter*

27. pathamamahāpañhāsutta  
*27. The Great Questions (1st)*

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 sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya  
sāvattihīṃ piṇḍāya pavasiṃsu.  
*Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattihī for alms.*

atha kho tesam bhikkhūnaṃ etadahosi:  
*Then it occurred to him,*

“atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ;  
*“It's too early to wander for alms in Sāvattihī.*

yannūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo  
tenupasaṅkameyyāma”ti.  
*Why don't we go to the monastery of the wanderers who follow other paths?”*

atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ ārāmo  
tenupasaṅkamiṃsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ  
sammodiṃsu.  
*Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ  
nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocuṃ:  
*When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:*

“samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti:  
*“Reverends, the ascetic Gotama teaches his disciples like this:*

‘etha tumhe, bhikkhave, sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ  
abhiññāya viharathā”ti;  
*‘Please, mendicants, directly know all things. Meditate having directly known all things.’*

mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema:  
*We too teach our disciples:*

‘etha tumhe, āvuso, sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya  
viharathā”ti.  
*‘Please, reverends, directly know all things. Live having directly known all things.’*

idha no, āvuso, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ samaṇassa vā  
gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ  
anusāsaniyā vā anusāsaniṃ”ti?  
*What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?”*

atha kho te bhikkhū tesam aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva  
abhinandiṃsu nappaṭikkosiṃsu.  
*Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths.*

anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkamiṃsu:  
*They got up from their seat, thinking,*

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

atha kho te bhikkhū sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ  
piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtvā bhagavantaṃ  
abhiṇvādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho te bhikkhū  
bhagavantaṃ etadavocum̐:

*Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed,  
sat down to one side, and told him what had happened.*

“idha mayaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattthiṃ  
piṇḍāya pavisimhā.

tesaṃ no, bhante, amhākaṃ etadahosi:

‘atippago kho tāva sāvattthiyaṃ piṇḍāya caritum̐;

yannūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo  
tenupasaṅkameyyāma’ti.

atha kho mayaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ ārāmo  
tenupasaṅkamimhā; upasaṅkamtvā tehi aññatitthiyehi paribbājakehi saddhiṃ  
sammodimhā.

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimhā. ekamantaṃ  
nisinne kho, bhante, aññatitthiyā paribbājakā amhe etadavocum̐:

‘samaṇo, āvuso, gotamo sāvakānaṃ evaṃ dhammaṃ deseti—

etha tumhe, bhikkhave, sabbam̐ dhammaṃ abhijānātha, sabbam̐ dhammaṃ  
abhiññāya viharathāti;

mayampi kho, āvuso, sāvakānaṃ evaṃ dhammaṃ desema—

etha tumhe, āvuso, sabbam̐ dhammaṃ abhijānātha, sabbam̐ dhammaṃ abhiññāya  
viharathāti.

idha no, āvuso, ko viseso ko adhippayāso kiṃ nānākaraṇaṃ samaṇassa vā  
gotamassa amhākaṃ vā, yadidaṃ dhammadeśanāya vā dhammadeśanaṃ  
anusāsaniyā vā anusāsaniṃ’ti?

atha kho mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva  
abhinandimhā nappaṭikkosimhā.

anabhinanditvā appaṭikkositvā utṭhāyāsanaṃ pakkamimhā:

‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāma’”ti.

“evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:

*“Mendicants, when wanderers who follow other paths say this, you should say to them:*

‘eko, āvuso, pañho eko uddeso ekaṃ veyyākaraṇaṃ, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tiṇi veyyākaraṇāni, cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañcuddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā sattuddesā satta veyyākaraṇāni, aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇāni, nava pañhā navuddesā nava veyyākaraṇāni, dasa pañhā dasuddesā dasa veyyākaraṇāni’ ti.

*‘One thing: question, passage for recitation, and answer. Two ... three ... four ... five ... six ... seven ... eight ... nine ... ten things: question, passage for recitation, and answer.’*

evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttari ca vighātāṃ āpajjissanti.

*Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated.*

taṃ kissa hetu?

*Why is that?*

yathā taṃ, bhikkhave, avisayasmim.

*Because they’re out of their element.*

nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ āradheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.

*I don’t see any one in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.*

‘eko pañho eko uddeso ekaṃ veyyākaraṇaṃ’ ti,

*‘One thing: question, passage for recitation, and answer.’*

iti kho panetaṃ vuttaṃ. kiñcetāṃ paṭicca vuttaṃ?

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

ekadhamme, bhikkhave, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca dīṭṭheva dhamme dukkhassantakaro hoti.

*Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life.*

katamasmim ekadhamme?

*What one thing?*

‘sabbe sattā āhāraṭṭhitikā’ —

*‘All sentient beings are sustained by food.’*

imasmim kho, bhikkhave, ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca dīṭṭheva dhamme dukkhassantakaro hoti.

*Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life.*

‘eko pañho eko uddeso ekaṃ veyyākaraṇaṃ’ ti,

*‘One thing: question, passage for recitation, and answer.’*

iti yaṃ taṃ vuttaṃ idametāṃ paṭicca vuttaṃ. (1)

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

‘dve pañhā dve uddesā dve veyyākaraṇāni’ ti, iti kho panetaṃ vuttaṃ.

kiñcetāṃ paṭicca vuttaṃ?

dvīsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu dvīsu?  
*What two?*

nāme ca rūpe ca—  
*Name and form. ...*

imesu kho, bhikkhave, dvīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘dve pañhā dve uddesā dve veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (2)

‘tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ.

kiñcetaṃ paṭicca vuttaṃ?

tīsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu tīsu?  
*What three?*

tīsu vedanāsu—  
*Three feelings. ...*

imesu kho, bhikkhave, tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (3)

‘cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ.

kiñcetaṃ paṭicca vuttaṃ?

catūsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu catūsu?  
*What four?*

catūsu āhāresu—  
*The four foods. ...*

imesu kho, bhikkhave, catūsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (4)

‘pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ.

kiñcetaṃ paṭicca vuttaṃ?

pañcasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu pañcasu?

*What five?*

pañcasu upādānakkhandhesu—

*The five grasping aggregates. ...*

imesu kho, bhikkhave, pañcasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (5)

‘cha pañhā cha uddesā cha veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ.

kiñcetaṃ paṭicca vuttaṃ?

chasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu chasu?

*What six?*

chasu ajjhattikesu āyatanesu—

*The six interior sense fields. ...*

imesu kho, bhikkhave, chasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘cha pañhā cha uddesā cha veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (6)

‘satta pañhā sattuddesā satta veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ.

kiñcetaṃ paṭicca vuttaṃ?

sattasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu sattasu?

*What seven?*

sattasu viññāṇaṭṭhiṭṭisu—

*The seven planes of consciousness. ...*



imesu kho, bhikkhave, sattasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘satta pañhā sattuddesā satta veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (7)

‘aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ.

kiñcetaṃ paṭicca vuttaṃ?

aṭṭhasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu aṭṭhasu?

*What eight?*

aṭṭhasu lokadhammesu—

*The eight worldly conditions. ...*

imesu kho, bhikkhave, aṭṭhasu dhammesu bhikkhu sammā nibbindamāno ... pe ... dukkhassantakaro hoti.

‘aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (8)

‘nava pañhā navuddesā nava veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ.

kiñcetaṃ paṭicca vuttaṃ?

navasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu navasu?

*What nine?*

navasu sattāvāsesu—

*The nine abodes of sentient beings. ...*

imesu kho, bhikkhave, navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘nava pañhā navuddesā nava veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (9)

‘dasa pañhā dasuddesā dasa veyyākaraṇānī’ti,

*‘Ten things: question, passage for recitation, and answer.’*

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

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

dasasu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca dīttheva dhamme dukkhassantakaro hoti.

*Becoming completely disillusioned, dispassionate, and freed regarding ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.*

katamesu dasasu?

*What ten?*

dasasu akusalesu kammaopathesu—

*The ten ways of performing unskillful deeds.*

imesu kho, bhikkhave, dasasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca dīttheva dhamme dukkhassantakaro hoti.

*Becoming completely disillusioned, dispassionate, and freed regarding these ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.*

‘dasa pañhā dasuddesā dasa veyyākaraṇānī’ti,

*‘Ten things: question, passage for recitation, and answer.’*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttan”ti. (10)

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

sattamaṃ.

-

āṅguttara nikāya 10  
Numbered Discourses 10

3. mahāvagga  
3. The Great Chapter

28. dutiyamahāpañhāsutta  
28. The Great Questions (2nd)

ekaṃ samayaṃ bhagavā kajaṅgalāyaṃ viharati veļuvane.  
*At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.*

atha kho sambahulā kajaṅgalakā upāsakā yena kajaṅgalikā bhikkhunī  
tenupasaṅkamim̐su; upasaṅkamitvā kajaṅgalikaṃ bhikkhuniṃ abhivādetvā  
ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho kajaṅgalakā upāsakā kajaṅgalikaṃ  
bhikkhuniṃ etadavocuṃ:  
*Then several lay followers of Kajaṅgalā went to the nun Kajaṅgalikā, bowed, sat down to one  
side, and said to her:*

“vuttamidam, ayye, bhagavatā mahāpañhesu:  
*‘Ma’ am, this was said by the Buddha in ‘The Great Questions’:*

‘eko pañho eko uddeso ekaṃ veyyākaraṇaṃ, dve pañhā dve uddesā dve  
veyyākaraṇāni, tayo pañhā tayo uddesā tīni veyyākaraṇāni, cattāro pañhā cattāro  
uddesā cattāri veyyākaraṇāni, pañca pañhā pañcuddesā pañca veyyākaraṇāni, cha  
pañhā cha uddesā cha veyyākaraṇāni, satta pañhā sattuddesā satta veyyākaraṇāni,  
atthā pañhā atthuddesā atthā veyyākaraṇāni, nava pañhā navuddesā nava  
veyyākaraṇāni, dasa pañhā dasuddesā dasa veyyākaraṇāni’ ti.  
*‘One thing: question, passage for recitation, and answer. Two ... three ... four ... five ... six ...  
seven ... eight ... nine ... ten things: question, passage for recitation, and answer.’*

imassa nu kho, ayye, bhagavatā saṅkhittena bhāsītassa kathaṃ vitthārena attho  
daṭṭhabbo” ti?  
*How should we see the detailed meaning of the Buddha’s brief statement?”*

“na kho panetaṃ, āvuso, bhagavato sammukhā sutaṃ sammukhā paṭiggahitaṃ, napi  
manobhāvanīyaṇaṃ bhikkhūnaṃ sammukhā sutaṃ sammukhā paṭiggahitaṃ;  
*“Good people, I haven’t heard and learned this in the presence of the Buddha or from  
esteemed mendicants.*

api ca yathā mettha khāyati  
*But as to how it seems to me,*

taṃ suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi” ti.  
*listen and pay close attention, I will speak.”*

“evaṃ, ayye” ti, kho kajaṅgalakā upāsakā kajaṅgalikāya bhikkhuniyā paccassosum̐.  
*“Yes, ma’ am,” replied the lay followers.*

kajaṅgalikā bhikkhunī etadavoca:  
*The nun Kajaṅgalikā said this:*

“eko pañho eko uddeso ekaṃ veyyākaraṇaṃ” ti, iti kho panetaṃ vuttaṃ bhagavatā.  
*‘One thing: question, passage for recitation, and answer.’ That’s what the Buddha said,*

kiñcetaṃ paticca vuttaṃ?  
*but why did he say it?*

ekadhamme, āvuso, bhikkhu sammā nibbindamāno sammā virajjamāno sammā  
vimuccamāno sammā pariyaṇatadassāvī sammadatthaṃ abhisamecca diṭṭheva  
dhamme dukkhassantakaro hoti.  
*Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its  
limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very  
life.*

katamasmiṃ ekadhamme?  
*What one thing?*

sabbe sattā āhāraṭṭhitikā—

*‘All sentient beings are sustained by food.’*

imasmim kho, āvuso, ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

*Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life.*

‘eko pañho eko uddeso ekaṃ veyyākaraṇaṇ’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

*‘One thing: question, passage for recitation, and answer.’ That’s what the Buddha said, and this is why he said it.*

‘dve pañhā dve uddesā dve veyyākaraṇānī’ti iti, kho panetaṃ vuttaṃ bhagavatā.

kiñcetaṃ paṭicca vuttaṃ?

dvīsu, āvuso, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu dvīsu?

*What two?*

nāme ca rūpe ca ... pe ...

*Name and form. ...*

katamesu tīsu?

*What three?*

tīsu vedanāsu—

*Three feelings. ...*

imesu kho, āvuso, tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘tayo pañhā tayo uddesā tīṇi veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

‘cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ bhagavatā.

kiñcetaṃ paṭicca vuttaṃ?

catūsu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

*With a mind well developed in four things—seeing their limits and fully comprehending their meaning—a mendicant makes an end of suffering in this very life.*

katamesu catūsu?

*What four?*

catūsu satipaṭṭhānesu—

*The four kinds of mindfulness meditation. ...*

imesu kho, āvuso, catūsu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

*With a mind well developed in these four things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. ...*

‘cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

‘pañca pañhā pañcuddesā pañca veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ bhagavatā.

kiñcetam paṭicca vuttaṃ?

pañcasu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

katamesu pañcasu?

*What five?*

pañcasu indriyesu ... pe ...

*The five faculties. ...*

katamesu chasu?

*What six?*

chasu nissaraṇīyasu dhātūsu ... pe ...

*The six elements of escape. ...*

katamesu sattasu?

*What seven?*

sattasu bojjhaṅgesu ... pe ...

*The seven awakening factors. ...*

katamesu aṭṭhasu?

*What eight?*

aṭṭhasu ariyaatthaṅgikamaggesu—

*The noble eightfold path. ...*

imesu kho, āvuso, aṭṭhasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

‘aṭṭha pañhā aṭṭhuddesā aṭṭha veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

‘nava pañhā navuddesā nava veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ bhagavatā.

kiñcetam paṭicca vuttaṃ?

navasu, āvuso, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti.

*Becoming completely disillusioned, dispassionate, and freed regarding nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.*

katamesu navasu?

*What nine?*

navasu sattāvāsesu—

*The nine abodes of sentient beings.*

imesu kho, āvuso, navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadattham abhisamecca dīṭheva dhamme dukkhassantakaro hoti.

*Becoming completely disillusioned, dispassionate, and freed regarding these nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.*

‘nava pañhā navuddesā nava veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

‘dasa pañhā dasuddesā dasa veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ bhagavatā.

*‘Ten things: question, passage for recitation, and answer.’ That’s what the Buddha said,*

kiñcetaṃ paṭicca vuttaṃ?

*but why did he say it?*

dasasu, āvuso, dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadattham abhisamecca dīṭheva dhamme dukkhassantakaro hoti.

*Becoming well developed in ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life.*

katamesu dasasu?

*What ten?*

dasasu kusalessu kammappathesu—

*The ten ways of performing skillful deeds.*

imesu kho, āvuso, dasasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammadattham abhisamecca dīṭheva dhamme dukkhassantakaro hoti.

*With a mind well developed in these ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life.*

‘dasa pañhā dasuddesā dasa veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

*‘Ten things: question, passage for recitation, and answer.’ That’s what the Buddha said, and this is why he said it.*

iti kho, āvuso, yaṃ taṃ vuttaṃ bhagavatā saṃkhittena bhāsitaṃ mahāpañhāsu:

*That’s how I understand the detailed meaning of what the Buddha said in brief in ‘The Great Questions’.*

‘eko pañho eko uddeso ekaṃ veyyākaraṇaṃ ... pe ...

dasa pañhā dasuddesā dasa veyyākaraṇānī’ti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānāmi.

ākaṅkhamānā ca pana tumhe, āvuso, bhagavantaññeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha.

*If you wish, you may go to the Buddha and ask him about this.*

yathā vo bhagavā byākaroti tathā naṃ dhāreyyātha”ti.

*You should remember it in line with the Buddha’s answer.”*

“evaṃ, ayye”ti kho kajaṅgalakā upāsakā kajaṅgalikāya kho bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ kajaṅgalikaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.

*“Yes, ma’am,” replied those lay followers, approving and agreeing with what the nun Kajaṅgalikā said. Then they got up from their seat, bowed, and respectfully circled her, keeping her on their right. Then they went to the Buddha, bowed, sat down to one side,*

ekamantaṃ nisinnā kho kajaṅgalakā upāsakā yāvatako ahosi kajaṅgalikāya bhikkhuniyā saddhiṃ kathāsallāpo, taṃ sabbam bhagavato ārocesuṃ.

*and informed the Buddha of all they had discussed.*

“sādhū sādhu, gahapatayo.

*“Good, good, householders.*

panditā, gahapatayo, kajaṅgalikā bhikkhunī. mahāpaññā, gahapatayo, kajaṅgalikā bhikkhunī.

*The nun Kajaṅgalikā is astute, she has great wisdom.*

mañcepi tumhe, gahapatayo, upasaṅkamitvā etamatthaṃ paṭipuccheyyātha, ahampi cetam evamevaṃ byākareyyam yathā taṃ kajaṅgalikāya bhikkhuniyā byākatam.

*If you came to me and asked this question, I would answer it in exactly the same way as the nun Kajaṅgalikā.*

eso ceva tassa attho. evañca naṃ dhāreyyāthā”ti.

*That is what it means, and that's how you should remember it.”*

aṭṭhamam.

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aṅguttara nikāya 10  
Numbered Discourses 10

3. mahāvagga  
3. The Great Chapter

29. pathamakosalasutta  
29. Kosala (1st)

“yāvataṃ, bhikkhave, kāsikosalā, yāvataṃ rañño pasenadissa kosalassa vijitaṃ, rājā tattha pasenadi kosalo aggamakkhāyati.

*“As far as Kāsi and Kosala extend, and as far as the dominion of King Pasenadi of Kosala extends, King Pasenadi is said to be the foremost.*

raññopi kho, bhikkhave, pasenadissa kosalassa attheva aññathattaṃ atthi vipariṇāmo.

*But even King Pasenadi decays and perishes.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmim nibbindanto agge virajjati, pageva hīnasmim. (1)

*Their desire fades away even for the foremost, let alone the inferior.*

yāvataṃ, bhikkhave, candimasūriyā pariharanti disā bhanti virocamānā, tāva saḥassadhā loko.

*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 nimmānaratīnaṃ 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.*

yāvataṃ, bhikkhave, saḥassī lokadhātu, mahābrahmā tattha aggamakkhāyati.

*As far as the galaxy extends, the Great Brahmā is said to be the foremost.*

mahābrahmunopi kho, bhikkhave, attheva aññathattaṃ atthi vipariṇāmo.

*But even the Great Brahmā decays and perishes.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmim nibbindanto agge virajjati, pageva hīnasmim. (2)

*Their desire fades away even for the foremost, let alone the inferior.*

hoti so, bhikkhave, samayo yaṃ ayaṃ loko saṃvaṭṭati.

*There comes a time when this world contracts.*

saṃvaṭṭamāne, bhikkhave, loka yebhuyyena sattā ābhassarasamvattanikā bhavanti.

*As it contracts, most sentient beings migrate to the realm of streaming radiance.*

te tattha honti manomayā pītibhakkhā sayampabhā antalikkhecarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.

*There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.*

saṃvaṭṭamāne, bhikkhave, loka ābhassarā devā aggamakkhāyanti.

*When the world is contracting, the gods of streaming radiance are said to be the foremost.*



ābhassarānampi kho, bhikkhave, devānaṃ attheva aññathattaṃ atthi vipariṇāmo.  
*But even the gods of streaming radiance decay and perish.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.  
*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmiṃ nibbindanto agge virajjati, pageva hīnasmim. (3)  
*Their desire fades away even for the foremost, let alone the inferior.*

dasayimāni, bhikkhave, kasiṇāyatanāni.  
*There are these ten universal dimensions of meditation.*

katamāni dasa?  
*What ten?*

pathavīkasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ;  
*Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.*

āpokasiṇameko sañjānāti ... pe ...  
*They perceive the meditation on universal water ...*

tejokasiṇameko sañjānāti ...  
*the meditation on universal fire ...*

vāyokasiṇameko sañjānāti ...  
*the meditation on universal air ...*

nīlakasiṇameko sañjānāti ...  
*the meditation on universal blue ...*

pītakasiṇameko sañjānāti ...  
*the meditation on universal yellow ...*

lohitakasiṇameko sañjānāti ...  
*the meditation on universal red ...*

odātakasiṇameko sañjānāti ...  
*the meditation on universal white ...*

ākāsakasiṇameko sañjānāti ...  
*the meditation on universal space ...*

viññāṇakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
*They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.*

imāni kho, bhikkhave, dasa kasiṇāyatanāni.  
*These are the ten universal dimensions of meditation.*

etadaggaṃ, bhikkhave, imesaṃ dasannaṃ kasiṇāyatanānaṃ yadidaṃ  
viññāṇakasiṇaṃ eko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.  
*The best of these ten universal dimensions of meditation is when someone perceives the  
meditation on universal consciousness above, below, across, non-dual and limitless.*

evaṃsaññinopi kho, bhikkhave, santi sattā.  
*Some sentient beings perceive like this.*

evaṃsaññinampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo.  
*But even the sentient beings who perceive like this decay and perish.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.  
*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmiṃ nibbindanto agge virajjati, pageva hīnasmim. (4)  
*Their desire fades away even for the foremost, let alone the inferior.*

aṭṭhimāni, bhikkhave, abhihāyatanāni.  
*There are these eight dimensions of mastery.*

katamāni attha?

*What eight?*

ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbhaṇṇāni;  
*Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.*

‘tāni abhibhuyya jānāmi passāmi’ti, evaṃsaññī hoti.  
*Mastering them, they perceive: ‘I know and see.’*

idaṃ paṭhamam abhibhāyatanam.  
*This is the first dimension of mastery.*

ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbhaṇṇāni;  
*Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.*

‘tāni abhibhuyya jānāmi passāmi’ti, evaṃsaññī hoti.  
*Mastering them, they perceive: ‘I know and see.’*

idaṃ dutiyam abhibhāyatanam.  
*This is the second dimension of mastery.*

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbhaṇṇāni;  
*Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.*

‘tāni abhibhuyya jānāmi passāmi’ti, evaṃsaññī hoti.  
*Mastering them, they perceive: ‘I know and see.’*

idaṃ tatiyam abhibhāyatanam.  
*This is the third dimension of mastery.*

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbhaṇṇāni;  
*Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.*

‘tāni abhibhuyya jānāmi passāmi’ti, evaṃsaññī hoti.  
*Mastering them, they perceive: ‘I know and see.’*

idaṃ catuttham abhibhāyatanam.  
*This is the fourth dimension of mastery.*

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni  
nīlanibhāsāni.  
*Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.*

seyyathāpi nāma umāpuppham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam,  
seyyathā vā pana taṃ vattham bārānaseyyakaṃ ubhatobhāgavimaṭṭham nīlam  
nīlavaṇṇam nīlanidassanam nīlanibhāsam;  
*They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bārānasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.*

evamevaṃ ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni  
nīlanidassanāni nīlanibhāsāni;  
*In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.*

‘tāni abhibhuyya jānāmi passāmi’ti, evaṃsaññī hoti.  
*Mastering them, they perceive: ‘I know and see.’*

idaṃ pañcamam abhibhāyatanam.  
*This is the fifth dimension of mastery.*

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni  
pītanibhāsāni.  
*Not perceiving form internally, someone sees visions externally, yellow, with yellow color, yellow hue, and yellow tint.*

seyyathāpi nāma kaṇikārapuppham pītam pītavaṇṇam pītanidassanam  
pītanibhāsam, seyyathā vā pana tam vattham bārāṇaseyyakam  
ubhatobhāgavimaṭṭham pītam pītavaṇṇam pītanidassanam pītanibhāsam;  
*They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or  
a cloth from Bārāṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and  
yellow tint.*

evamevaṃ ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni  
pītanidassanāni pītanibhāsāni;  
*In the same way, not perceiving form internally, someone sees visions externally, yellow, with  
yellow color, yellow hue, and yellow tint.*

‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti.  
*Mastering them, they perceive: ‘I know and see.’*

idaṃ chaṭṭhaṃ abhibhāyatanam.  
*This is the sixth dimension of mastery.*

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitaṇavaṇṇāni  
lohitanidassanāni lohitanibhāsāni.  
*Not perceiving form internally, someone sees visions externally, red, with red color, red hue,  
and red tint.*

seyyathāpi nāma bandhujīvakaṇupuppham lohitaṇam lohitaṇavaṇṇam  
lohitanidassanam lohitanibhāsam, seyyathā vā pana tam vattham  
bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitaṇam lohitaṇavaṇṇam  
lohitanidassanam lohitanibhāsam;  
*They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth  
from Bārāṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.*

evamevaṃ ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi  
lohitaṇavaṇṇāni lohitanidassanāni lohitanibhāsāni;  
*In the same way, not perceiving form internally, someone sees visions externally, red, with red  
color, red hue, and red tint.*

‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti.  
*Mastering them, they perceive: ‘I know and see.’*

idaṃ sattamaṃ abhibhāyatanam.  
*This is the seventh dimension of mastery.*

ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni  
odātanidassanāni odātanibhāsāni.  
*Not perceiving form internally, someone sees visions externally, white, with white color, white  
hue, and white tint.*

seyyathāpi nāma osadhitarakā odātā odātavaṇṇā odātanidassanā odātanibhāsā,  
seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātaṃ  
odātavaṇṇam odātanidassanam odātanibhāsam;  
*They're like the morning star that's white, with white color, white hue, and white tint. Or a  
cloth from Bārāṇasī that's smoothed on both sides, white, with white color, white hue, and  
white tint.*

evamevaṃ ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni  
odātanidassanāni odātanibhāsāni;  
*In the same way, not perceiving form internally, someone sees visions externally, white, with  
white color, white hue, and white tint.*

‘tāni abhibhuyya jānāmi passāmī’ti, evaṃsaññī hoti.  
*Mastering them, they perceive: ‘I know and see.’*

idaṃ aṭṭhamaṃ abhibhāyatanam.  
*This is the eighth dimension of mastery.*

imāni kho, bhikkhave, aṭṭha abhibhāyatanāni.  
*These are the eight dimensions of mastery.*

etadaggaṃ, bhikkhave, imesaṃ aṭṭhannaṃ abhibhāyatanānaṃ yadidaṃ ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni;

*The best of these dimensions of mastery is when someone, not perceiving form internally, sees visions externally, white, with white color, white hue, and white tint.*

‘tāni abhibhuyya jānāmi passāmi’ti, evaṃsaññī hoti.

*Mastering them, they perceive: ‘I know and see.’*

evaṃsaññīnopi kho, bhikkhave, santi sattā.

*Some sentient beings perceive like this.*

evaṃsaññīnampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo.

*But even the sentient beings who perceive like this decay and perish.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmim nibbindanto agge virajjati, pageva hīnasmim. (5)

*Their desire fades away even for the foremost, let alone the inferior.*

catasso imā, bhikkhave, paṭipadā.

*There are four ways of practice.*

katamā catasso?

*What four?*

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā—

*Painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.*

imā kho, bhikkhave, catasso paṭipadā.

*These are the four ways of practice.*

etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ paṭipadānaṃ yadidaṃ sukhā paṭipadā khippābhiññā.

*The best of these four ways of practice is the pleasant practice with swift insight.*

evaṃpaṭipannāpi kho, bhikkhave, santi sattā.

*Some sentient beings practice like this.*

evaṃpaṭipannānampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo.

*But even the sentient beings who practice like this decay and perish.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmim nibbindanto agge virajjati, pageva hīnasmim. (6)

*Their desire fades away even for the foremost, let alone the inferior.*

catasso imā, bhikkhave, saññā.

*There are these four perceptions.*

katamā catasso?

*What four?*

parittameko sañjānāti, mahaggatameko sañjānāti, appamāṇameko sañjānāti, ‘natthi kiñci’ti ākiñcaññāyatanaṃ meko sañjānāti—

*One person perceives the limited. One person perceives the expansive. One person perceives the limitless. One person, aware that ‘there is nothing at all’, perceives the dimension of nothingness.*

imā kho, bhikkhave, catasso saññā.

*These are the four perceptions.*

etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ saññānaṃ yadidaṃ ‘natthi kiñci’ti  
ākiñcaññāyatanameko sañjānāti.

*The best of these four perceptions is when a person, aware that ‘there is nothing at all’,  
perceives the dimension of nothingness.*

evaṃsaññinopi kho, bhikkhave, santi sattā.

*Some sentient beings perceive like this.*

evaṃsaññinampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo.

*But even the sentient beings who perceive like this decay and perish.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmim nibbindanto agge virajjati, pageva hīnasmim. (7)

*Their desire fades away even for the foremost, let alone the inferior.*

etadaggaṃ, bhikkhave, bāhirakānaṃ diṭṭhigatānaṃ yadidaṃ ‘no cassaṃ, no ca me  
siyā, na bhavissāmi, na me bhavissatī’ti.

*This is the best of the convictions of outsiders, that is: ‘I might not be, and it might not be  
mine. I will not be, and it will not be mine.’*

evaṃdiṭṭhinopi, bhikkhave, etaṃ pāṭikaṅkhaṃ:

*When someone has such a view, you can expect*

‘yā cāyaṃ bhava appatīkulyatā, sā cassa na bhavissati;

*that they will be repulsed by continued existence,*

yā cāyaṃ bhavanirodhe pāṭikulyatā, sā cassa na bhavissatī’ti.

*and they will not be repulsed by the cessation of continued existence.*

evaṃdiṭṭhinopi kho, bhikkhave, santi sattā.

*Some sentient beings have such a view.*

evaṃdiṭṭhinampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo.

*But even the sentient beings who have views like this decay and perish.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmim nibbindanto agge virajjati, pageva hīnasmim. (8)

*Their desire fades away even for the foremost, let alone the inferior.*

santi, bhikkhave, eke samaṇabrāhmaṇā paramatthavisuddhiṃ paññāpenti.

*There are some ascetics and brahmins who advocate ultimate purity.*

etadaggaṃ, bhikkhave, paramatthavisuddhiṃ paññāpentānaṃ yadidaṃ sabbaso  
ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

*This is the best of the advocates of ultimate purity, that is, when someone, going totally beyond  
the dimension of nothingness, enters and remains in the dimension of neither perception nor  
non-perception.*

te tadabhiññāya tassa sacchikiriyāya dhammam desenti.

*They teach Dhamma in order to directly know and realize this.*

evaṃvādinopi kho, bhikkhave, santi sattā.

*Some sentient beings have such a doctrine.*

evaṃvādinampi kho, bhikkhave, sattānaṃ attheva aññathattaṃ atthi vipariṇāmo.

*But even the sentient beings who have such a doctrine decay and perish.*

evaṃ passaṃ, bhikkhave, sutavā ariyasāvako tasmimpi nibbindati.

*Seeing this, a learned noble disciple grows disillusioned with it.*

tasmim nibbindanto agge virajjati, pageva hīnasmim. (9)

*Their desire fades away even for the foremost, let alone the inferior.*

santi, bhikkhave, eke samaṇabrāhmaṇā paramadiṭṭhadhammanibbānaṃ paññāpenti.

*There are some ascetics and brahmins who advocate ultimate extinguishment in this very life.*

etadaggaṃ, bhikkhave, paramaditṭhadhammanibbānaṃ paññāpentānaṃ yadidaṃ  
channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca  
nissaraṇaṃ yathābhūtaṃ viditvā anupādā vimokkho.

*This is the best of those who advocate extinguishment in this very life, that is, liberation by not grasping after truly understanding the origin, ending, gratification, drawback, and escape of the six fields of contact.*

evaṃvādiṃ kho maṃ, bhikkhave, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā  
musā abhūtena abbhācikkhanti:

*Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:*

‘samaṇo gotamo na kāmānaṃ pariññāṃ paññāpeti, na rūpānaṃ pariññāṃ  
paññāpeti, na vedanānaṃ pariññāṃ paññāpeti’ ti.

*‘The ascetic Gotama doesn’t advocate the complete understanding of sensual pleasures, sights, or feelings.’*

kāmānañcāhaṃ, bhikkhave, pariññāṃ paññāpemi, rūpānañca pariññāṃ paññāpemi,  
vedanānañca pariññāṃ paññāpemi, diṭṭheva dhamme nicchāto nibbuto sītibhūto  
anupādā parinibbānaṃ paññāpemi” ti. (10)

*But I do advocate the complete understanding of sensual pleasures, sights, and feelings. And I advocate complete extinguishment by not grasping in this very life, wishless, extinguished, and cooled.”*

navamaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

3. mahāvagga  
3. The Great Chapter

30. dutiyakosalasutta  
30. Kosala (2nd)

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

tena kho pana samayena rājā pasenadi kosalo uyyodhikā nivatto hoti vijitasañgāmo laddhādhippāyo.  
*Now at that time King Pasenadi of Kosala returned from combat after winning a battle and succeeding in his objective.*

atha kho rājā pasenadi kosalo yena ārāmo tena pāyāsi.  
*Then King Pasenadi of Kosala went to the monastery.*

yāvaticā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvīsi.  
*He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.*

tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.  
*At that time several mendicants were walking meditation in the open air.*

atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:  
*Then King Pasenadi of Kosala went up to them and said,*

“kahaṃ nu kho, bhante, bhagavā etarahi viharati araham sammāsambuddho.  
*“Sir, where is the Blessed One at present, the perfected one, the fully awakened Buddha?*

dassanakāmā hi mayaṃ, bhante, taṃ bhagavantam arahantaṃ sammāsambuddhaṃ”ti.  
*For I want to see the Buddha.”*

“eso, mahārāja, vihāro saṃvutadvāro. tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsivā aggaḷaṃ ākotehi; vivarissati te bhagavā dvāraṃ”ti.  
*“Great king, that's his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.”*

atha kho rājā pasenadi kosalo yena so vihāro saṃvutadvāro, tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsivā aggaḷaṃ ākoṭesi. vivari bhagavā dvāraṃ.  
*So the king approached the Buddha's dwelling and knocked, and the Buddha opened the door.*

atha kho rājā pasenadi kosalo vihāraṃ pavisitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati pāṇīhi ca parisambāhati nāmañca sāveti:  
*Then King Pasenadi entered the Buddha's dwelling. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name:*

“rājāhaṃ, bhante, pasenadi kosalo;  
*“Sir, I am Pasenadi, king of Kosala!*

rājāhaṃ, bhante, pasenadi kosalo”ti.  
*I am Pasenadi, king of Kosala!”*

“kaṃ pana tvam, mahārāja, atthavasam sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccakāraṃ karosi, mettūpahāraṃ upadaṃsesi”ti?  
*“But great king, for what reason do you demonstrate such utmost devotion for this body, conveying your manifest love?”*

“kataññutaṃ kho ahaṃ, bhante, kataveditaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi.  
*“Sir, it's because of my gratitude and thanks for the Buddha that I demonstrate such utmost devotion, conveying my manifest love.*

bhagavā hi, bhante, bahujanahitāya paṭipanno bahujanasukhāya bahuno janassa ariye nāye paṭiṭṭhāpitā yadidaṃ kalyāṇadhammatāya kusaldhammatāya.

*The Buddha is practicing for the welfare and happiness of the people. He has established many people in the noble method, that is, the principles of goodness and skillfulness.*

yampi, bhante, bhagavā bahujanahitāya paṭipanno bahujanasukhāya bahuno janassa ariye nāye paṭiṭṭhāpitā yadidaṃ kalyāṇadhammatāya kusaldhammatāya, idampi kho ahaṃ, bhante, atthavaśaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (1)

*This is a reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā sīlavā vuddhasīlo ariyasīlo kusalasīlo kusalasīlena samannāgato.

*Furthermore, the Buddha is ethical, possessing ethical conduct that is mature, noble, and skillful.*

yampi, bhante, bhagavā sīlavā vuddhasīlo ariyasīlo kusalasīlo kusalasīlena samannāgato, idampi kho ahaṃ, bhante, atthavaśaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (2)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā dīgharattaṃ ārañṇiko, araṇṇavanapatthāni pantāni senāsanāni paṭisevati.

*Furthermore, the Buddha lives in the wilderness, frequenting remote lodgings in the wilderness and the forest.*

yampi, bhante, bhagavā dīgharattaṃ ārañṇiko, araṇṇavanapatthāni pantāni senāsanāni paṭisevati, idampi kho ahaṃ, bhante, atthavaśaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (3)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā santuṭṭho itaritaracivarapindapātasenāsanagilānapaccayabhesajjaparikkhārena.

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

yampi, bhante, bhagavā santuṭṭho itaritaracivarapindapātasenāsanagilānapaccayabhesajjaparikkhārena, idampi kho ahaṃ, bhante, atthavaśaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (4)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñṇakkhettaṃ lokassa.

*Furthermore, the Buddha 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.*

yampi, bhante, bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñṇakkhettaṃ lokassa, idampi kho ahaṃ, bhante, atthavaśaṃ sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (5)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā, seyyathidaṃ—appicchakathā santutthikathā pavivekakathā asamsaggakathā viriyārambhakathā sīlakathā samādhikathā pañṇākathā vimuttikathā vimuttiñānadassanakkathā, evarūpāya kathāya nikāmalābhī akicchalābhī akasiralābhī.

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



yampi, bhante, bhagavā yāyaṃ kathā abhisallekhikā cetovivaranasappāyā, seyyathidaṃ—appicchakathā ... pe ... vimuttiñānadassanakathā, evarūpāya kathāya nikāmalābhī akicchalābhī akasiralābhī, idampi kho ahaṃ, bhante, atthavasam sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (6)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī.

*Furthermore, the Buddha gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty.*

yampi, bhante, bhagavā catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī, idampi kho ahaṃ, bhante, atthavasam sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (7)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissoopi jātiyo catassoopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo timsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhaḍukkappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhaḍukkappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

*Furthermore, the Buddha recollects 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. He remembers: ‘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 he recollects his many kinds of past lives, with features and details.*

yampi, bhante, bhagavā anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati, idampi kho ahaṃ, bhante, atthavasam sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (8)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā 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 ... pe ... yathākammūpage satte pajānāti.

*Furthermore, with clairvoyance that is purified and superhuman, the Buddha sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands 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.’ He understands how sentient beings are reborn according to their deeds.*

yampi, bhante, bhagavā dibbena cakkhunā visuddhena atikkantamānusakena ... pe ... yathākammūpage satte pajānāti, idampi kho ahaṃ, bhante, atthavasam sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (9)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

puna caparaṃ, bhante, bhagavā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

*Furthermore, the Buddha has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements.*

yampi, bhante, bhagavā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ ... pe ... sacchikatvā upasampajja viharati, idampi kho ahaṃ, bhante, atthavasam sampassamāno bhagavati evarūpaṃ paramanipaccakāraṃ karomi, mettūpahāraṃ upadaṃsemi. (10)

*This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.*

handā ca dāni mayaṃ, bhante, gacchāma.

*Well, now, sir, I must go.*

bahukiccā mayaṃ bahukaraṇīyā”ti.

*I have many duties, and much to do.”*

“yassadāni tvaṃ, mahārāja, kālaṃ maññasī”ti.

*“Please, great king, go at your convenience.”*

atha kho rājā pasenadi kosalo utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmīti.

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

dasamaṃ.

mahāvaggo tatiyo.

sīhādhivutti kāyena,

cundena kasiṇena ca;

kālī ca dve mahāpañhā,  
-

koṣalehi pare duveti.  
-

aṅguttara nikāya 10  
Numbered Discourses 10

4. upālivagga  
4. With Upāli

31. upālisutta  
31. With Upāli

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

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

“kati nu kho, bhante, atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ”ti?

*“Sir, for how many reasons did the Realized One lay down training rules for his disciples and recite the monastic code?”*

“dasa kho, upāli, atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ.

*“Upāli, the Realized One laid down training rules for his disciples and recited the monastic code for ten reasons.*

katame dasa?  
*What ten?*

saṅghasutṭhutaṃ, saṅghaphāsaṃvāsaṃ, dummaṅkūnaṃ puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya, diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya, appasannānaṃ pasādāya, pasannānaṃ bhiyyobhāvāya, saddhammaṭṭhitiyā, vinayanuggahāya—

*For the well-being of the Saṅgha and for the comfort of the Saṅgha. For keeping difficult persons in check and for the comfort of good-hearted mendicants. For restraining defilements that affect the present life and protecting against defilements that affect lives to come. For inspiring confidence in those without it, and increasing confidence in those who have it. For the continuation of the true teaching and the support of the training.*

ime kho, upāli, dasa atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ”ti.

*The Realized One laid down training rules for his disciples and recited the monastic code for these ten reasons.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

4. upālivagga  
*4. With Upāli*

32. pātimokkhaṭṭhapanāsutta  
*32. Suspending the Recitation of the Monastic Code*

“kati nu kho, bhante, pātimokkhaṭṭhapanā”ti?  
*“Sir, how many grounds are there to suspend the recitation of the monastic code?”*

“dasa kho, upāli, pātimokkhaṭṭhapanā.  
*“Upāli, there are ten grounds to suspend the recitation of the monastic code.*

katame dasa?  
*What ten?*

pārājiko tassaṃ parisāyaṃ nisinno hoti, pārājikakathā vippakatā hoti,  
anupasampanno tassaṃ parisāyaṃ nisinno hoti, anupasampannakathā vippakatā  
hoti, sikkhaṃ paccakkhātaṃ tassaṃ parisāyaṃ nisinno hoti, sikkhaṃ  
paccakkhātakathā vippakatā hoti, paṇḍako tassaṃ parisāyaṃ nisinno hoti,  
paṇḍakakathā vippakatā hoti, bhikkhunīdūsako tassaṃ parisāyaṃ nisinno hoti,  
bhikkhunīdūsakakathā vippakatā hoti—

*A mendicant who has committed an expulsion offense is sitting in the assembly. A discussion about whether someone has committed an expulsion offense is unfinished. A person who is not fully ordained is sitting in the assembly. A discussion about whether someone is fully ordained or not is unfinished. Someone who has rejected the training is sitting in the assembly. A discussion about whether someone has rejected the training or not is unfinished. A eunuch is sitting in the assembly. A discussion about whether someone is a eunuch is unfinished. A raper of nuns is sitting in the assembly. A discussion about whether or not someone is a raper of nuns is unfinished.*

ime kho, upāli, dasa pātimokkhaṭṭhapanā”ti.  
*These are the ten grounds to suspend the recitation of the monastic code.”*

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

4. upālivagga  
*4. With Upāli*

33. ubbāhikāsutta  
*33. A Judge*

“katihi nu kho, bhante, dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo”ti?

*“Sir, how many qualities should a mendicant have to be agreed on as a judge?”*

“dasahi kho, upāli, dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo.  
*“Upāli, a mendicant should have ten qualities to be agreed on as a judge.*

katamehi dasahi?  
*What ten?*

idhupāli, 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.*

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhikalyāṇā  
pariyosānakalyāṇā sātthaṃ sabyañjanam kevalaparipunṇam parisuddham  
brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā  
paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā;

*They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.*

ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni  
suppavattāni suvinicchitāni suttaso anubyañjanaso;

*Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.*

vinaye kho pana tīto hoti asaṃhīro;  
*They're firm and unfaltering in the training.*

paṭibalo hoti ubho atthapaccatthike saññāpetuṃ paññāpetuṃ nijjhāpetuṃ  
pekkhetuṃ pasādetuṃ;

*When there are opposing parties, they're able to persuade, advocate, and convince them, make them see the other side and trust each other.*

adhikaraṇasamuppādavūpasamakusalo hoti—  
*They're skilled in raising and settling disciplinary issues.*

adhikaraṇaṃ jānāti;  
*They know what a disciplinary issue is.*

adhikaraṇasamudayaṃ jānāti;  
*They know how a disciplinary issue originates.*

adhikaraṇanirodhaṃ jānāti;  
*They know how a disciplinary issue ceases.*

adhikaraṇanirodhagāminim paṭipadaṃ jānāti.  
*They know the practical way leading to the cessation of a disciplinary issue.*

imehi kho, upāli, dasahi dhammehi samannāgato bhikkhu ubbāhikāya  
sammannitabbo”ti.  
*A mendicant should have these ten qualities to be agreed on as a judge.”*

tatiyaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

4. upālivagga  
4. With Upāli

34. upasampadāsutta  
34. Ordination

“katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā upasampādetabban”ti?  
“Sir, how many qualities should a mendicant have to give ordination?”

“dasahi kho, upāli, dhammehi samannāgatena bhikkhunā upasampādetabbaṃ.  
“Upāli, a mendicant should have ten qualities to give ordination.

katamehi dasahi?  
What ten?

idhupāli, 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.*

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhikalyāṇā  
pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ  
brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā  
paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā;

*They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.*

pātimokkhaṃ kho panassa vitthārena svāgataṃ hoti suvibhattaṃ suppvattaṃ  
suvinnichitaṃ suttaso anubyañjanaṃ;

*Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.*

paṭibalo hoti gilānaṃ upatṭhātuṃ vā upatṭhāpetuṃ vā;

*They're able to care for the sick or get someone else to do so.*

paṭibalo hoti anabhiraṭṭiṃ vūpakāsetuṃ vā vūpakāsāpetuṃ vā;

*They're able to settle dissatisfaction or get someone else to do so.*

paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetuṃ;

*They're able to dispel remorse when it has come up.*

paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetū;

*They're able to rationally dissuade someone from misconceptions that come up.*

paṭibalo hoti adhisīle samādapetuṃ;

*They're able to encourage someone in the higher ethics,*

paṭibalo hoti adhicitte samādapetuṃ;

*the higher mind,*

paṭibalo hoti adhipaññāya samādapetuṃ.

*and the higher wisdom.*

imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā  
upasampādetabban”ti.

*A mendicant should have these ten qualities to give ordination.”*

catutthaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

4. upālivagga  
*4. With Upāli*

35. nissayasutta  
*35. Dependence*

“katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā nissayo dātabbo”ti?  
*“Sir, how many qualities should a mendicant have to give dependence?”*

“dasahi kho, upāli, dhammehi samannāgatena bhikkhunā nissayo dātabbo.  
*“Upāli, a mendicant should have ten qualities to give dependence.*

katamehi dasahi?  
*What ten?*

idhupāli, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu;  
*It's when a mendicant is ethical ...*

bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā;  
*They're learned ...*

pātimokkhaṃ kho panassa vitthārena svāgataṃ hoti suvibhattaṃ suppavattaṃ  
suvinicchitaṃ suttaso anubyañjanaso;  
*Both monastic codes have been passed down to them in detail, well analyzed, well mastered,  
well judged in both the rules and accompanying material.*

paṭibalo hoti gilānaṃ upatṭhātuṃ vā upatṭhāpetuṃ vā;  
*They're able to care for the sick or get someone else to do so.*

paṭibalo hoti anabhiraṭṭiṃ vūpakāsetuṃ vā vūpakāśāpetuṃ vā;  
*They're able to settle dissatisfaction or get someone else to do so.*

paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetuṃ;  
*They're able to dispel remorse when it has come up.*

paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetūṃ;  
*They're able to rationally dissuade someone from misconceptions that come up.*

paṭibalo hoti adhisīle ... pe ...  
*They're able to encourage someone in the higher ethics,*

adhicitte ...  
*the higher mind,*

adhipaññāya samādapetuṃ.  
*and the higher wisdom.*

imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā nissayo dātabbo”ti.  
*A mendicant should have these ten qualities to give dependence.”*

pañcamaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

4. upālivagga  
*4. With Upāli*

36. sāmaṇerasutta  
*36. A Novice*

“katihi nu kho, bhante, dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo”ti?

*“Sir, how many qualities should a mendicant have to be attended on by a novice?”*

“dasahi kho, upāli, dhammehi samannāgatena bhikkhunā sāmaṇero upaṭṭhāpetabbo.

*“Upāli, a mendicant should have ten qualities to be attended on by a novice.*

katamehi dasahi?  
*What ten?*

idhupāli, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu;  
*It's when a mendicant is ethical ...*

bahussuto hoti ... pe ... diṭṭhiyā suppaṭividdhā;  
*They're learned ...*

pātimokkhaṃ kho panassa vitthārena svāgataṃ hoti suvibhattaṃ suppvattaṃ  
suvinicchitaṃ suttaso anubyañjanaso;  
*Both monastic codes have been passed down to them in detail, well analyzed, well mastered,  
well judged in both the rules and accompanying material.*

paṭibalo hoti gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ vā;  
*They're able to care for the sick or get someone else to do so.*

paṭibalo hoti anabhiraṭiṃ vūpakāsetuṃ vā vūpakāṣāpetuṃ vā;  
*They're able to settle dissatisfaction or get someone else to do so.*

paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetuṃ;  
*They're able to dispel remorse when it has come up.*

paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetū;

*They're able to rationally dissuade someone from misconceptions that come up.*

paṭibalo hoti adhisīle samādapetuṃ;  
*They're able to encourage someone in the higher ethics,*

paṭibalo hoti adhicitte samādapetuṃ;  
*the higher mind,*

paṭibalo hoti adhipaññāya samādapetuṃ.  
*and the higher wisdom.*

imehi kho, upāli, dasahi dhammehi samannāgatena bhikkhunā sāmaṇero  
upaṭṭhāpetabbo”ti.

*A mendicant should have these ten qualities to be attended on by a novice.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

4. upālivagga  
*4. With Upāli*

37. saṅghabhedasutta  
*37. Schism in the Saṅgha*

“saṅghabhedo, saṅghabhedo’ti, bhante, vuccati.  
*“Sir, they speak of ‘schism in the Saṅgha’.*

kittāvatā nu kho, bhante, saṅgho bhinno hotī”ti?  
*How is schism in the Saṅgha defined?”*

“idhupāli, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti, vinayaṃ avinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, anācinnāṃ tathāgatena ācinnāṃ tathāgatenāti dīpenti, āciññaṃ tathāgatena anāciññaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti.

*“Upāli, it’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One.*

te imehi dasahi vatthūhi avakassanti apakassanti āveni kammāni karonti āveni pātīmokkhaṃ uddisanti.

*On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously.*

ettāvatā kho, upāli, saṅgho bhinno hotī”ti.  
*That is how schism in the Saṅgha is defined.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

4. upālivagga  
*4. With Upāli*

38. saṅghasāmaggīsutta  
*38. Harmony in the Saṅgha*

“saṅghasāmaggī, saṅghasāmaggī’ti, bhante, vuccati.  
*“Sir, they speak of ‘harmony in the Saṅgha’.*

kittāvatā nu kho, bhante, saṅgho samaggo hotī’ti?  
*How is harmony in the Saṅgha defined?”*

“idhupāli, bhikkhū adhammaṃ adhammoti dīpenti, dhammaṃ dhammoti dīpenti, avinayaṃ avinayoti dīpenti, vinayaṃ vinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti.

*“Upāli, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One.*

te imehi dasahi vatthūhi na avakassanti na apakassanti na āveni kammāni karonti na āveni pātimokkhaṃ uddisanti.

*On these ten grounds they don’t split off and go their own way. They don’t perform legal acts autonomously or recite the monastic code autonomously.*

ettāvatā kho, upāli, saṅgho samaggo hotī’ti.  
*That is how harmony in the Saṅgha is defined.”*

aṭṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

4. upālivagga  
*4. With Upāli*

39. paṭhamaānandasutta  
*39. With Ānanda (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 the Buddha:*

“saṅghabhedo saṅghabhedo”ti, bhante, vuccati.  
*“Sir, they speak of ‘schism in the Saṅgha’.*

kittāvataṃ nu kho, bhante, saṅgho bhinno hoti”ti?  
*How is schism in the Saṅgha defined?”*

“idhānanda, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti ... pe ...  
*“Ānanda, it’s when a mendicant explains what is not the teaching as the teaching ...*

paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti.  
*and what was prescribed by the Realized One as not prescribed by the Realized One.*

te imehi dasahi vatthūhi avakassanti apakassanti āveni kammāni karonti āveni pātimokkhaṃ uddisanti.  
*On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously.*

ettāvataṃ kho, ānanda, saṅgho bhinno hoti”ti.  
*That is how schism in the Saṅgha is defined.”*

“samaggaṃ pana, bhante, saṅghaṃ bhinditvā kiṃ so pasavatī”ti?  
*“But sir, what does someone who has caused a schism in a harmonious Saṅgha bring upon themselves?”*

“kappaṭṭhikaṃ, ānanda, kibbisaṃ pasavatī”ti.  
*“They bring upon themselves evil that lasts for an eon.”*

“kiṃ pana, bhante, kappaṭṭhikaṃ kibbisaṃ”ti?  
*“But sir, what is the evil that lasts for an eon?”*

“kappaṃ, ānanda, nirayamhi paccatīti—  
*“They burn in hell for an eon, Ānanda.*

āpāyiko nerayiko,  
*A schismatic remains for the eon*

kappaṭṭho saṃghabhedako;  
*in a place of loss, in hell.*

vaggarato adhammaṭṭho,  
*Basing themselves in what is not the teaching,*

yogakkhemā padhaṃsati;  
*favoring factions, they destroy their sanctuary.*

saṃghaṃ samaggaṃ bhinditvā,  
*After causing schism in a harmonious Saṅgha,*

kappaṃ nirayamhi paccatīti.  
*they burn in hell for an eon.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

4. upālivagga  
*4. With Upāli*

40. dutiyaānandasutta  
*40. With Ānanda (2nd)*

“saṅghasāmaggī, saṅghasāmaggī’ti, bhante, vuccati.  
*“Sir, they speak of ‘harmony in the Saṅgha’.*

kittāvatā nu kho, bhante, saṅgho samaggo hotī’ti?  
*How is harmony in the Saṅgha defined?”*

“idhānanda, bhikkhū adhammaṃ adhammoti dīpenti, dhammaṃ dhammoti dīpenti, avinayaṃ avinayoti dīpenti, vinayaṃ vinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti.

*“Ānanda, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One.*

te imehi dasahi vatthūhi na avakassanti na apakassanti na āveni kammāni karonti na āveni pātimokkhaṃ uddisanti.

*On these ten grounds they don’t split off and go their own way. They don’t perform legal acts autonomously or recite the monastic code autonomously.*

ettāvatā kho, ānanda, saṅgho samaggo hotī’ti.  
*That is how harmony in the Saṅgha is defined.”*

“bhinnaṃ pana, bhante, saṅghaṃ samaggaṃ katvā kiṃ so pasavatī’ti?  
*“But sir, what does someone who has created harmony in a schismatic Saṅgha bring upon themselves?”*

“brahmaṃ, ānanda, puññaṃ pasavatī’ti.  
*“They bring divine merit upon themselves.”*

“kiṃ pana, bhante, brahmaṃ puññaṃ’ti?  
*“But what is divine merit?”*

“kappaṃ, ānanda, saggamhi modatīti—  
*“They rejoice in heaven for an eon, Ānanda.*

sukhā saṃghassa sāmaggī,  
*A Saṅgha in harmony is happy,*

samaggānañca anuggaho;  
*as is support for those in harmony.*

samaggarato dhammaṭṭho,  
*Basing themselves in the teaching,*

yogakkhemā na dhamasati;  
*favoring harmony, they destroy no sanctuary.*

saṃghaṃ samaggaṃ katvāna,  
*After creating harmony in the Saṅgha,*

kappaṃ saggaṃhi modatī”ti.  
*they rejoice in heaven for an eon.”*

dasamaṃ.

upālivaggo catuttho.

upāli ṭhapanā ubbāho,

upasampadanissayā;

sāmaṇero ca dve bheda,

ānandehi pare duveti.

5. akkosavagga  
5. Abuse

41. vivādasutta  
41. Arguments

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

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

“ko nu kho, bhante, hetu ko paccayo, yena saṃghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca na phāsu viharantī”ti?

*“What is the cause, sir, what is the reason, why arguments, quarrels, and disputes arise in the Saṅgha, and the mendicants don’t live happily?”*

“idhupāli, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti, vinayaṃ avinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, anācinnaṃ tathāgatena ācinnaṃ tathāgatenāti dīpenti, ācinnaṃ tathāgatena anācinnaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti.

*“Upāli, it’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One.*

ayaṃ kho, upāli, hetu ayaṃ paccayo, yena saṃghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca na phāsu viharantī”ti.

*This is the cause, this is the reason why arguments, quarrels, and disputes arise in the Saṅgha, and the mendicants don’t live happily.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

5. akkosavagga  
*5. Abuse*

42. paṭhamavivādamūlasutta  
*42. Roots of Arguments (1st)*

“kati nu kho, bhante, vivādamūlānī”ti?  
“Sir, how many roots of arguments are there?”

“dasa kho, upāli, vivādamūlāni.  
“Upāli, there are ten roots of arguments.

katamāni dasa?  
*What ten?*

idhupāli, bhikkhū adhammaṃ dhammoti dīpenti, dhammaṃ adhammoti dīpenti, avinayaṃ vinayoti dīpenti, vinayaṃ avinayoti dīpenti, abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti, bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti, anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti, āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti, apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti, paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti.

*It's when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One.*

imāni kho, upāli, dasa vivādamūlānī”ti.  
*These are the ten roots of arguments.”*

dutiyaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

5. akkosavagga  
*5. Abuse*

43. dutiyavivādamūlasutta  
*43. Roots of Arguments (2nd)*

“kati nu kho, bhante, vivādamūlānī”ti?  
“Sir, how many roots of arguments are there?”

“dasa kho, upāli, vivādamūlāni.  
“Upāli, there are ten roots of arguments.

katamāni dasa?  
What ten?

idhupāli, bhikkhū anāpattiṃ āpattīti dīpenti, āpattiṃ anāpattīti dīpenti, lahuḥkaṃ āpattiṃ garukāpattīti dīpenti, garukāṃ āpattiṃ lahuḥkāpattīti dīpenti, duṭṭhullaṃ āpattiṃ aduṭṭhullāpattīti dīpenti, aduṭṭhullaṃ āpattiṃ duṭṭhullāpattīti dīpenti, sāvasesaṃ āpattiṃ anavasesāpattīti dīpenti, anavasesaṃ āpattiṃ sāvasesaāpattīti dīpenti, sappatīkammaṃ āpattiṃ appatīkammāpattīti dīpenti, appatīkammaṃ āpattiṃ sappatīkammāpattīti dīpenti.

*It's when a mendicant explains what is not an offense as an offense, and what is an offense as not an offense. They explain a light offense as a serious offense, and a serious offense as a light offense. They explain an offense committed with corrupt intention as an offense not committed with corrupt intention, and an offense not committed with corrupt intention as an offense committed with corrupt intention. They explain an offense requiring rehabilitation as an offense not requiring rehabilitation, and an offense not requiring rehabilitation as an offense requiring rehabilitation. They explain an offense with redress as an offense without redress, and an offense without redress as an offense with redress.*

imāni kho, upāli, dasa vivādamūlānī”ti.  
These are the ten roots of arguments.”

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

5. akkosavagga  
*5. Abuse*

44. kusiṇārasutta  
*44. At Kusiṇāra*

ekaṃ samayaṃ bhagavā kusiṇārāyaṃ viharati baliharaṇe vanasaṇḍe.  
*At one time the Buddha was staying near Kusiṇāra, 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:*

“codakena, bhikkhave, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ paccavekkhitvā pañca dhamme ajjhattaṃ upaṭṭhāpetvā paro codetabbo.  
*“Mendicants, a mendicant who wants to accuse another should first check five things in themselves and establish five things in themselves.*

katame pañca dhammā ajjhattaṃ paccavekkhitabbā?  
*What five things should they check in themselves?*

codakena, bhikkhave, bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbam:  
*A mendicant who wants to accuse another should check this:*

‘parisuddhakāyasamācāro nu khomhi, parisuddhenamhi kāyasamācārena samannāgato acchiddena appaṭimaṃsena.  
*‘Is my bodily behavior pure? Do I have pure bodily behavior that is impeccable and irreproachable?’*

samvijjati nu kho me eso dhammo udāhu no’ti?  
*Is this thing found in me or not?’*

no ce, bhikkhave, bhikkhu parisuddhakāyasamācāro hoti parisuddhena kāyasamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro:  
*If it’s not, there will be people who say:*

‘iṅha tāva āyasmā kāyikaṃ sikkhassū’ti, itissa bhavanti vattāro.  
*‘Come on, venerable, train your own bodily behavior first.’*

puna caparaṃ, bhikkhave, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbam:  
*Furthermore, a mendicant who wants to accuse another should check this:*

‘parisuddhavadāsamācāro nu khomhi, parisuddhenamhi vacīsamācārena samannāgato acchiddena appaṭimaṃsena.  
*‘Is my verbal behavior pure? Do I have pure verbal behavior that is impeccable and irreproachable?’*

samvijjati nu kho me eso dhammo udāhu no’ti?  
*Is this thing found in me or not?’*

no ce, bhikkhave, bhikkhu parisuddhavadāsamācāro hoti parisuddhena vacīsamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro:  
*If it’s not, there will be people who say:*

‘iṅha tāva āyasmā vācasikaṃ sikkhassū’ti, itissa bhavanti vattāro.  
*‘Come on, venerable, train your own verbal behavior first.’*

puna caparaṃ, bhikkhave, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ:

*Furthermore, a mendicant who wants to accuse another should check this:*

‘mettaṃ nu kho me cittaṃ paccupaṭṭhitaṃ sabrahmacārīsu anāghātaṃ.

*‘Is my heart established in love for my spiritual companions, without resentment?’*

saṃvijjati nu kho me eso dhammo udāhu no’ti?

*Is this thing found in me or not?’*

no ce, bhikkhave, bhikkhuno mettaṃ cittaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu anāghātaṃ, tassa bhavanti vattāro:

*If it’s not, there will be people who say:*

‘iṅha tāva āyasmā sabrahmacārīsu mettaṃ cittaṃ upaṭṭhāpehi’ti, itissa bhavanti vattāro.

*‘Come on, venerable, establish your heart in love for your spiritual companions first.’*

puna caparaṃ, bhikkhave, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ:

*Furthermore, a mendicant who wants to accuse another should check this:*

‘bahussuto nu khomhi sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyoṣānakalyāṇā sātthaṃ sabyañjanaṃ kevalapariṇaṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā me dhammā bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā.

*‘Am I very learned, remembering and keeping what I’ve learned? These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. Am I very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically?’*

saṃvijjati nu kho me eso dhammo udāhu no’ti?

*Is this thing found in me or not?’*

no ce, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyoṣānakalyāṇā sātthaṃ sabyañjanaṃ kevalapariṇaṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā, tassa bhavanti vattāro:

*If it’s not, there will be people who say:*

‘iṅha tāva āyasmā āgamaṃ pariyaṇaṇṇasū’ti, itissa bhavanti vattāro.

*‘Come on, venerable, memorize the scriptures first.’*

puna caparaṃ, bhikkhave, codakena bhikkhunā paraṃ codetukāmena evaṃ paccavekkhitabbaṃ:

*Furthermore, a mendicant who wants to accuse another should check this:*

‘ubhayāni kho pana me pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso.

*‘Have both monastic codes been passed down to me in detail, well analyzed, well mastered, and well judged in both the rules and accompanying material?’*

saṃvijjati nu kho me eso dhammo udāhu no’ti?

*Is this thing found in me or not?’*

no ce, bhikkhave, bhikkhuno ubhayāni pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso, ‘idaṃ panāyasmā, kattha vuttaṃ bhagavatā’ti, iti puṭṭho na sampāyissati.

*If it’s not, there will be people who say:*

tassa bhavanti vattāro:

-

‘iṅha tāva āyasmā vinayaṃ sikkhassū’ti, itissa bhavanti vattāro.

*‘Come on, venerable, train in the code of conduct first.’*

ime pañca dhammā ajjhataṃ paccavekkhitabbā.

*These are the five things they should check in themselves.*

katame pañca dhammā ajjhataṃ upaṭṭhāpetabbā?

*What five things should they establish in themselves?*

‘kālena vakkhāmi, no akālena;

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

bhūtena vakkhāmi, no abhūtena;

*I will speak truthfully, not falsely.*

saṇhena vakkhāmi, no pharusena;

*I will speak gently, not harshly.*

atthasaṃhitena vakkhāmi, no anattasaṃhitena;

*I will speak beneficially, not harmfully.*

mettacitto vakkhāmi, no dosantaro’ti—

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

ime pañca dhammā ajjhataṃ upaṭṭhāpetabbā.

*These are the five things they should establish in themselves.*

codakena, bhikkhave, bhikkhunā paraṃ codetukāmena ime pañca dhamme  
ajjhataṃ paccavekkhitvā ime pañca dhamme ajjhataṃ upaṭṭhāpetvā paro  
codetabbo’ti.

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

catutthaṃ.

-

aṅguttara nikāya 10  
*Numbered Discourses 10*

5. akkosavagga  
*5. Abuse*

45. rājantepurappavesanasutta  
*45. Entering a Royal Harem*

“dasayime, bhikkhave, ādīnavā rājantepurappavesane.  
*“Mendicants, there are ten drawbacks to entering a royal harem.*

katame dasa?  
*What ten?*

idha, bhikkhave, rājā mahesiyā saddhiṃ nisinno hoti.  
*Firstly, a king is sitting with his chief queen*

tatra bhikkhu pavisati.  
*when a monk enters.*

mahesī vā bhikkhuṃ disvā sitaṃ pātukaroti, bhikkhu vā mahesiṃ disvā sitaṃ pātukaroti.  
*When the queen sees the monk she smiles, or when the monk sees the queen he smiles.*

tattha rañño evaṃ hoti:  
*So the king thinks:*

‘addhā imesaṃ kataṃ vā karissanti vā’ti.  
*‘They’ve done it for sure, or they will do it.’*

ayaṃ, bhikkhave, paṭhamo ādīnavo rājantepurappavesane. (1)  
*This is the first drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rājā bahukicco bahukaraṇīyo aññataraṃ itthiṃ gantvā na sarati:  
*Furthermore, a king has many duties, and much to do. He has sex with one of the women but doesn’t remember.*

‘sā tena gabbhaṃ ganhāti’.  
*She gets pregnant from that.*

tattha rañño evaṃ hoti:  
*So the king thinks:*

‘na kho idha añño koci pavisati, aññatra pabbajitena.  
*‘No-one else has entered here, except for that monk.*

siyā nu kho pabbajitassa kamman’ti.  
*Could this be the monk’s doing?’*

ayaṃ, bhikkhave, dutiyo ādīnavo rājantepurappavesane. (2)  
*This is the second drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rañño antepure aññataraṃ ratanaṃ nassati.  
*Furthermore, a gem is lost somewhere in the royal harem.*

tattha rañño evaṃ hoti:  
*So the king thinks:*

‘na kho idha añño koci pavisati, aññatra pabbajitena.  
*‘No-one else has entered here, except for that monk.*

siyā nu kho pabbajitassa kamman’ti.  
*Could this be the monk’s doing?’*

ayaṃ, bhikkhave, tatiyo ādīnavo rājantepurappavesane. (3)  
*This is the third drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rañño antepure abbhantarā gūyhamantā bahiddhā sambhedaṃ gacchanti.

*Furthermore, secret deliberations in the royal harem are leaked outside.*

tattha rañño evaṃ hoti:

*So the king thinks:*

‘na kho idha añño koci pavisati, aññatra pabbajitena.

*‘No-one else has entered here, except for that monk.*

siyā nu kho pabbajitassa kamman’ti.

*Could this be the monk’s doing?’*

ayaṃ, bhikkhave, catuttho ādīnavo rājantepurappavesane. (4)

*This is the fourth drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rañño antepure pitā vā puttāṃ pattheti putto vā pitaraṃ pattheti.

*Furthermore, in a royal harem, a father longs for their son, or a son longs for his father.*

tesaṃ evaṃ hoti:

*They think:*

‘na kho idha añño koci pavisati, aññatra pabbajitena.

*‘No-one else has entered here, except for that monk.*

siyā nu kho pabbajitassa kamman’ti.

*Could this be the monk’s doing?’*

ayaṃ, bhikkhave, pañcama ādīnavo rājantepurappavesane. (5)

*This is the fifth drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rājā nīcaṭṭhāniyaṃ ucce thāne ṭhapeti.

*Furthermore, the king promotes someone to a higher position.*

yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti:

*Those who are upset by this think:*

‘rājā kho pabbajitena saṃsaṭṭho.

*‘The king is close to that monk.*

siyā nu kho pabbajitassa kamman’ti.

*Could this be the monk’s doing?’*

ayaṃ, bhikkhave, chaṭṭho ādīnavo rājantepurappavesane. (6)

*This is the sixth drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rājā uccaṭṭhāniyaṃ nīce thāne ṭhapeti.

*Furthermore, the king demotes someone to a lower position.*

yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti:

*Those who are upset by this think:*

‘rājā kho pabbajitena saṃsaṭṭho.

*‘The king is close to that monk.*

siyā nu kho pabbajitassa kamman’ti.

*Could this be the monk’s doing?’*

ayaṃ, bhikkhave, sattamo ādīnavo rājantepurappavesane. (7)

*This is the seventh drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rājā akāle senaṃ uyyojeti.

*Furthermore, the king dispatches the army at the wrong time.*

yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti:

*Those who are upset by this think:*

‘rājā kho pabbajitena samsaṭṭho.

*‘The king is close to that monk.*

siyā nu kho pabbajitassa kamman’ti.

*Could this be the monk’s doing?’*

ayaṃ, bhikkhave, aṭṭhamo ādīnavo rājantepurappavesane. (8)

*This is the eighth drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rājā kāle senaṃ uyyojetvā antarāmaggaṃ nivattāpeti.

*Furthermore, the king dispatches the army at the right time, but orders it to turn back while still on the road.*

yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti:

*Those who are upset by this think:*

‘rājā kho pabbajitena samsaṭṭho.

*‘The king is close to that monk.*

siyā nu kho pabbajitassa kamman’ti.

*Could this be the monk’s doing?’*

ayaṃ, bhikkhave, navamo ādīnavo rājantepurappavesane. (9)

*This is the ninth drawback of entering a royal harem.*

puna caparaṃ, bhikkhave, rañño antepuraṃ hatthisammaddaṃ assasammaddaṃ rathasammaddaṃ rajanīyāni rūpasaddagandharasaphoṭṭhabbāni, yāni na pabbajitassa sārūppāni.

*Furthermore, in the royal harem there is a trampling of elephants, horses, and chariots, as well as arousing sights, sounds, smells, tastes, and touches that do not befit a monk.*

ayaṃ, bhikkhave, dasamo ādīnavo rājantepurappavesane.

*This is the tenth drawback of entering a royal harem.*

ime kho, bhikkhave, dasa ādīnavā rājantepurappavesane”ti. (10)

*These are the ten drawbacks of entering a royal harem.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

5. akkosavagga  
*5. Abuse*

46. sakkasutta  
*46. With the Sakyans*

ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.  
*At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.*

atha kho sambahulā sakkā upāsakā tadahuposathe yena bhagavā  
tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ  
nisīdiṃsu. ekamantaṃ nisinne kho sakke upāsake bhagavā etadavoca:  
*Then on the sabbath several Sakyans went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:*

“api nu tumhe, sakkā, atthaṅgasamannāgataṃ uposathaṃ upavasathā”ti?  
*“Sakyans, do you observe the sabbath with its eight factors?”*

“appekadā mayam, bhante, atthaṅgasamannāgataṃ uposathaṃ upavasāma,  
appekadā na upavasāma”ti.  
*“Sir, sometimes we do, sometimes we don’t.”*

“tesam vo, sakkā, alābhā tesam dulladdham, ye tumhe evaṃ sokasabhaye jīvite  
maraṇasabhaye jīvite appekadā atthaṅgasamannāgataṃ uposathaṃ upavasatha,  
appekadā na upavasatha.  
*“That’s your loss, Sakyans, it’s your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don’t.*

taṃ kiṃ maññatha, sakkā,  
*What do you think, Sakyans?*

idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṃ divasaṃ  
addhakahāpaṇaṃ nibbiseyya.  
*Take a man who earns half a dollar for an honest day’s work.*

dakkho puriso utthānasampannoti alaṃvacanāyā”ti?  
*Is this enough to call him a deft and industrious man?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“taṃ kiṃ maññatha, sakkā,  
*“What do you think, Sakyans?*

idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṃ divasaṃ kahāpaṇaṃ  
nibbiseyya.  
*Take a man who earns a dollar for an honest day’s work.*

dakkho puriso utthānasampannoti alaṃvacanāyā”ti?  
*Is this enough to call him a deft and industrious man?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“taṃ kiṃ maññatha, sakkā,  
*“What do you think, Sakyans?*

idha puriso yena kenaci kammaṭṭhānena anāpajja akusalaṃ divasaṃ dve kahāpaṇe  
nibbiseyya ...

*Take a man who, for an honest day’s work, earns two dollars ...*

tayo kahāpaṇe nibbiseyya ...  
*three dollars ...*



cattāro kahāpaṇe nibbiseyya ...  
*four dollars ...*

pañca kahāpaṇe nibbiseyya ...  
*five dollars ...*

cha kahāpaṇe nibbiseyya ...  
*six dollars ...*

satta kahāpaṇe nibbiseyya ...  
*seven dollars ...*

aṭṭha kahāpaṇe nibbiseyya ...  
*eight dollars ...*

nava kahāpaṇe nibbiseyya ...  
*nine dollars ...*

dasa kahāpaṇe nibbiseyya ...  
*ten dollars ...*

vīsa kahāpaṇe nibbiseyya ...  
*twenty dollars ...*

tiṃsa kahāpaṇe nibbiseyya ...  
*thirty dollars ...*

cattārīsaṃ kahāpaṇe nibbiseyya ...  
*forty dollars ...*

paññāsaṃ kahāpaṇe nibbiseyya ...  
*fifty dollars ...*

kahāpaṇasataṃ nibbiseyya.  
*a hundred dollars.*

dakkho puriso uṭṭhānasampannoti alaṃvacanāyā”ti?  
*Is this enough to call him a deft and industrious man?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“taṃ kiṃ maññatha, sakkā,  
*“What do you think, Sakyans?*

api nu so puriso divase divase kahāpaṇasataṃ kahāpaṇasahassaṃ nibbisamāno  
laddhaṃ laddhaṃ nikkhipanto vassasatāyuko vassasatajīvī mahantaṃ  
bhogakkhandhaṃ adhigaccheyyā”ti?

*Suppose that man earned a hundred or a thousand dollars every day and saved it all up. If he  
lived for a hundred years, would he not accumulate a large mass of wealth?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“taṃ kiṃ maññatha, sakkā,  
*“What do you think, Sakyans?*

api nu so puriso bhogahetu bhoganidānaṃ bhogādhikaraṇaṃ ekaṃ vā rattiṃ ekaṃ  
vā divasaṃ upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhappaṭisaṃvedī  
vihareyyā”ti?

*Would that man, on account of that wealth, experience perfect happiness for a single day or  
night, or even half a day or night?”*

“no hetam, bhante”.  
*“No, sir.”*

“taṃ kissa hetu”?  
*“Why is that?”*

“kā mā hi, bhante, aniccā tucchā musā mosadhammā”ti.

*“Because sensual pleasures, sir, are impermanent, hollow, false, and deceptive.”*

“idha pana vo, sakkā, mama sā vako dasa vassāni appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya.

*“But take one of my disciples who lives diligent, keen, and resolute for ten years, practicing in line with my instructions. They can experience perfect happiness for a hundred years, ten thousand years, or a hundred thousand years.*

so ca khvassa sakadāgāmī vā anāgāmī vā apanṇakaṃ vā sotāpanno.

*And they could become a once-returner or a non-returner, or guaranteed a stream-enterer.*

tiṭṭhantu, sakkā, dasa vassāni.

*Let alone ten years,*

idha mama sā vako nava vassāni ...

*take one of my disciples who lives diligent, keen, and resolute for nine years ...*

aṭṭha vassāni ...

*eight years ...*

satta vassāni ...

*seven years ...*

cha vassāni ...

*six years ...*

pañca vassāni ...

*five years ...*

cattāri vassāni ...

*four years ...*

tīni vassāni ...

*three years ...*

dve vassāni ...

*two years ...*

ekaṃ vassaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apanṇakaṃ vā sotāpanno.

*one year ...*

tiṭṭhatu, sakkā, ekaṃ vassaṃ.

idha mama sā vako dasa māse appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni satampi vassasatāni satampi vassasahassāni ekantasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apanṇakaṃ vā sotāpanno.

*ten months ...*

tiṭṭhantu, sakkā, dasa māsā.

idha mama sā vako nava māse ...

*nine months ...*

aṭṭha māse ...

*eight months ...*

satta māse ...

*seven months ...*

cha māse ...

*six months ...*

pañca māse ...  
*five months ...*

cattāro māse ...  
*four months ...*

tayo māse ...  
*three months ...*

dve māse ...  
*two months ...*

ekaṃ māsaṃ ...  
*one month ...*

aḍḍhamāsaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampī vassāni satampī vassasatāni satampī ekāntasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno.  
*a fortnight ...*

tiṭṭhatu, sakkā, aḍḍhamāso.

idha mama sāvako dasa rattindive appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampī vassāni satampī vassasatāni satampī vassasahassāni ekāntasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno.  
*ten days ...*

tiṭṭhantu, sakkā, dasa rattindivā.

idha mama sāvako nava rattindive ...  
*nine days ...*

aṭṭha rattindive ...  
*eight days ...*

satta rattindive ...  
*seven days ...*

cha rattindive ...  
*six days ...*

pañca rattindive ...  
*five days ...*

cattāro rattindive ...  
*four days ...*

tayo rattindive ...  
*three days ...*

dve rattindive ...  
*two days ...*

ekaṃ rattindivaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampī vassāni satampī vassasatāni satampī vassasahassāni ekāntasukhappaṭisaṃvedī vihareyya, so ca khvassa sakadāgāmī vā anāgāmī vā apaṇṇakaṃ vā sotāpanno.

*Let alone two days, take one of my disciples who lives diligent, keen, and resolute for one day, practicing in line with my instructions. They can experience perfect happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or guaranteed a stream-enterer.*

tesaṃ vo, sakkā, alābhā tesaṃ dulladdhaṃ, ye tumhe evaṃ sokasabhaye jīvite maraṇasabhaye jīvite appekadā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasatha, appekadā na upavasathā”ti.

*It's your loss, Sakyans, it's your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don't.*

“ete mayaṃ, bhante, ajjatagge aṭṭhaṅgasamannāgataṃ uposathaṃ upavasissāmā”ti.  
“Well, sir, from this day forth we will observe the sabbath with its eight factors.”

chaṭṭhaṃ.

5. akkosavagga  
5. Abuse

47. mahālisutta  
47. With Mahāli

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgarasālāyaṃ.  
*At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.*

atha kho mahāli licchavi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahāli licchavi bhagavantam etadavoca:

*Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:*

“ko nu kho, bhante, hetu, ko paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

*“What is the cause, sir, what is the reason for doing bad deeds, for performing bad deeds?”*

“lobho kho, mahāli, hetu, lobho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā.

*“Greed is a cause, Mahāli, greed is a reason for doing bad deeds, for performing bad deeds.*

doso kho, mahāli, hetu, doso paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā.

*Hate is a cause of bad deeds ...*

moho kho, mahāli, hetu, moho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā.

*Delusion is a cause of bad deeds ...*

ayoniso manasikāro kho, mahāli, hetu, ayoniso manasikāro paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā.

*Improper attention is a cause of bad deeds ...*

micchāpaṇihitaṃ kho, mahāli, cittaṃ hetu, micchāpaṇihitaṃ cittaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti.

*A wrongly directed mind is a cause of bad deeds ...*

ayaṃ kho, mahāli, hetu, ayaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti.

*This is the cause, Mahāli, this is the reason for doing bad deeds, for performing bad deeds.”*

“ko pana, bhante, hetu ko paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā”ti?

*“What is the cause, sir, what is the reason for doing good deeds, for performing good deeds?”*

“alobho kho, mahāli, hetu, alobho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.

*“Contentment is a cause, Mahāli, contentment is a reason for doing good deeds, for performing good deeds.*

adoso kho, mahāli, hetu, adoso paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.

*Love is a cause of good deeds ...*

amoho kho, mahāli, hetu, amoho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.

*Understanding is a cause of good deeds ...*

yoniso manasikāro kho, mahāli, hetu, yoniso manasikāro paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.

*Proper attention is a cause of good deeds ...*

sammāpaṇihitaṃ kho, mahāli, cittaṃ hetu, sammāpaṇihitaṃ cittaṃ paccayo  
kalyāṇassa kammaṣsa kiriyāya kalyāṇassa kammaṣsa pavattiya.

*A rightly directed mind is a cause of good deeds ...*

ayaṃ kho, mahāli, hetu, ayaṃ paccayo kalyāṇassa kammaṣsa kiriyāya kalyāṇassa  
kammaṣsa pavattiya.

*This is the cause, Mahāli, this is the reason for doing good deeds, for performing good deeds.*

ime ca, mahāli, dasa dhammā loke na saṃvijjeyyūṃ, nayidha paññāyetha  
adhammacariyāvisamacariyāti vā dhammacariyāsamacariyāti vā.

*If these ten things were not found in the world, we wouldn't see either unprincipled and  
immoral conduct, or principled and moral conduct.*

yasmā ca kho, mahāli, ime dasa dhammā loke saṃvijjanti, tasmā paññāyati  
adhammacariyāvisamacariyāti vā dhammacariyāsamacariyāti vā<sup>7</sup>ti.

*But since these ten things are found in the world, we see both unprincipled and immoral  
conduct, and principled and moral conduct."*

sattamaṃ.

-

5. akkosavagga  
5. Abuse

48. pabbajitaabhinhasutta  
48. Ten Regular Reflections for a Renunciate

“dasayime, bhikkhave, dhammā pabbajitena abhiñhaṃ paccavekkhitabbā.  
“Mendicants, one who has gone forth should often review these ten things.

katame dasa?  
What ten?

‘vevaṇṇiyamhi ajjhupagato’ti pabbajitena abhiñhaṃ paccavekkhitabbam. (1)  
One who has gone forth should often review this: ‘I have secured freedom from class.’

‘parapaṭibaddhā me jīvikā’ti pabbajitena abhiñhaṃ paccavekkhitabbam. (2)  
‘My livelihood is tied up with others.’

‘añño me ākappo karaṇīyo’ti pabbajitena abhiñhaṃ paccavekkhitabbam. (3)  
‘My behavior should be different.’

‘kacci nu kho me attā sīlato na upavadatī’ti pabbajitena abhiñhaṃ  
paccavekkhitabbam. (4)  
‘I hope there’s no reason to blame myself when it comes to ethical conduct?’

‘kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī’ti pabbajitena  
abhiñhaṃ paccavekkhitabbam. (5)  
‘I hope that, after examination, sensible spiritual companions don’t reproach any aspect of my  
ethics?’

‘sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti pabbajitena abhiñhaṃ  
paccavekkhitabbam. (6)  
‘I must be parted and separated from all I hold dear and beloved.’

‘kammassakomhi kammadāyādo kammayoni kammabandhu kammaṭṭisaraṇo,  
‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my  
refuge.

yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakam vā tassa dāyādo bhavissāmī’ti  
pabbajitena abhiñhaṃ paccavekkhitabbam. (7)  
I shall be the heir of whatever deeds I do, whether good or bad.’

‘kathaṃbhūtassa me rattindivā vītivattantī’ti pabbajitena abhiñhaṃ  
paccavekkhitabbam. (8)  
‘As the days and nights flit by, what sort of person am I becoming?’

‘kacci nu kho ahaṃ suññāgāre abhiraṃmāmi’ti pabbajitena abhiñhaṃ  
paccavekkhitabbam. (9)  
‘Do I love to stay in empty huts?’

‘atthi nu kho me uttari manussadhammo alamariyañānadassanaviseso adhigato,  
yenāhaṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmī’ti pabbajitena  
abhiñhaṃ paccavekkhitabbam. (10)  
‘Do I have any superhuman distinctions in knowledge and vision worthy of the noble ones, so  
that when my spiritual companions question me on my deathbed I will not be embarrassed?’

ime kho, bhikkhave, dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā”ti.  
One who has gone forth should often review these ten things.”

aṭṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

5. akkosavagga  
*5. Abuse*

49. sarīraṭṭhadhammasutta  
*49. Existing Because of the Body*

“dasayime, bhikkhave, dhammā sarīraṭṭhā.  
*“Mendicants, these ten things exist because of the body.*

katame daṣa?  
*What ten?*

sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo, kāyasamvaro, vacīsamvaro,  
ājīvasamvaro, ponobhaviko bhavasāṅkhāro—  
*Cold, heat, hunger, thirst, feces, urine, restraint of body, speech, and livelihood, and the will to  
live that leads to future lives.*

ime kho, bhikkhave, daṣa dhammā sarīraṭṭhā”ti.  
*These ten things exist because of the body.”*

navamaṃ.



aṅguttara nikāya 10  
Numbered Discourses 10

5. akkosavagga  
5. Abuse

50. bhaṇḍanasutta  
50. Arguments

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

tena kho pana samayena sambahulā bhikkhū pacchābhataṃ piṇḍapāṭapaṭikkantā upatthānasālāyaṃ sannisinā sannipatitā bhaṇḍanaajāta kalahajāta vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharanti.

*Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall. They were arguing, quarreling, and disputing, wounding each other with barbed words.*

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena upatthānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out,*

nisajja kho bhagavā bhikkhū āmantesi:  
*and addressed the mendicants:*

“kāya nuttha, bhikkhave, etarahi kathāya sannisinā sannipatitā, kā ca pana vo antārakathā vippakatā”ti?

*“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”*

“idha mayaṃ, bhante, pacchābhataṃ piṇḍapāṭapaṭikkantā upatthānasālāyaṃ sannisinā sannipatitā bhaṇḍanaajāta kalahajāta vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharāma”ti.

*“Sir, after the meal, on return from alms-round, we sat together in the meeting hall, arguing, quarreling, and disputing, wounding each other with barbed words.”*

“na kho panetaṃ, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhāya agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe bhaṇḍanaajāta kalahajāta vivādāpannā aññamaññaṃ mukhasattīhi vitudentā vihareyyātha.

*“Mendicants, this is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness.*

dasayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti.

*There are ten warm-hearted qualities that make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.*

katame dasa?  
*What ten?*

idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

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

yampi, bhikkhave, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu,  
*When a mendicant is ethical,*

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. (1)

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

puna caparaṃ, bhikkhave, bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipunnāṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā dīṭṭhiyā suppaṭividdhā.

*Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. ...*

yampi, bhikkhave, bhikkhu bahussuto hoti ... pe ... dīṭṭhiyā suppaṭividdhā,

ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattatī. (2)

puna caparaṃ, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.

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

yampi, bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko,

ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattatī. (3)

puna caparaṃ, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaṇiṃ.

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

yampi, bhikkhave, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaṇiṃ,

ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattatī. (4)

puna caparaṃ, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇi—tathā dakkho hoti analaso, tatrūpāyā vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ.

*Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. ...*

yampi, bhikkhave, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇi—tathā dakkho hoti analaso tatrūpāyā vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ,

ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattatī. (5)

puna caparaṃ, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo.

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

yampi, bhikkhave, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo,

ayampi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattatī. (6)

puna caparaṃ, bhikkhave, bhikkhu āradhaviṇṇa viharati akusalānaṃ dhammānaṃ  
pahāṇāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṇā dāḥaparakkamo  
anikkhattadhuro kuṣalesu dhammesu.

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

yampi, bhikkhave, bhikkhu āradhaviṇṇa viharati akusalānaṃ dhammānaṃ  
pahāṇāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṇā dāḥaparakkamo  
anikkhattadhuro kuṣalesu dhammesu,

ayampi dhammo saraṇiyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīya  
ekibhāvāya saṃvattati. (7)

puna caparaṃ, bhikkhave, bhikkhu santuttho hoti  
itaṛitaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena.

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

yampi, bhikkhave, bhikkhu santuttho hoti  
itaṛitaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena,

ayampi dhammo saraṇiyo ... pe ... saṃvattati. (8)

puna caparaṃ, bhikkhave, bhikkhu satimā hoti, paramena satinepakkena  
samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritā.

*Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. ...*

yampi, bhikkhave, bhikkhu satimā hoti, paramena satinepakkena samannāgato,  
cirakatampi cirabhāsitaṃ saritā anussaritā,

ayampi dhammo saraṇiyo ... pe ... saṃvattati. (9)

puna caparaṃ, bhikkhave, bhikkhu paññavā hoti, udayatthagāminiya paññāya  
samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiya.

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

yampi, bhikkhave, bhikkhu paññavā hoti, udayatthagāminiya paññāya samannāgato  
ariyāya nibbedhikāya sammā dukkhakkhayagāminiya,

*When a mendicant is wise,*

ayampi dhammo saraṇiyo ... pe ... saṃvattati. (10)

*this warm-hearted quality makes for fondness and respect, helping the Saṅgha to live in harmony and unity, without quarreling.*

ime kho, bhikkhave, dasa dhammā saraṇiya piyakaraṇa garukaraṇa saṅghāya  
avivādāya sāmaggīya ekibhāvāya saṃvattanti”ti.

*These ten warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.”*

dasamaṃ.

akkosavaggo pañcama.

vivādā dve ca mūlāni,

kuṣinārapavesane;

sakko mahāli abhiṇhaṃ,

sarīraṭṭhā ca bhaṇḍanāti.

paṭhamo paṇṇāsako samatto.

aṅguttara nikāya 10  
*Numbered Discourses 10*

6. sacittavagga  
*6. Your Own Mind*

51. sacittasutta  
*51. Your Own Mind*

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

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

“bhikkhavo”ti.  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“no ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha  
‘sacittapariyāyakusalo bhavissāmī’ti—  
*“Mendicants, if a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’*”

evañhi vo, bhikkhave, sikkhitabbam.

kathañca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti?  
*And how is a mendicant skilled in the ways of their own mind?*

seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā  
parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ  
paccavekkhamāno sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā  
aṅgaṇassa vā pahānāya vāyamati.

*Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it.*

no ce tattha passati rajaṃ vā aṅgaṇaṃ vā, tenevattamano hoti paripuṇṇasaṅkappo:  
*But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for:*

‘lābhā vata me, parisuddhaṃ vata me’ti.  
*‘How fortunate that I’m clean!’*

evamevaṃ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu  
dhammesu:  
*In the same way, checking is very helpful for a mendicant’s skillful qualities.*

‘abhijjhālu nu kho bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi,  
byāpannacitto nu kho bahulaṃ viharāmi, abyāpannacitto nu kho bahulaṃ viharāmi,  
thīnamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathīnamiddho nu kho  
bahulaṃ viharāmi, uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ  
viharāmi, vicikiccho nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ  
viharāmi, kodhano nu kho bahulaṃ viharāmi, akkodhano nu kho bahulaṃ viharāmi,  
saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ  
viharāmi, sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ  
viharāmi, kusīto nu kho bahulaṃ viharāmi, āraddhavīriyo nu kho bahulaṃ viharāmi,  
asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi’ti.

*‘Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?’*

sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

*Suppose that, upon checking, a mendicant knows this:*

‘abhiññhālu bahulaṃ viharāmi, byāpannacitto bahulaṃ viharāmi, thinamiddhapariyutthito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikicchito bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṅkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusīto bahulaṃ viharāmi, asamāhito bahulaṃ viharāmi’ti, tena, bhikkhave, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ.

*‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā. tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandaṇa vāyāmaṇa ussāhaṇa ussoḷhiṇa appaṭivāniṇa satīṇa sampajaññaṃ kareyya.

*Suppose your clothes or head were on fire. In order to extinguish it, you’d apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

evamevaṃ kho tena, bhikkhave, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ.

*In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...*

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

*But suppose that, upon checking, a mendicant knows this:*

‘anabhiññhālu bahulaṃ viharāmi, abyāpannacitto bahulaṃ viharāmi, vigatathinamiddho bahulaṃ viharāmi, anuddhato bahulaṃ viharāmi, tiṇṇavicikicchito bahulaṃ viharāmi, akkodhano bahulaṃ viharāmi, asaṅkiliṭṭhacitto bahulaṃ viharāmi, asāraddhakāyo bahulaṃ viharāmi, āraddhavīriyo bahulaṃ viharāmi, samāhito bahulaṃ viharāmi’ti, tena, bhikkhave, bhikkhunā tesameva kusalesu dhammesu paṭiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo’ti.

*‘I am often content, kind-hearted, free of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.”*

paṭhamam.

aṅguttara nikāya 10  
Numbered Discourses 10

6. sacittavagga  
6. Your Own Mind

52. sārīputtasutta  
52. With Sārīputta

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

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

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

āyasmā sārīputto etadavoca:  
*Sārīputta said this:*

“no ce, āvuso, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmī’ti—  
*“Mendicants, if a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’*”

evañhi vo, āvuso, sikkhitabbam.

kathañcāvuso, bhikkhu sacittapariyāyakusalo hoti?  
*And how is a mendicant skilled in the ways of their own mind?*

seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā mandanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakam mukhanimittam paccavekkhamāno sace tattha passati rajam vā aṅgaṇam vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamaṭi.  
*Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it.*

no ce tattha passati rajam vā aṅgaṇam vā, tenevattamano hoti paripuṇṇasaṅkappo:  
*But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for:*

‘lābhā vata me, parisuddham vata me’ti.  
*‘How fortunate that I’m clean!’*

evamevaṃ kho, āvuso, bhikkhuno paccavekkhaṇā bahukārā hoti kusalessu dhammesu:  
*In the same way, checking is very helpful for a mendicant’s skillful qualities.*

‘abhijjhālu nu kho bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi, byāpannacitto nu kho bahulaṃ viharāmi, abyāpannacitto nu kho bahulaṃ viharāmi, thīnamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathinamiddho nu kho bahulaṃ viharāmi, uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi, vicikiccho nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi, kodhano nu kho bahulaṃ viharāmi, akkodhano nu kho bahulaṃ viharāmi, saṅkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṅkiliṭṭhacitto nu kho bahulaṃ viharāmi, sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi, kusīto nu kho bahulaṃ viharāmi, āraddhavīriyo nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi, asaṃhito nu kho bahulaṃ viharāmi’ti.  
*‘Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often defiled in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?’*

sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:  
*Suppose that, upon checking, a mendicant knows this:*

‘abhiññālu bahulaṃ viharāmi ... pe ... asamāhito bahulaṃ viharāmi’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ.

*‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, angry, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

seyyathāpi, āvuso, ādittacelo vā ādittasīso vā. tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandaṃ vāyāmaṃ ussāhaṃ ussoḷhiṃ appaṭivāniṃ satiṃ sampajaññaṃ kareyya.

*Suppose your clothes or head were on fire. In order to extinguish it, you’d apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

evamevaṃ kho, āvuso, tena bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ.

*In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...*

sace paṇāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

*But suppose that, upon checking, a mendicant knows this:*

‘anabhiññālu bahulaṃ viharāmi ... pe ... samāhito bahulaṃ viharāmi’ti, tenāvuso, bhikkhunā tesuyeva kusalesu dhammesu paṭiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo’ti.

*‘I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.”*

dutiyaṃ.



6. sacittavagga  
6. Your Own Mind

53. t̥hitisutta  
53. Stagnation

“t̥hitimpāhaṃ, bhikkhave, na vaṇṇayāmi kusalesu dhammesu, pageva parihāṇiṃ.  
“Mendicants, I don’t praise stagnation in skillful qualities, let alone decline.

vuḍḍhiṇca kho ahaṃ, bhikkhave, vaṇṇayāmi kusalesu dhammesu, no t̥hitiṃ no hāniṃ.

*I praise growth in skillful qualities, not stagnation or decline.*

kathaṇca, bhikkhave, hāni hoti kusalesu dhammesu, no t̥hiti no vuḍḍhi?  
And how is there decline in skillful qualities, not stagnation or growth?

idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva tiṭṭhanti no vaḍḍhanti.

*It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor grow in them.*

hānimetam, bhikkhave, vadāmi kusalesu dhammesu, no t̥hitiṃ no vuḍḍhiṃ.

*I call this decline in skillful qualities, not stagnation or growth.*

evaṃ kho, bhikkhave, hāni hoti kusalesu dhammesu, no t̥hiti no vuḍḍhi.  
This is how there’s decline in skillful qualities, not stagnation or growth.

kathaṇca, bhikkhave t̥hiti hoti kusalesu dhammesu, no hāni no vuḍḍhi?  
And how is there stagnation in skillful qualities, not decline or growth?

idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva hāyanti no vaḍḍhanti.

*It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither decline nor grow in them.*

t̥hitimetam, bhikkhave, vadāmi kusalesu dhammesu, no hāniṃ no vuḍḍhiṃ.

*I call this stagnation in skillful qualities, not decline or growth.*

evaṃ kho, bhikkhave, t̥hiti hoti kusalesu dhammesu, no vuḍḍhi no hāni.  
This is how there’s stagnation in skillful qualities, not decline or growth.

kathaṇca, bhikkhave, vuḍḍhi hoti kusalesu dhammesu, no t̥hiti no hāni?  
And how is there growth in skillful qualities, not stagnation or decline?

idha, bhikkhave, bhikkhu yattako hoti saddhāya sīlena sutena cāgena paññāya paṭibhānena, tassa te dhammā neva tiṭṭhanti no hāyanti.

*It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor decline in them.*

vuḍḍhimetam, bhikkhave, vadāmi kusalesu dhammesu, no t̥hitiṃ no hāniṃ.

*I call this growth in skillful qualities, not stagnation or decline.*

evaṃ kho, bhikkhave, vuḍḍhi hoti kusalesu dhammesu, no t̥hiti no hāni.  
This is how there’s growth in skillful qualities, not stagnation or decline.

no ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha ‘sacittapariyāyakusalo bhavissāmi’ti—

*If a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’*

evaṃhi vo, bhikkhave, sikkhitabbaṃ.

kathaṇca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti?  
And how is a mendicant skilled in the ways of their own mind?

seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā paṇisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati.

*Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.*

no ce tattha passati rajaṃ vā aṅgaṇaṃ vā, tenevattamano hoti paripuṇṇasaṅkappo:

*But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for:*

‘lābhā vata me, paṇisuddhaṃ vata me’ ti.

*‘How fortunate that I’m clean!’*

evamevaṃ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu:

*In the same way, checking is very helpful for a mendicant’s skillful qualities.*

‘abhijjhālu nu kho bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi, byāpannacitto nu kho bahulaṃ viharāmi, abyāpannacitto nu kho bahulaṃ viharāmi, thinamiddhapariyuṭṭhito nu kho bahulaṃ viharāmi, vigatathinamiddho nu kho bahulaṃ viharāmi, uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi, vicikicchō nu kho bahulaṃ viharāmi, tiṇṇavicikicchō nu kho bahulaṃ viharāmi, kodhano nu kho bahulaṃ viharāmi, akkodhano nu kho bahulaṃ viharāmi, saṅkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṅkiliṭṭhacitto nu kho bahulaṃ viharāmi, sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi, kusūto nu kho bahulaṃ viharāmi, āraddhavīriyo nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi, asamāhito nu kho bahulaṃ viharāmi’ ti.

*‘Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often defiled in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?’*

sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

*Suppose that, upon checking, a mendicant knows this:*

‘abhijjhālu bahulaṃ viharāmi, byāpannacitto bahulaṃ viharāmi, thinamiddhapariyuṭṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikicchō bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṅkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusūto bahulaṃ viharāmi, asamāhito bahulaṃ viharāmi’ ti, tena, bhikkhave, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhī ca appaṭivānī ca sati ca sampajaññaṇa karaṇīyaṃ.

*‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā.

*Suppose your clothes or head were on fire. In order to extinguish it, you’d apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandaṇa vāyāmaṇa ussaḥaṇa ussolhīna appaṭivāniṇa satīna sampajaññaṇa kareyya;

evamevaṃ kho, bhikkhave, tena bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhī ca appaṭivānī ca sati ca sampajaññaṇa karaṇīyaṃ.

*In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply outstanding enthusiasm ...*

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

*But suppose that, upon checking, a mendicant knows this:*

‘anabhijjhālu bahulaṃ viharāmi, abyāpannacitto bahulaṃ viharāmi,  
vigatathinamiddho bahulaṃ viharāmi, anuddhato bahulaṃ viharāmi,  
tiṇṇavicikiccho bahulaṃ viharāmi, akkodhano bahulaṃ viharāmi, asaṅkiliṭṭhacitto  
bahulaṃ viharāmi, asāradhakāyo bahulaṃ viharāmi, āradhaviṛiyo bahulaṃ  
viharāmi, samāhito bahulaṃ viharāmi’ti, tena, bhikkhave, bhikkhunā tesuyeva  
kusalesu dhammesu patitṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo’’ti.

*‘I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure  
in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful  
qualities, they should practice meditation further to end the defilements.”*

tatiyaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

6. sacittavagga  
6. Your Own Mind

54. samathasutta  
54. Serenity

‘no ce, bhikkhave, bhikkhu paracittapariyāyakusalo hoti, atha  
‘sacittapariyāyakusalo bhavissāmī’ti—

*‘Mendicants, if a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’*

evañhi vo, bhikkhave, sikkhitabbaṃ.

kathañca, bhikkhave, bhikkhu sacittapariyāyakusalo hoti?  
*And how is a mendicant skilled in the ways of their own mind?*

seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā  
parisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno  
sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya  
vāyamati.

*Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it.*

no ce tattha passati rajaṃ vā aṅgaṇaṃ vā, tenevattamano hoti paripuṇṇasaṅkappo:  
*But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for:*

‘lābhā vata me, parisuddhaṃ vata me’ti.  
*‘How fortunate that I’m clean!’*

evamevaṃ kho, bhikkhave, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu  
dhamesu:  
*In the same way, checking is very helpful for a mendicant’s skillful qualities.*

‘lābhī nu khomhi ajjhataṃ cetosamathassa, na nu khomhi lābhī ajjhataṃ  
cetosamathassa, lābhī nu khomhi adhipaññādharmavipassanāya, na nu khomhi  
lābhī adhipaññādharmavipassanāyā’ti.

*‘Do I have internal serenity of heart or not? Do I have the higher wisdom of discernment of principles or not?’*

sace, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:  
*Suppose that, upon checking, a mendicant knows this:*

‘lābhīmhi ajjhataṃ cetosamathassa, na lābhī adhipaññādharmavipassanāyā’ti,  
tena, bhikkhave, bhikkhunā ajjhataṃ cetosamathe patiṭṭhāya  
adhipaññādharmavipassanāya yogo karaṇīyo.

*‘I have serenity but not discernment.’ Grounded on serenity, they should practice meditation to get discernment.*

so aparena samayena lābhī ceva hoti ajjhataṃ cetosamathassa lābhī ca  
adhipaññādharmavipassanāya.  
*After some time they have both serenity and discernment.*

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:  
*But suppose that, upon checking, a mendicant knows this:*

‘lābhīmhi adhipaññādharmavipassanāya, na lābhī ajjhataṃ cetosamathassā’ti,  
tena, bhikkhave, bhikkhunā adhipaññādharmavipassanāya patiṭṭhāya ajjhataṃ  
cetosamathe yogo karaṇīyo.

*‘I have discernment but not serenity.’ Grounded on discernment, they should practice meditation to get serenity.*

so aparena samayena lābhī ceva hoti adhipaññādharmavipassanāya lābhī ca  
ajjhataṃ cetosamathassa.

*After some time they have both serenity and discernment.*

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

*But suppose that, upon checking, a mendicant knows this:*

‘na lābhī ajjhattaṃ cetosamathassa, na lābhī adhipaññādharmavipassanāyā’ti, tena,  
bhikkhave, bhikkhunā tesameva kusalanāṃ dhammānaṃ paṭilābhāya adhimatto  
chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca satī ca sampajaññaṇa  
karaṇīyaṃ.

*‘I have neither serenity nor discernment.’ In order to get those skillful qualities, they should  
apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational  
awareness.*

seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā.

*Suppose your clothes or head were on fire. In order to extinguish it, you’d apply outstanding  
enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandaṇa vāyāmaṇa  
ussāhaṇa ussoḷhiṇa appaṭivāniṇa satīṇa sampajaññaṇa kareyya.

evamevaṃ kho, bhikkhave, tena bhikkhunā tesameva kusalanāṃ dhammānaṃ  
paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca satī  
ca sampajaññaṇa karaṇīyaṃ.

*In the same way, in order to get those skillful qualities, that person should apply outstanding  
enthusiasm ...*

so aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca  
adhipaññādharmavipassanāya.

*After some time they have both serenity and discernment.*

sace pana, bhikkhave, bhikkhu paccavekkhamāno evaṃ jānāti:

*But suppose that, upon checking, a mendicant knows this:*

‘lābhīmhi ajjhattaṃ cetosamathassa, lābhī adhipaññādharmavipassanāyā’ti, tena,  
bhikkhave, bhikkhunā tesuyeva kusalesu dhammesu patiṭṭhāya uttari āsavānaṃ  
khayāya yogo karaṇīyo.

*‘I have both serenity and discernment.’ Grounded on those skillful qualities, they should  
practice meditation further to end the defilements.*

cīvarampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of robes:*

sevitabbampi asevitabbampi.

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

piṇḍapātampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of almsfood:*

sevitabbampi asevitabbampi.

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

senāsanampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of lodging:*

sevitabbampi asevitabbampi.

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

gāmanigamampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of market town:*

sevitabbampi asevitabbampi.

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

janapadapadesampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of country:*

sevitabbampi asevitabbampi.

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

puggalampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of people:*

sevitabbampi asevitabbampi.

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

‘cīvarampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of robes:*

sevitabbampi asevitabbampī’ti,

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

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

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

tattha yaṃ jaññā cīvaraṃ:

*Take a robe of which you know this:*

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

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

tattha yaṃ jaññā cīvaraṃ:

*Take a robe of which you know this:*

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

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

‘cīvarampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of robes:*

sevitabbampi asevitabbampī’ti,

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

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

‘piṇḍapātampāhaṃ, bhikkhave, duvidhena vadāmi—

*I say that there are two kinds of almsfood:*

sevitabbampi asevitabbampī’ti,

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

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

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

tattha yaṃ jaññā piṇḍapātaṃ:

*Take almsfood of which you know this:*

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

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

tattha yaṃ jaññā piṇḍapātaṃ:

*Take almsfood of which you know this:*

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

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

‘piṇḍapātampāhaṃ, bhikkhave, duvidhena vadāmi—  
*‘I say that there are two kinds of almsfood:*

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

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.  
*That’s what I said, and this is why I said it.*

‘senāsanampāhaṃ, bhikkhave, duvidhena vadāmi—  
*‘I say that there are two kinds of lodging:*

sevitabbampi asevitabbampī’ti,  
*those you should frequent, and those you shouldn’t frequent.’*

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

tattha yaṃ jaññā senāsaṇaṃ:  
*Take a lodging of which you know this:*

‘idaṃ kho me senāsaṇaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpaṃ senāsaṇaṃ na sevitabbaṃ.  
*‘When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of lodging.*

tattha yaṃ jaññā senāsaṇaṃ:  
*Take a lodging of which you know this:*

‘idaṃ kho me senāsaṇaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpaṃ senāsaṇaṃ sevitabbaṃ.  
*‘When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of lodging.*

‘senāsanampāhaṃ, bhikkhave, duvidhena vadāmi—  
*‘I say that there are two kinds of lodging:*

sevitabbampi asevitabbampī’ti,  
*those you should frequent, and those you shouldn’t frequent.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.  
*That’s what I said, and this is why I said it.*

‘gāmanigamampāhaṃ, bhikkhave, duvidhena vadāmi—  
*‘I say that there are two kinds of market town:*

sevitabbampi asevitabbampī’ti,  
*those you should frequent, and those you shouldn’t frequent.’*

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

tattha yaṃ jaññā gāmanigamaṃ:  
*Take a market town of which you know this:*

‘imaṃ kho me gāmanigamaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpo gāmanigamo na sevitabbo.  
*‘When I frequent this market town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of market town.*

tattha yaṃ jaññā gāmanigamaṃ:  
*Take a market town of which you know this:*

‘imaṃ kho me gāmanigamaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpo gāmanigamo sevitabbo.  
*‘When I frequent this market town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of market town.*

‘gāmanigamampāhaṃ, bhikkhave, duvidhena vadāmi—

*‘I say that there are two kinds of market town:*

sevitabbampi asevitabbampī’ti,

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

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

‘janapadapadesampāhaṃ, bhikkhave, duvidhena vadāmi—

*‘I say that there are two kinds of country:*

sevitabbampi asevitabbampī’ti,

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

iti kho panetaṃ vuttaṃ. kiñcetam paṭicca vuttaṃ?

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

tattha yaṃ jaññā janapadapadesaṃ:

*Take a country of which you know this:*

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

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

tattha yaṃ jaññā janapadapadesaṃ:

*Take a country of which you know this:*

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

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

‘janapadapadesampāhaṃ, bhikkhave, duvidhena vadāmi—

*‘I say that there are two kinds of country:*

sevitabbampi asevitabbampī’ti,

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

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

‘puggalampāhaṃ, bhikkhave, duvidhena vadāmi—

*‘I say that there are two kinds of people:*

sevitabbampi asevitabbampī’ti,

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

iti kho panetaṃ vuttaṃ. kiñcetam paṭicca vuttaṃ?

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

tattha yaṃ jaññā puggalaṃ:

*Take a person of whom you know this:*

‘imaṃ kho me puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpo puggalo na sevitaḃbo.

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

tattha yaṃ jaññā puggalaṃ:

*Take a person of whom you know this:*

‘imaṃ kho me puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpo puggalo sevitaḃbo.

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



‘puggalampāhaṃ, bhikkhave, duvidhena vadāmi—  
*I say that there are two kinds of people:*

sevitabbampi asevitabbampī’ti,  
*those you should frequent, and those you shouldn’t frequent.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan”ti.  
*That’s what I said, and this is why I said it.”*

catuttham.

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aṅguttara nikāya 10  
*Numbered Discourses 10*

6. sacittavagga  
*6. Your Own Mind*

55. parihānasutta  
*55. Decline*

tatra kho āyasmā sārīputto bhikkhū āmantesi:  
*There Sāriputta addressed the mendicants:*

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

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

āyasmā sārīputto etadavoca:  
*Sāriputta said this:*

“parihānadhammo puggalo, parihānadhammo puggalo’ti, āvuso, vuccati.  
*“Reverends, they speak of a person liable to decline,*

‘aparihānadhammo puggalo, aparihānadhammo puggalo’ti, āvuso, vuccati.  
*and one not liable to decline.*

kittāvataṃ nu kho, āvuso, parihānadhammo puggalo vutto bhagavatā, kittāvataṃ ca  
pana aparihānadhammo puggalo vutto bhagavatā”ti?  
*But how did the Buddha define a person liable to decline, and one not liable to decline?”*

“dūratopi kho mayam, āvuso, āgacchāma āyasmato sārīputtassa santike etassa  
bhāsītassa atthamaññatūṃ.  
*“Reverend, we would travel a long way to learn the meaning of this statement in the presence  
of Venerable Sāriputta.*

sādhu vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho.  
*May Venerable Sāriputta himself please clarify the meaning of this.*

āyasmato sārīputtassa sutvā bhikkhū dhāressanti”ti.  
*The mendicants will listen and remember it.”*

“tenahāvuso, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.  
*“Then listen and pay close attention, I will speak.”*

“evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.  
*“Yes, reverend,” they replied.*

āyasmā sārīputto etadavoca:  
*Sāriputta said this:*

“kittāvataṃ nu kho, āvuso, parihānadhammo puggalo vutto bhagavatā?  
*“How did the Buddha define a person liable to decline?”*

idhāvuso, bhikkhu assutañceva dhammaṃ na suṇāti, sutā cassa dhammā sammosaṃ  
gacchanti, ye cassa dhammā pubbe cetaso asamphutṭhapubbā te cassa na  
samudācaranti, aviññātāñceva na vijānāti.

*It’s when a mendicant doesn’t get to hear a teaching they haven’t heard before. They forget  
those teachings they have heard. They don’t keep rehearsing the teachings they’ve already got  
to know. And they don’t come to understand what they haven’t understood before.*

ettāvataṃ kho, āvuso, parihānadhammo puggalo vutto bhagavatā.  
*That’s how the Buddha defined a person liable to decline.*

kittāvataṃ ca panāvuso, aparihānadhammo puggalo vutto bhagavatā?  
*And how did the Buddha define a person not liable to decline?*

idhāvuso, bhikkhu assutañceva dhammaṃ suṇāti, sutā cassa dhammā na sammosaṃ gacchanti, ye cassa dhammā pubbe cetaso asaṃphuṭṭhapubbā te cassa samudācaranti, aviññātañceva vijānāti.

*It's when a mendicant gets to hear a teaching they haven't heard before. They remember those teachings they have heard. They keep rehearsing the teachings they've already got to know. And they come to understand what they haven't understood before.*

ettāvata kho, āvuso, aparihānadhammo puggalo vutto bhagavatā.

*That's how the Buddha defined a person not liable to decline.*

no ce, āvuso, bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo bhaviissāmī'ti—

*If a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'*

evañhi vo, āvuso, sikkhitabbam.

kathañcāvuso, bhikkhu sacittapariyāyakusalo hoti?

*And how is a mendicant skilled in the ways of their own mind?*

seyyathāpi, āvuso, itthi vā puriso vā daharo yuvā mandanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakam mukhanimittam paccavekkhamāno sace tattha passati rajam vā aṅgaṇam vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati.

*Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.*

no ce tattha passati rajam vā aṅgaṇam vā, tenevattamano hoti paripuṇṇasaṅkappo:

*But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for:*

'lābhā vata me, parisuddham vata me'ti.

*'How fortunate that I'm clean!'*

evameva kho, āvuso, bhikkhuno paccavekkhaṇā bahukārā hoti kusalesu dhammesu:

*In the same way, checking is very helpful for a mendicant's skillful qualities.*

'anabhijjhālu nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, abyāpannacitto nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, vigatathinamiddho nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, anuddhato nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, tiṇṇavicikiccho nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, akkodhano nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, asaṅkilitthacitto nu kho bahulam viharāmi, saṃvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi ajjhataṃ dhammapāmojjassa, saṃvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi ajjhataṃ cetosamathassa, saṃvijjati nu kho me eso dhammo udāhu no, lābhī nu khomhi adhipaññādhammavipassanāya, saṃvijjati nu kho me eso dhammo udāhu no'ti.

*'Is contentment often found in me or not? Is kind-heartedness often found in me or not? Is freedom from dullness and drowsiness often found in me or not? Is calm often found in me or not? Is confidence often found in me or not? Is love often found in me or not? Is purity of mind often found in me or not? Is internal joy with the teaching found in me or not? Is internal serenity of heart found in me or not? Is the higher wisdom of discernment of principles found in me or not?'*

sace pana, āvuso, bhikkhu paccavekkhamāno sabbepe kusalā dhamme attani na samanupassati, tenāvuso, bhikkhunā sabbesamyeva imesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussohi ca appatīvāni ca sati ca sampajaññaṇa karaṇīyaṃ.

*Suppose a mendicant, while checking, doesn't see any of these skillful qualities in themselves. In order to get them they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

seyyathāpi, āvuso, ādittacelo vā ādittasīso vā.

*Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satīñca sampajaññañca kareyya.

evamevaṃ kho, āvuso, tena bhikkhunā sabbesamyeva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca satī ca sampajaññañca karaṇīyaṃ.

*In the same way, they should apply outstanding enthusiasm to get those skillful qualities ...*

sace panāvuso, bhikkhu paccavekkhamāno ekacce kusale dhamme attani samanupassati, ekacce kusale dhamme attani na samanupassati, tenāvuso, bhikkhunā ye kusale dhamme attani samanupassati tesu kusalesu dhammesu paṭiṭṭhāya, ye kusale dhamme attani na samanupassati tesam kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca satī ca sampajaññañca karaṇīyaṃ.

*Suppose a mendicant, while checking, sees some of these skillful qualities in themselves, but doesn't see others. Grounded on the skillful qualities they see, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to get the skillful qualities they don't see.*

seyyathāpi, āvuso, ādittacelo vā ādittasīso vā.

*Suppose your clothes or head were on fire. In order to extinguish it, you'd apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.*

tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañca vāyāmañca ussāhañca ussoḷhiñca appaṭivāniñca satīñca sampajaññañca kareyya.

evamevaṃ kho, āvuso, tena bhikkhunā ye kusale dhamme attani samanupassati tesu kusalesu dhammesu paṭiṭṭhāya, ye kusale dhamme attani na samanupassati tesam kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca satī ca sampajaññañca karaṇīyaṃ.

*In the same way, grounded on the skillful qualities they see, they should apply outstanding enthusiasm to get those skillful qualities they don't see.*

sace panāvuso, bhikkhu paccavekkhamāno sabbepime kusale dhamme attani samanupassati, tenāvuso, bhikkhunā sabbesveva imesu kusalesu dhammesu paṭiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo”ti.

*But suppose a mendicant, while checking, sees all of these skillful qualities in themselves. Grounded on all these skillful qualities they should practice meditation further to end the defilements.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

6. sacittavagga  
*6. Your Own Mind*

56. paṭhamasaññāsutta  
*56. Perceptions (1st)*

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

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

katamā dasa?  
*What ten?*

asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā—

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

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

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

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

6. sacittavagga  
*6. Your Own Mind*

57. dutiyasaññāsutta  
*57. Perceptions (2nd)*

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

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

katamā dasa?  
*What ten?*

aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, atthikasaññā, puḷavakasaññā, vinīlakasaññā, vicchiddakasaññā, uddhumātakasaññā—

*The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse.*

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

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

sattamaṃ.

6. sacittavagga  
6. Your Own Mind

58. mūlakasutta  
58. Rooted

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

‘kimmūlakā, āvuso, sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃadhipateyyā sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā sabbe dhammā, kiṃogadhā sabbe dhammā, kiṃpariyosānā sabbe dhammā’ti, evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ kinti byākareyyāthā’ti?

‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their culmination? What is their final end?’ How would you answer them?”

“bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. bhagavato sutvā bhikkhū dhāressantī”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 paccassosum.  
“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:

‘kimmūlakā, āvuso, sabbe dhammā, kiṃsambhavā sabbe dhammā, kiṃsamudayā sabbe dhammā, kiṃsamosaraṇā sabbe dhammā, kiṃpamukhā sabbe dhammā, kiṃadhipateyyā sabbe dhammā, kiṃuttarā sabbe dhammā, kiṃsārā sabbe dhammā, kiṃogadhā sabbe dhammā, kiṃpariyosānā sabbe dhammā’ti,

‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their culmination? What is their final end?’

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘chandamūlakā, āvuso, sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanāsamosaraṇā sabbe dhammā, samādhippamukhā sabbe dhammā, satādhipateyyā sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā sabbe dhammā, amatogadhā sabbe dhammā, nibbānapariyosānā sabbe dhammā’ti.

‘Reverends, all things are rooted in desire. Attention produces them. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core. They culminate in the deathless. And extinguishment is their final end.’

evaṃ puṭṭhā tumhe, bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā”ti.

When questioned by wanderers who follow other paths, that’s how you should answer them.”

aṭṭhamam.

aṅguttara nikāya 10  
Numbered Discourses 10

6. sacittavagga  
6. Your Own Mind

59. pabbajjāsutta  
59. Going Forth

“tasmātiha, bhikkhave, evaṃ sikkhitabbam:  
“So you should train like this:

‘yathāpabbajjāparicitaṇṇa no cittaṃ bhavissati, na cuppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti;  
‘Our minds will be consolidated as they were when we went forth, and arisen bad unskillful qualities will not occupy our minds.

aniccasaṇṇāparicitaṇṇa no cittaṃ bhavissati, anattasaṇṇāparicitaṇṇa no cittaṃ bhavissati, asubhasaṇṇāparicitaṇṇa no cittaṃ bhavissati, ādīnavasaṇṇāparicitaṇṇa no cittaṃ bhavissati, lokassa samaṇṇa visamaṇṇa ñatvā taṃsaṇṇāparicitaṇṇa no cittaṃ bhavissati, lokassa bhavaṇṇa vibhavaṇṇa ñatvā taṃsaṇṇāparicitaṇṇa no cittaṃ bhavissati, lokassa samudayaṇṇa atthaṅgamaṇṇa ñatvā taṃsaṇṇāparicitaṇṇa no cittaṃ bhavissati, pahānasaṇṇāparicitaṇṇa no cittaṃ bhavissati, virāgasāṇṇāparicitaṇṇa no cittaṃ bhavissati, nirodhasaṇṇāparicitaṇṇa no cittaṃ bhavissati’—  
Our minds will be consolidated in the perceptions of impermanence, not-self, ugliness, and drawbacks. Knowing what is just and unjust in the world, our minds will be consolidated in that perception. Knowing about continued existence and ending of existence in the world, our minds will be consolidated in that perception. Knowing the origination and ending of the world, our minds will be consolidated in that perception. Our minds will be consolidated in the perceptions of giving up, fading away, and cessation.’

evaṇhi vo, bhikkhave, sikkhitabbam.  
That’s how you should train.

yato kho, bhikkhave, bhikkhuno yathāpabbajjāparicitaṇṇa cittaṃ hoti na cuppannā pāpakā akusalā dhammā cittaṃ pariyādāya tittanti, aniccasaṇṇāparicitaṇṇa cittaṃ hoti, anattasaṇṇāparicitaṇṇa cittaṃ hoti, asubhasaṇṇāparicitaṇṇa cittaṃ hoti, ādīnavasaṇṇāparicitaṇṇa cittaṃ hoti, lokassa samaṇṇa visamaṇṇa ñatvā taṃsaṇṇāparicitaṇṇa cittaṃ hoti, lokassa bhavaṇṇa vibhavaṇṇa ñatvā taṃsaṇṇāparicitaṇṇa cittaṃ hoti, lokassa samudayaṇṇa atthaṅgamaṇṇa ñatvā taṃsaṇṇāparicitaṇṇa cittaṃ hoti, pahānasaṇṇāparicitaṇṇa cittaṃ hoti, virāgasāṇṇāparicitaṇṇa cittaṃ hoti, nirodhasaṇṇāparicitaṇṇa cittaṃ hoti, tassa dvinnam phalānam aññataram phalam paṭikaṅkham—

When your minds are consolidated in these ten perceptions, you can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.  
enlightenment in the present life, or if there’s something left over, non-return.”

navamam.



aṅguttara nikāya 10  
*Numbered Discourses 10*

6. sacittavagga  
*6. Your Own Mind*

60. girimānandasutta  
*60. With Girimānanda*

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

tena kho pana samayena āyasmā girimānando ābādhiko hoti dukkhito bālḥagilāno.  
*Now at that time Venerable Girimānanda was sick, suffering, gravely ill.*

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:*

“āyasmā, bhante, girimānando ābādhiko hoti dukkhito bālḥagilāno.  
*“Sir, Venerable Girimānanda is sick, suffering, gravely ill.*

sādhū, bhante, bhagavā yenāyasmā girimānando tenupasaṅkamatu anukampaṃ upādāyā”ti.  
*Sir, please go to Venerable Girimānanda out of compassion.”*

“sace kho tvam, ānanda, girimānandassa bhikkhuno dasa saññā bhāseyyāsi, thānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno dasa saññā sutvā so ābādhō thānaso paṭippassambheyya.

*“Ānanda, if you were to recite to the mendicant Girimānanda these ten perceptions, it's possible that after hearing them his illness will die down on the spot.*

katamā dasa?  
*What ten?*

aniccasaññā, anattasaññā, asubhasaññā, ādinavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchāsaññā, ānāpānassati.

*The perceptions of impermanence, not-self, ugliness, drawbacks, giving up, fading away, cessation, dissatisfaction with the whole world, non-desire for all conditions, and mindfulness of breathing.*

katamā cānanda, aniccasaññā?  
*And what is the perception of impermanence?*

idhānanda, bhikkhu arañṇagato vā rukkhamūlagato 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:*

‘rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ’  
*‘Form, feeling, perception, choices, and consciousness are impermanent.’*

iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati.  
*And so they meditate observing impermanence in the five grasping aggregates.*

ayaṃ vuccatānanda, aniccasaññā. (1)  
*This is called the perception of impermanence.*

katamā cānanda, anattasaññā?  
*And what is the perception of not-self?*

idhānanda, bhikkhu arañṇagato vā rukkhamūlagato 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:*

‘cakkhu anattā, rūpā anattā, sotam anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyā anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā’ti.

*‘The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and thoughts are not-self.’*

iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati.

*And so they meditate observing not-self in the six interior and exterior sense fields.*

ayaṃ vuccatānanda, anattasaññā. (2)

*This is called the perception of not-self.*

katamā cānanda, asubhasaññā?

*And what is the perception of ugliness?*

idhānanda, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṇtaṃ pūraṃ nānāppakāraṣsa asucino paccavekkhati:

*It’s when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.*

‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkhaṃ, hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaṅguṇaṃ udariyaṃ karisaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghānikā lasikā muttan’ti.

*‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’*

iti imasmiṃ kāye asubhānupassī viharati.

*And so they meditate observing ugliness in this body.*

ayaṃ vuccatānanda, asubhasaññā. (3)

*This is called the perception of ugliness.*

katamā cānanda, ādīnavaṣaññā?

*And what is the perception of drawbacks?*

idhānanda, bhikkhu araññagato vā rukkhamūlagato 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:*

‘bahudukkho kho ayaṃ kāyo bahuādīnavo. iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ—

*‘This body has much suffering and many drawbacks. For this body is beset with many kinds of affliction, such as the following.*

cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīsarogo kaṇṇarogo mukharogo dantarogo oṭṭharogo kāso sāso pināso dāho jaro kucchirogo mucchā pakkhandikā sūlā visūcikā kutthaṃ gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu nakkasā vitacchikā lohitaṃ pittaṃ madhumeho aṃsā piḷakā bhagandalā pittasamutthānā ābādhā semhasamutthānā ābādhā vātasamutthānā ābādhā sannipatikā ābādhā utupariṇāmajā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammavipākajā ābādhā sītaṃ uṇhaṃ jigacchā pipāsā uccāro passāvo’ti.

*Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers. Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction. Afflictions caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds. Cold, heat, hunger, thirst, defecation, and urination.’*

iti imasmiṃ kāye ādīnavānupassī viharati.

*And so they meditate observing drawbacks in this body.*

ayaṃ vuccatānanda, ādīnavaṣaññā. (4)

*This is called the perception of drawbacks.*

katamā cānanda, pahānasaññā?

*And what is the perception of giving up?*

idhānanda, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. uppannaṃ byāpādavitaṅkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. uppannaṃ vihiṃsāvitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

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

ayaṃ vuccatānanda, pahānasaññā. (5)

*This is called the perception of giving up.*

katamā cānanda, virāgasaññā?

*And what is the perception of fading away?*

idhānanda, bhikkhu araññagato vā rukkhamaṭṭhagato 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:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhaya virāgo 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, extinguishment.’*

ayaṃ vuccatānanda, virāgasaññā. (6)

*This is called the perception of fading away.*

katamā cānanda, nirodhasaññā?

*And what is the perception of cessation?*

idhānanda, bhikkhu araññagato vā rukkhamaṭṭhagato 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:*

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhaya 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, cessation, extinguishment.’*

ayaṃ vuccatānanda, nirodhasaññā. (7)

*This is called the perception of cessation.*

katamā cānanda, sabbaloke anabhiratasaññā?

*And what is the perception of dissatisfaction with the whole world?*

idhānanda, bhikkhu ye loke upādānā cetaso adhiṭṭhānābhiniवेशānusayā, te pajahanto viharati anupādiyanto.

*It's when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies.*

ayaṃ vuccatānanda, sabbaloke anabhiratasaññā. (8)

*This is called the perception of dissatisfaction with the whole world.*

katamā cānanda, sabbasaṅkhāresu anicchāsaññā?

*And what is the perception of non-desire for all conditions?*

idhānanda, bhikkhu sabbasaṅkhāresu atṭhiyati harāyati jigucchati.

*It's when a mendicant is horrified, repelled, and disgusted with all conditions.*

ayaṃ vuccatānanda, sabbasaṅkhāresu anicchāsaññā. (9)

*This is called the perception of non-desire for all conditions.*

katamā cānanda, ānāpānassati?  
*And what is mindfulness of breathing?*

idhānanda, bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā nisīdati  
pallaṅkaṃ abhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upatṭhapetvā.  
*It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits  
down cross-legged, with their body straight, and establishes mindfulness right there.*

so satova assasati satova passasati.  
*Just mindful, they breathe in. Mindful, they breathe out.*

dīghaṃ vā assasanto 'dīghaṃ assasāmī' ti pajānāti. dīghaṃ vā passasanto 'dīghaṃ  
passasāmī' ti pajānāti.  
*When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily  
they know: 'I'm breathing out heavily.'*

rassaṃ vā assasanto 'rassaṃ assasāmī' ti pajānāti. rassaṃ vā passasanto 'rassaṃ  
passasāmī' ti pajānāti.  
*When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly  
they know: 'I'm breathing out lightly.'*

'sabbakāyapaṭisaṃvedī assasissāmī' ti sikkhati. 'sabbakāyapaṭisaṃvedī  
passasissāmī' ti sikkhati.  
*They practice breathing in experiencing the whole body. They practice breathing out  
experiencing the whole body.*

'passambhayaṃ kāyasāṅkhāraṃ assasissāmī' ti sikkhati. 'passambhayaṃ  
kāyasāṅkhāraṃ passasissāmī' ti sikkhati.  
*They practice breathing in stilling the body's motion. They practice breathing out stilling the  
body's motion.*

'pītipaṭisaṃvedī assasissāmī' ti sikkhati. 'pītipaṭisaṃvedī passasissāmī' ti sikkhati.  
*They practice breathing in experiencing rapture. They practice breathing out experiencing  
rapture.*

'sukhapaṭisaṃvedī assasissāmī' ti sikkhati. 'sukhapaṭisaṃvedī passasissāmī' ti  
sikkhati.  
*They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.*

'cittasāṅkhārapaṭisaṃvedī assasissāmī' ti sikkhati. 'cittasāṅkhārapaṭisaṃvedī  
passasissāmī' ti sikkhati.  
*They practice breathing in experiencing these emotions. They practice breathing out  
experiencing these emotions.*

'passambhayaṃ cittasāṅkhāraṃ assasissāmī' ti sikkhati. 'passambhayaṃ  
cittasāṅkhāraṃ passasissāmī' ti sikkhati.  
*They practice breathing in stilling these emotions. They practice breathing out stilling these  
emotions.*

'cittapaṭisaṃvedī assasissāmī' ti sikkhati. 'cittapaṭisaṃvedī passasissāmī' ti sikkhati.  
*They practice breathing in experiencing the mind. They practice breathing out experiencing  
the mind.*

abhippamodayaṃ cittaṃ ... pe ...  
*They practice breathing in gladdening the mind. They practice breathing out gladdening the  
mind.*

samādahaṃ cittaṃ ... pe ...  
*They practice breathing in immersing the mind. They practice breathing out immersing the  
mind.*

vimocayaṃ cittaṃ ... pe ...  
*They practice breathing in freeing the mind. They practice breathing out freeing the mind.*

aniccānupassī ... pe ...  
*They practice breathing in observing impermanence. They practice breathing out observing  
impermanence.*

virāgānupassī ... pe ...

*They practice breathing in observing fading away. They practice breathing out observing fading away.*

nīrodhānupassī ... pe ...

*They practice breathing in observing cessation. They practice breathing out observing cessation.*

‘paṭinissaggānupassī assasissāmī’ti sikkhati. ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

*They practice breathing in observing letting go. They practice breathing out observing letting go.*

ayaṃ vuccatānanda, ānāpānassati. (10)

*This is called mindfulness of breathing.*

sace kho tvaṃ, ānanda, girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā”ti.

*If you were to recite to the mendicant Girimānanda these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.”*

atha kho āyasmā ānando bhagavato santike imā dasa saññā uggahetvā yenāyasmā girimānando tenupasaṅkami; upasaṅkamitvā āyasmato girimānandassa imā dasa saññā abhāsi.

*Then Ananda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them.*

atha kho āyasmato girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi.

*Then after Girimānanda heard these ten perceptions his illness died down on the spot.*

vuṭṭhahi cāyasmā girimānando tamhā ābādhā. tathā pahīno ca panāyasmato girimānandassa so ābādho ahoṣīti.

*And that’s how he recovered from that illness.*

dasamaṃ.

sacittavaggo paṭhamo.

sacittaṅka sārīputta,

ṭhīti ca samathena ca;

parihāno ca dve saññā,

mūlā pabbajitaṃ girīti.

7. yamakavagga  
7. Pairs

61. avijjāsutta  
61. Ignorance

“purimā, bhikkhave, koṭi na paññāyati avijjāya: ‘ito pubbe avijjā nāhosi, atha pacchā samabbhavī’ ti.

*“Mendicants, it is said that no first point of ignorance is evident, before which there was no ignorance, and afterwards it came to be.*

evañcetam, bhikkhave, vuccati, atha ca pana paññāyati: ‘idappaccayā avijjā’ ti.  
*And yet it is evident that there is a specific condition for ignorance.*

avijjampāham, bhikkhave, sāhāram vadāmi, no anāhāram.  
*I say that ignorance is fueled by something, it’s not unfueled.*

ko cāhāro avijjāya?  
*And what is the fuel for ignorance?*

‘pañca nīvaraṇā’ tissa vacanīyam.  
*You should say: ‘The five hindrances.’*

pañcapāham, bhikkhave, nīvaraṇe sāhāre vadāmi, no anāhāre.  
*I say that the five hindrances are fueled by something, they’re not unfueled.*

ko cāhāro pañcannam nīvaraṇānam?  
*And what is the fuel for the five hindrances?*

‘tīni duccharitāni’ tissa vacanīyam.  
*You should say: ‘The three kinds of misconduct.’*

tiṇipāham, bhikkhave, duccharitāni sāhārāni vadāmi, no anāhārāni.  
*I say that the three kinds of misconduct are fueled by something, they’re not unfueled.*

ko cāhāro tiṇṇam duccharitānam?  
*And what is the fuel for the three kinds of misconduct?*

‘indriyaasaṃvaro’ tissa vacanīyam.  
*You should say: ‘Lack of sense restraint.’*

indriyaasaṃvarampāham, bhikkhave, sāhāram vadāmi, no anāhāram.  
*I say that lack of sense restraint is fueled by something, it’s not unfueled.*

ko cāhāro indriyaasaṃvarassa?  
*And what is the fuel for lack of sense restraint?*

‘asatāsampajañṇan’ tissa vacanīyam.  
*You should say: ‘Lack of mindfulness and situational awareness.’*

asatāsampajañṇampāham, bhikkhave, sāhāram vadāmi, no anāhāram.  
*I say that lack of mindfulness and situational awareness is fueled by something, it’s not unfueled.*

ko cāhāro asatāsampajañṇassa?  
*And what is the fuel for lack of mindfulness and situational awareness?*

‘ayonisomanasikāro’ tissa vacanīyam.  
*You should say: ‘Improper attention.’*

ayonisomanasikārampāham, bhikkhave, sāhāram vadāmi, no anāhāram.  
*I say that improper attention is fueled by something, it’s not unfueled.*

ko cāhāro ayonisomanasikārassa?  
*And what is the fuel for improper attention?*

‘assaddhiyaṃ’ tissa vacanīyaṃ.

*You should say: ‘Lack of faith.’*

assaddhiyaṃ pāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that lack of faith is fueled by something, it’s not unfueled.*

ko cāhāro assaddhiyaṃ?

*And what is the fuel for lack of faith?*

‘asaddhammassavanāṃ’ tissa vacanīyaṃ.

*You should say: ‘Not listening to the true teaching.’*

asaddhammassavanāṃ pāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that not listening to the true teaching is fueled by something, it’s not unfueled.*

ko cāhāro asaddhammassavanassa?

*And what is the fuel for not listening to the true teaching?*

‘asappurisasamsevo’ tissa vacanīyaṃ.

*You should say: ‘Not associating with good people.’*

iti kho, bhikkhave, asappurisasamsevo paripūro asaddhammassavanāṃ paripūreti, asaddhammassavanāṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīni duccharitāni paripūreti, tīni duccharitāni paripūrāni pañca nīvaraṇaṃ paripūrenti, pañca nīvaraṇā paripūrā avijjāṃ paripūrenti;

*In this way, when the factor of not associating with good people is fulfilled, it fulfills the factor of not listening to the true teaching. When the factor of not listening to the true teaching is fulfilled, it fulfills the factor of lack of faith ... improper attention ... lack of mindfulness and situational awareness ... lack of sense restraint ... the three kinds of misconduct ... the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance.*

evametissā avijjāya āhāro hoti, evaṃca pāripūri.

*That’s the fuel for ignorance, and that’s how it’s fulfilled.*

seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante () taṃ udakaṃ yathāninnāṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti. kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti;

*It’s like when the rain pours down 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.*

evametassa mahāsamuddassa sāgarassa āhāro hoti, evaṃca pāripūri.

*That’s the fuel for the ocean, and that’s how it’s filled up.*

evamevaṃ kho, bhikkhave, asappurisasamsevo paripūro asaddhammassavanāṃ paripūreti, asaddhammassavanāṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīni duccharitāni paripūreti, tīni duccharitāni paripūrāni pañca nīvaraṇaṃ paripūrenti, pañca nīvaraṇā paripūrā avijjāṃ paripūrenti;

*In the same way, when the factor of not associating with good people is fulfilled, it fulfills the factor of not listening to the true teaching. When the factor of not listening to the true teaching is fulfilled, it fulfills the factor of lack of faith ... improper attention ... lack of mindfulness and situational awareness ... lack of sense restraint ... the three kinds of misconduct ... the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance.*

evametissā avijjāya āhāro hoti, evaṃca pāripūri.

*That’s the fuel for ignorance, and that’s how it’s fulfilled.*

vijjāvimuttimpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that knowledge and freedom are fueled by something, they’re not unfueled.*

ko cāhāro vijjāvimuttiyā?

*And what is the fuel for knowledge and freedom?*

‘satta bojjaṅgā’tissa vacanīyaṃ.

*You should say: ‘The seven awakening factors.’*

sattapāhaṃ, bhikkhave, bojjaṅge sāhāre vadāmi, no anāhāre.

*I say that the seven awakening factors are fueled by something, they’re not unfueled.*

ko cāhāro sattannaṃ bojjaṅgānaṃ?

*And what is the fuel for the seven awakening factors?*

‘cattāro satipaṭṭhānā’tissa vacanīyaṃ.

*You should say: ‘The four kinds of mindfulness meditation.’*

cattāropāhaṃ, bhikkhave, satipaṭṭhāne sāhāre vadāmi, no anāhāre.

*I say that the four kinds of mindfulness meditation are fueled by something, they’re not unfueled.*

ko cāhāro catunnaṃ satipaṭṭhānānaṃ?

*And what is the fuel for the four kinds of mindfulness meditation?*

‘tīni sucaritāni’tissa vacanīyaṃ.

*You should say: ‘The three kinds of good conduct.’*

tiṇipāhaṃ, bhikkhave, sucaritāni sāhārāni vadāmi, no anāhārāni.

*I say that the three kinds of good conduct are fueled by something, they’re not unfueled.*

ko cāhāro tiṇṇaṃ sucaritānaṃ?

*And what is the fuel for the three kinds of good conduct?*

‘indriyaṣaṃvaro’tissa vacanīyaṃ.

*You should say: ‘Sense restraint.’*

indriyaṣaṃvarapāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that sense restraint is fueled by something, it’s not unfueled.*

ko cāhāro indriyaṣaṃvarassa?

*And what is the fuel for sense restraint?*

‘satisampajañña’tissa vacanīyaṃ.

*You should say: ‘Mindfulness and situational awareness.’*

satisampajaññapāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that mindfulness and situational awareness is fueled by something, it’s not unfueled.*

ko cāhāro satisampajañṇassa?

*And what is the fuel for mindfulness and situational awareness?*

‘yonisomanasikāro’tissa vacanīyaṃ.

*You should say: ‘Proper attention.’*

yonisomanasikārappāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that proper attention is fueled by something, it’s not unfueled.*

ko cāhāro yonisomanasikārassa?

*And what is the fuel for proper attention?*

‘saddhā’tissa vacanīyaṃ.

*You should say: ‘Faith.’*

saddhappāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that faith is fueled by something, it’s not unfueled.*

ko cāhāro saddhāya?

*And what is the fuel for faith?*

‘saddhammassavanan’tissa vacanīyaṃ.

*You should say: ‘Listening to the true teaching.’*



saddhammassavanampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that listening to the true teaching is fueled by something, it's not unfueled.*

ko cāhāro saddhammassavanassa?

*And what is the fuel for listening to the true teaching?*

‘sappurisasamsevo’ tissa vacanīyam.

*You should say: ‘Associating with good people.’*

iti kho, bhikkhave, sappurisasamsevo paripūro saddhammassavanam paripūreti, saddhammassavanam paripūram saddham paripūreti, saddhā paripūrā yonisomanasikāram paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūram indriyasamvaram paripūreti, indriyasamvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti;

*In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... proper attention ... mindfulness and situational awareness ... sense restraint ... the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom.*

evametissā vijjāvimuttiyā āhāro hoti, evaṃcā pāripūri.

*That's the fuel for knowledge and freedom, and that's how it's fulfilled.*

seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnam pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ 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.*

evametassa mahāsamuddassa sāgarassa āhāro hoti, evaṃcā pāripūri.

*That's the fuel for the ocean, and that's how it's filled up.*

evamevaṃ kho, bhikkhave, sappurisasamsevo paripūro saddhammassavanam paripūreti, saddhammassavanam paripūram saddham paripūreti, saddhā paripūrā yonisomanasikāram paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūram indriyasamvaram paripūreti, indriyasamvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti;

*In the same way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... proper attention ... mindfulness and situational awareness ... sense restraint ... the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom.*

evametissā vijjāvimuttiyā āhāro hoti, evaṃcā pāripūri'ti.

*That's the fuel for knowledge and freedom, and that's how it's fulfilled."*

paṭhamam.

7. yamakavagga  
7. Pairs

62. tanhāsutta  
62. Craving

“purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya: ‘ito pubbe bhavataṇhā nāhosi, atha pacchā samabhavī’ti.

*“Mendicants, it is said that no first point of craving for continued existence is evident, before which there was no craving for continued existence, and afterwards it came to be.*

evañcetaṃ, bhikkhave, vuccati, atha ca pana paññāyati: ‘idappaccayā bhavataṇhā’ti.  
*And yet it is evident that there is a specific condition for craving for continued existence.*

bhavataṇhampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.  
*I say that craving for continued existence is fueled by something, it’s not unfueled.*

ko cāhāro bhavataṇhāya?  
*And what is the fuel for craving for continued existence?*

‘avijjā’tissa vacanīyaṃ.  
*You should say: ‘Ignorance.’*

avijjampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.  
*I say that craving for continued existence is fueled by something, it’s not unfueled.*

ko cāhāro avijjāya?  
*And what is the fuel for ignorance?*

‘pañca nīvaraṇā’tissa vacanīyaṃ.  
*You should say: ‘The five hindrances.’*

pañca nīvaraṇepāhaṃ, bhikkhave, sāhāre vadāmi, no anāhāre.  
*I say that the five hindrances are fueled by something, they’re not unfueled.*

ko cāhāro pañcannaṃ nīvaraṇānaṃ?  
*And what is the fuel for the five hindrances?*

‘tīni duccharitāni’tissa vacanīyaṃ.  
*You should say: ‘The three kinds of misconduct.’*

tiṇipāhaṃ, bhikkhave, duccharitāni sāhārāni vadāmi, no anāhārāni.  
*I say that the three kinds of misconduct are fueled by something, they’re not unfueled.*

ko cāhāro tiṇṇannaṃ duccharitānaṃ?  
*And what is the fuel for the three kinds of misconduct?*

‘indriyaasaṃvaro’tissa vacanīyaṃ.  
*You should say: ‘Lack of sense restraint.’*

indriyaasaṃvarampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.  
*I say that lack of sense restraint is fueled by something, it’s not unfueled.*

ko cāhāro indriyaasaṃvarassa?  
*And what is the fuel for lack of sense restraint?*

‘asatāsampajaññan’tissa vacanīyaṃ.  
*You should say: ‘Lack of mindfulness and situational awareness.’*

asatāsampajaññampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.  
*I say that lack of mindfulness and situational awareness is fueled by something, it’s not unfueled.*

ko cāhāro asatā sampajaññassa?  
*And what is the fuel for lack of mindfulness and situational awareness?*

‘ayonisomanasikāro’tissa vacanīyaṃ.

*You should say: ‘Improper attention.’*

ayonisomanasikāraṃpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that improper attention is fueled by something, it’s not unfueled.*

ko cāhāro ayonisomanasikārassa?

*And what is the fuel for improper attention?*

‘assaddhiyaṃ’tissa vacanīyaṃ.

*You should say: ‘Lack of faith.’*

assaddhiyaṃpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that lack of faith is fueled by something, it’s not unfueled.*

ko cāhāro assaddhiyassa?

*And what is the fuel for lack of faith?*

‘assaddhammassavanāna’tissa vacanīyaṃ.

*You should say: ‘Listening to an untrue teaching.’*

assaddhammassavanānaṃpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that listening to an untrue teaching is fueled by something, it’s not unfueled.*

ko cāhāro assaddhammassavanassa?

*And what is the fuel for listening to an untrue teaching?*

‘asappurisasamsevo’tissa vacanīyaṃ.

*You should say: ‘Associating with bad people.’*

iti kho, bhikkhave, asappurisasamsevo paripūro assaddhammassavanānaṃ paripūreti, assaddhammassavanānaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīni duccaritāni paripūreti, tīni duccaritāni paripūrāni pañca nīvaraṇaṃ paripūrenti, pañca nīvaraṇa paripūrā avijjaṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti;

*In this way, when the factor of associating with bad people is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith ... improper attention ... lack of mindfulness and situational awareness ... lack of sense restraint ... the three kinds of misconduct ... the five hindrances ... ignorance. When ignorance is fulfilled, it fulfills craving for continued existence.*

evametissā bhavataṇhāya āhāro hoti, evaṇca pāripūri.

*That’s the fuel for craving for continued existence, and that’s how it’s fulfilled.*

seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnāṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ 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.*

evametassa mahāsamuddassa sāgarassa āhāro hoti, evaṇca pāripūri.

*That’s the fuel for the ocean, and that’s how it’s filled up.*

evamevaṃ kho, bhikkhave, asappurisasamsevo paripūro assaddhammassavanaṃ paripūreti, assaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaram paripūreti, indriyaasaṃvaro paripūro tīṇi duccharitāni paripūreti, tīṇi duccharitāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti;

*In the same way, when the factor of associating with bad people is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith ... improper attention ... lack of mindfulness and situational awareness ... lack of sense restraint ... the three kinds of misconduct ... the five hindrances ... ignorance. When ignorance is fulfilled, it fulfills craving for continued existence.*

evametissā bhavataṇhāya āhāro hoti, evaṃca pāripūri.

*That's the fuel for craving for continued existence, and that's how it's fulfilled.*

vijjāvimuttimpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that knowledge and freedom are fueled by something, they're not unfueled.*

ko cāhāro vijjāvimuttiyā?

*And what is the fuel for knowledge and freedom?*

‘satta bojjaṅgā’ tissa vacanīyaṃ.

*You should say: ‘The seven awakening factors.’*

sattapāhaṃ, bhikkhave, bojjaṅge sāhāre vadāmi, no anāhāre.

*I say that the seven awakening factors are fueled by something, they're not unfueled.*

ko cāhāro sattannaṃ bojjaṅgānaṃ?

*And what is the fuel for the seven awakening factors?*

‘cattāro satipaṭṭhānā’ tissa vacanīyaṃ.

*You should say: ‘The four kinds of mindfulness meditation.’*

cattāropāhaṃ, bhikkhave, satipaṭṭhāne sāhāre vadāmi, no anāhāre.

*I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled.*

ko cāhāro catunnaṃ satipaṭṭhānānaṃ?

*And what is the fuel for the four kinds of mindfulness meditation?*

‘tīṇi sucaritāni’ tissa vacanīyaṃ.

*You should say: ‘The three kinds of good conduct.’*

tīṇipāhaṃ, bhikkhave, sucaritāni sāhārāni vadāmi, no anāhārāni.

*I say that the three kinds of good conduct are fueled by something, they're not unfueled.*

ko cāhāro tiṇṇannaṃ sucaritānaṃ?

*And what is the fuel for the three kinds of good conduct?*

‘indriyaasaṃvaro’ tissa vacanīyaṃ.

*You should say: ‘Sense restraint.’*

indriyaasaṃvarapāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that sense restraint is fueled by something, it's not unfueled.*

ko cāhāro indriyaasaṃvarassa?

*And what is the fuel for sense restraint?*

‘satisampajañña’ tissa vacanīyaṃ.

*You should say: ‘Mindfulness and situational awareness.’*

satisampajaññapāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that mindfulness and situational awareness is fueled by something, it's not unfueled.*

ko cāhāro satisampajaññaṃ?

*And what is the fuel for mindfulness and situational awareness?*

‘yonisomanasikāro’tissa vacanīyaṃ.

*You should say: ‘Proper attention.’*

yonisomanasikāraṃpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that proper attention is fueled by something, it’s not unfueled.*

ko cāhāro yonisomanasikāraṃsa?

*And what is the fuel for proper attention?*

‘saddhā’tissa vacanīyaṃ.

*You should say: ‘Faith.’*

saddhampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that faith is fueled by something, it’s not unfueled.*

ko cāhāro saddhāya?

*And what is the fuel for faith?*

‘saddhammassavanan’tissa vacanīyaṃ.

*You should say: ‘Listening to the true teaching.’*

saddhammassavanampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ.

*I say that listening to the true teaching is fueled by something, it’s not unfueled.*

ko cāhāro saddhammassavanassa?

*And what is the fuel for listening to the true teaching?*

‘sappurisasamsevo’tissa vacanīyaṃ.

*You should say: ‘Associating with good people.’*

iti kho, bhikkhave, sappurisasamsevo paripūro saddhammassavanam paripūreti, saddhammassavanam paripūram saddham paripūreti, saddhā paripūrā yonisomanasikāram paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūram indriyasamvaram paripūreti, indriyasamvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipatthāne paripūrenti, cattāro satipatthānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti;

*In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... proper attention ... mindfulness and situational awareness ... sense restraint ... the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom.*

evametissā vijjāvimuttiyā āhāro hoti, evaṃcā pāripūri.

*That’s the fuel for knowledge and freedom, and that’s how it’s fulfilled.*

seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakam yathāninnam pavattamānam ... pe ...

*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.*

evametassa mahāsamuddassa sāgarassa āhāro hoti, evaṃcā pāripūri.

*That’s the fuel for the ocean, and that’s how it’s filled up.*

evamevaṃ kho, bhikkhave, sappurisasamsevo paripūro saddhammassavanam paripūreti ... pe ...

*In this way, when the factor of associating with good people is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... proper attention ... mindfulness and situational awareness ... sense restraint ... the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom.*

evametissā vijjāvimuttiyā āhāro hoti, evaṃcā pāripūri’ti.

*That’s the fuel for knowledge and freedom, and that’s how it’s fulfilled.”*

dutiyam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

7. yamakavagga  
*7. Pairs*

63. niṭṭhaṅgatasutta  
*63. Come to a Conclusion*

“ye keci, bhikkhave, mayi niṭṭhaṃ gatā sabbe te diṭṭhisampannā.  
*“Mendicants, all those who have come to a conclusion about me are accomplished in view.*

tesaṃ diṭṭhisampannānaṃ pañcannaṃ idha niṭṭhā, pañcannaṃ idha viḥāya niṭṭhā.  
*Of those who are accomplished in view, five conclude their path in this realm, and five conclude their path after leaving this realm behind.*

katamesaṃ pañcannaṃ idha niṭṭhā?  
*Which five conclude their path in this realm?*

sattakkhattuparamassa, kolaṅkolassa, ekabījissa, sakadāgāmissa, yo ca diṭṭheva dhamme arahā—  
*The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in the present life.*

imesaṃ pañcannaṃ idha niṭṭhā.  
*These five conclude their path in this realm.*

katamesaṃ pañcannaṃ idha viḥāya niṭṭhā?  
*Which five conclude their path after leaving this realm behind?*

antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa, uddhamasotassa akaniṭṭhagāmino—  
*The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm.*

imesaṃ pañcannaṃ idha viḥāya niṭṭhā.  
*These five conclude their path after leaving this realm behind.*

ye keci, bhikkhave, mayi niṭṭhaṃ gatā, sabbe te diṭṭhisampannā.  
*All those who have come to a conclusion about me are accomplished in view.*

tesaṃ diṭṭhisampannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha viḥāya niṭṭhā”ti.  
*Of those who are accomplished in view, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

7. yamakavagga  
*7. Pairs*

64. aveccappasannasutta  
*64. Experiential Confidence*

“ye keci, bhikkhave, mayi aveccappasannā, sabbe te sotāpannā.  
*“Mendicants, all those who have experiential confidence in me have entered the stream.*

tesaṃ sotāpannānaṃ pañcannaṃ idha niṭṭhā, pañcannaṃ idha viḥāya niṭṭhā.  
*Of those who have entered the stream, five conclude their path in this realm, and five conclude their path after leaving this realm behind.*

katamesaṃ pañcannaṃ idha niṭṭhā?  
*Which five conclude their path in this realm?*

sattakkhattuparamassa, kolaṅkolassa, ekabījissa, sakadāgāmissa, yo ca diṭṭheva dhamme arahā—  
*The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in the present life.*

imesaṃ pañcannaṃ idha niṭṭhā.  
*These five conclude their path in this realm.*

katamesaṃ pañcannaṃ idha viḥāya niṭṭhā?  
*Which five conclude their path after leaving this realm behind?*

antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa, uddhamasotassa akaniṭṭhagāmino—  
*The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm.*

imesaṃ pañcannaṃ idha viḥāya niṭṭhā.  
*These five conclude their path after leaving this realm behind.*

ye keci, bhikkhave, mayi aveccappasannā sabbe te sotāpannā.  
*All those who have experiential confidence in me have entered the stream.*

tesaṃ sotāpannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha viḥāya niṭṭhā”ti.  
*Of those who have entered the stream, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind.”*

catutthaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

7. yamakavagga  
*7. Pairs*

65. pathamasukhasutta  
*65. Happiness (1st)*

ekaṃ samayaṃ āyasmā sārīputto magadhesu viharati nālakagāmake.  
*At one time Venerable Sārīputta was staying in the land of the Magadhans near the little village of Nālaka.*

atha kho sāmaṇḍakāni paribbājako yenāyasmā sārīputto tenupasaṅkami;  
upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.  
*Then the wanderer Sāmaṇḍakāni went up to Venerable Sārīputta and exchanged greetings with him.*

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho sāmaṇḍakāni paribbājako āyasmantaṃ sārīputtaṃ etadavoca:  
*When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side, and said to Sārīputta:*

“kiṃ nu kho, āvuso sārīputta, sukhaṃ, kiṃ dukkhaṃ”ti?  
*“Reverend Sārīputta, what is happiness and what is suffering?”*

“abhinibbatti kho, āvuso, dukkhā, anabhinibbatti sukhā.  
*“Rebirth is suffering, reverend, no rebirth is happiness.*

abhinibbattiyā, āvuso, sati idaṃ dukkhaṃ pāṭikaṅkhaṃ—  
*When there is rebirth, you can expect this kind of suffering.*

sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo aggisamphasso daṇḍasamphasso  
satthasamphasso ñātīpi mittāpi saṅgama samāgama rosentī.  
*Cold, heat, hunger, thirst, defecation, and urination. Contact with fire, clubs, and knives. And relatives and friends get together and annoy you.*

abhinibbattiyā, āvuso, sati idaṃ dukkhaṃ pāṭikaṅkhaṃ.  
*When there is rebirth, this is the kind of suffering you can expect.*

anabhinibbattiyā, āvuso, sati idaṃ sukhaṃ pāṭikaṅkhaṃ—  
*When there is no rebirth, you can expect this kind of happiness.*

na sītaṃ na uṇhaṃ na jighacchā na pipāsā na uccāro na passāvo na aggisamphasso  
na daṇḍasamphasso na satthasamphasso ñātīpi mittāpi saṅgama samāgama na  
rosentī.  
*No cold, heat, hunger, thirst, defecation, or urination. No contact with fire, clubs, or knives. And relatives and friends don't get together and annoy you.*

anabhinibbattiyā, āvuso, sati idaṃ sukhaṃ pāṭikaṅkhaṃ”ti.  
*When there is no rebirth, this is the kind of happiness you can expect.”*

pañcamaṃ.

7. yamakavagga  
7. Pairs

66. dutiyasukhasutta  
66. Happiness (2nd)

ekaṃ samayaṃ āyasmā sārīputto magadhesu viharati nālakagāmake.  
*At one time Venerable Sārīputta was staying in the land of the Magadhans near the little village of Nālaka.*

atha kho sāmaṇḍakāni paribbājako yenāyasmā sārīputto tenupasaṅkami;  
upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.  
*Then the wanderer Sāmaṇḍakāni went up to Venerable Sārīputta and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho sāmaṇḍakāni paribbājako āyasmantaṃ sārīputtaṃ etadavoca:  
*When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side and said to Sārīputta:*

“kiṃ nu kho, āvuso, sārīputta, imasmiṃ dhammavinaye sukhaṃ, kiṃ dukkhaṃ”ti?  
*“Reverend Sārīputta, in this teaching and training, what is happiness and what is suffering?”*

“anabhiratiṃ kho, āvuso, imasmiṃ dhammavinaye dukkhā, abhiratiṃ sukhā.  
*“Reverend, in this teaching and training dissatisfaction is suffering and satisfaction is happiness.*

anabhiratiyā, āvuso, sati idaṃ dukkhaṃ pātikaṅkhaṃ—  
*When you’re dissatisfied, you can expect this kind of suffering.*

gacchantopi sukhaṃ sātaṃ nādhigacchati,  
*You find no happiness or pleasure while walking ...*

ṭṭhitopi ...  
*standing ...*

nisinnopi ...  
*sitting ...*

sayānopi ...  
*or lying down ...*

gāmagatopi ...  
*or when in a village ...*

arañṇāgatopi ...  
*a wilderness ...*

rukkhamūlagatopi ...  
*at the root of a tree ...*

suñṇāgāragatopi ...  
*an empty hut ...*

abbhokāsāgatopi ...  
*the open air ...*

bhikkhumajjhāgatopi sukhaṃ sātaṃ nādhigacchati.  
*or when among the mendicants.*

anabhiratiyā, āvuso, sati idaṃ dukkhaṃ pātikaṅkhaṃ.  
*When you’re dissatisfied, this is the kind of suffering you can expect.*

abhiratiyā, āvuso, sati idaṃ sukhaṃ pātikaṅkhaṃ—  
*When you’re satisfied, you can expect this kind of happiness.*

gacchantopi sukhaṃ sātaṃ adhigacchati,  
*You find happiness or pleasure while walking ...*

ṭhitopi ...  
*standing ...*

nisinnopi ...  
*sitting ...*

sayānopi ...  
*or lying down ...*

gāmagatopi ...  
*or when in a village ...*

araññāgatopi ...  
*a wilderness ...*

rukkhamūlagatopi ...  
*at the root of a tree ...*

suññāgāragatopi ...  
*an empty hut ...*

abbhokāsāgatopi ...  
*the open air ...*

bhikkhumajjhāgatopi sukhaṃ sātaṃ adhigacchati.  
*or when among the mendicants.*

abhiratiyā, āvuso, sati idaṃ sukhaṃ pātikaṅkhaṇ”ti.  
*When you’re satisfied, this is the kind of happiness you can expect.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

7. yamakavagga  
7. Pairs

67. pathamanaḷakapānasutta  
67. At Naḷakapāna (1st)

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhīṃ yena naḷakapānaṃ nāma kosalanāṃ 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 Kosalans named Naḷakapāna.*

tatra sudam bhagavā naḷakapāne viharati palāsavane.

*There the Buddha stayed near Naḷakapāna in the parrot tree grove.*

tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti.

*Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.*

atha kho bhagavā bahudeva rattiṃ bhikkhūnaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ sārīputtaṃ āmantesi:

*The Buddha spent most of the night educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sārīputta:*

“vigatathinamiddho kho, sārīputta, bhikkhusaṃgho.

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

paṭibhātu taṃ, sārīputta, bhikkhūnaṃ dhammī kathā.

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

piṭṭhi me āgilāyati;

*My back is sore,*

tamaḥaṃ āyamissāmi”ti.

*I’ll stretch it.”*

“evaṃ, bhante”ti kho āyasmā sārīputto bhagavato paccassosi.

*“Yes, sir,” Sārīputta replied.*

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

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

tatra kho āyasmā sārīputto bhikkhū āmantesi:

*There Sārīputta addressed the mendicants:*

“āvuso bhikkhave”ti.

*“Reverends, mendicants!”*

“āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

*“Reverend,” they replied.*

āyasmā sārīputto etadavoca:

*Sārīputta said this:*

“yassa kassaci, āvuso, saddhā natthi kusalesu dhammesu, hirī natthi ...

*“Reverends, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities*

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva paṭikaṅkhā kusalesu dhammesu no vuddhi.

*can expect decline, not growth, in skillful qualities, whether by day or by night.*

seyyathāpi, āvuso, kālapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;

*It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.*

evamevaṃ kho, āvuso, yassa kassaci saddhā natthi kusalesu dhammesu, hirī natthi

... *In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities*

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva paṭikaṅkhā kusalesu dhammesu no vuddhi.

*can expect decline, not growth, in skillful qualities, whether by day or by night.*

‘assaddho purisapuggalo’ti, āvuso, parihānametaṃ;

*A faithless individual is in decline.*

‘ahiriko purisapuggalo’ti, āvuso, parihānametaṃ;

*An individual with no conscience is in decline.*

‘anottappī purisapuggalo’ti, āvuso, parihānametaṃ;

*An imprudent individual is in decline.*

‘kusīto purisapuggalo’ti, āvuso, parihānametaṃ;

*A lazy individual is in decline.*

‘duppañño purisapuggalo’ti, āvuso, parihānametaṃ;

*A witless individual is in decline.*

‘kodhano purisapuggalo’ti, āvuso, parihānametaṃ;

*An irritable individual is in decline.*

‘upanāhī purisapuggalo’ti, āvuso, parihānametaṃ;

*A hostile individual is in decline.*

‘pāpiccho purisapuggalo’ti, āvuso, parihānametaṃ;

*An individual with bad desires is in decline.*

‘pāpamitto purisapuggalo’ti, āvuso, parihānametaṃ;

*An individual with bad friends is in decline.*

‘micchādiṭṭhiko purisapuggalo’ti, āvuso, parihānametaṃ.

*An individual with wrong view is in decline.*

yassa kassaci, āvuso, saddhā atthi kusalesu dhammesu, hirī atthi ...

*Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities*

ottappaṃ atthi ...

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva paṭikaṅkhā kusalesu dhammesu no parihāni.

*can expect growth, not decline, in skillful qualities, whether by day or by night.*

seyyathāpi, āvuso, junhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vanna vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;

*It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.*

evamevaṃ kho, āvuso, yassa kassaci saddhā atthi kusalesu dhammesu, hirī atthi ...

*In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities*

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva paṭikaṅkhā kusalesu dhammesu no parihāni.

*can expect growth, not decline, in skillful qualities, whether by day or by night.*

‘saddho purisapuggalo’ti, āvuso, aparihānametaṃ;

*A faithful individual doesn't decline.*

‘hirīmā purisapuggalo’ti, āvuso, aparihānametaṃ;

*An individual with a conscience doesn't decline.*

‘ottappī purisapuggalo’ti, āvuso, aparihānametaṃ;

*A prudent individual doesn't decline.*

‘āraddhavīriyo purisapuggalo’ti, āvuso, aparihānametaṃ;

*An energetic individual doesn't decline.*

‘paññavā purisapuggalo’ti, āvuso, aparihānametaṃ;

*A wise individual doesn't decline.*

‘akkodhano purisapuggalo’ti, āvuso, aparihānametaṃ;

*A loving individual doesn't decline.*

‘anupānāhī purisapuggalo’ti, āvuso, aparihānametaṃ;

*A kind individual doesn't decline.*

‘appiccho purisapuggalo’ti, āvuso, aparihānametaṃ;

*An individual with few desires doesn't decline.*

‘kalyāṇamitto purisapuggalo’ti, āvuso, aparihānametaṃ;

*An individual with good friends doesn't decline.*

‘sammādiṭṭhiko purisapuggalo’ti, āvuso, aparihānametan’ti.

*An individual with right view doesn't decline.”*

atha kho bhagavā paccutthāya āyasmantaṃ sārīputtaṃ āmantesi:

*Then the Buddha got up and said to Venerable Sāriputta:*

“sādhu sādhu, sārīputta.

*“Good, good, Sāriputta!*

yassa kassaci, sārīputta, saddhā natthi kusalesu dhammesu, hirī natthi ...

*Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities*

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva paṭikaṅkhā kusalesu dhammesu no vuddhi.

*can expect decline, not growth, in skillful qualities, whether by day or by night.*

seyyathāpi, sārīputta, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;

*It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.*

evamevaṃ kho, sārīputta, yassa kassaci saddhā natthi kusalesu dhammesu ... pe ...  
*In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities*

paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā ... pe ... no vuddhi.  
*can expect decline, not growth, in skillful qualities, whether by day or by night.*

‘assaddho purisapuggalo’ti, sārīputta, parihānametaṃ;  
*A faithless individual is in decline.*

ahiriko ...  
*An individual with no conscience ...*

anottappī ...  
*imprudent ...*

kusīto ...  
*lazy ...*

duppañño ...  
*witless ...*

kodhano ...  
*irritable ...*

upanāhī ...  
*hostile ...*

pāpiccho ...  
*with bad desires ...*

pāpamitto ...  
*bad friends ...*

‘micchādiṭṭhiko purisapuggalo’ti, sārīputta, parihānametaṃ.  
*An individual with wrong view is in decline.*

yassa kassaci, sārīputta, saddhā atthi kusalesu dhammesu, hirī atthi ...  
*Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities*

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva paṭikaṅkhā kusalesu dhammesu no parihāni.  
*can expect growth, not decline, in skillful qualities, whether by day or by night.*

seyyathāpi, sārīputta, junhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;  
*It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.*

evamevaṃ kho, sārīputta, yassa kassaci saddhā atthi kusalesu dhammesu, hirī atthi ...  
*In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities*

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva  
pāṭikāṅkhā kusalesu dhammesu no parihāni.

*can expect growth, not decline, in skillful qualities, whether by day or by night.*

‘saddho purisapuggalo’ti, sārīputta, aparihānametaṃ;

*A faithful individual doesn’t decline.*

hirīmā ...

*A conscientious individual ...*

ottappī ...

*prudent ...*

āraddhavīriyo ...

*energetic ...*

paññavā ...

*wise ...*

akkodhano ...

*loving ...*

anupanāhī ...

*kind ...*

appiccho ...

*with few desires ...*

kalyānamitto ...

*good friends ...*

‘sammādiṭṭhiko purisapuggalo’ti, sārīputta, aparihānametan’ti.

*An individual with right view doesn’t decline.”*

sattamaṃ.

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aṅguttara nikāya 10  
Numbered Discourses 10

7. yamakavagga  
7. Pairs

68. dutiyanalākapānasutta  
68. At Nalākapāna (2nd)

ekaṃ samayaṃ bhagavā nālakapāne viharati palāsavane.  
*At one time the Buddha stayed near Nalākapāna in the parrot tree grove.*

tena kho pana samayena bhagavā tadahuposathe bhikkhusaṅghaparivuto nisinno hoti.  
*Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.*

atha kho bhagavā bahudeva rattiṃ bhikkhūnaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ sārīputtaṃ āmantesi:  
*The Buddha spent most of the night educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sārīputta,*

“vigatathinamiddho kho, sārīputta, bhikkhusaṅgho.  
*“Sārīputta, the Saṅgha of mendicants is rid of dullness and drowsiness.*

paṭibhātu taṃ, sārīputta, bhikkhūnaṃ dhammī kathā.  
*Give them some Dhamma talk as you feel inspired.*

piṭṭhi me āgilāyati;  
*My back is sore,*

tamahaṃ āyamissāmī”ti.  
*I’ll stretch it.”*

“evaṃ, bhante”ti kho āyasmā sārīputto bhagavato paccassosi.  
*“Yes, sir,” Sārīputta replied.*

atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno utṭhānasaññaṃ manasi karitvā.  
*And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.*

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

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

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

āyasmā sārīputto etadavoca:  
*Sārīputta said this:*

“yassa kassaci, āvuso, saddhā natthi kusalessu dhammesu, hirī natthi ...  
*“Reverends, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn’t want to listen, doesn’t memorize the teachings, examine their meaning, or practice accordingly, and is not diligent when it comes to skillful qualities*

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi ...

sotāvadhānaṃ natthi ...

dharmadhārāṇā natthi ...

atthūpaparikkhā natthi ...

dharmānudhammapaṭipatti natthi ...

appamādo natthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva  
pāṭikañkhā kusalessu dhammesu no vuddhi.

*can expect decline, not growth, in skillful qualities, whether by day or by night.*

seyyathāpi, āvuso, kālapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva  
vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati ārohaparināhena;

*It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness,  
light, and diameter and circumference only decline.*

evamevaṃ kho, āvuso, yassa kassaci saddhā natthi kusalessu dhammesu, hirī natthi

...  
*In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who  
doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice  
accordingly, and is negligent when it comes to skillful qualities*

ottappaṃ natthi ...

vīriyaṃ natthi ...

paññā natthi ...

sotāvadhānaṃ natthi ...

dharmadhārāṇā natthi ...

atthūpaparikkhā natthi ...

dharmānudhammapaṭipatti natthi ...

appamādo natthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva  
pāṭikañkhā kusalessu dhammesu no vuddhi.

*can expect decline, not growth, in skillful qualities, whether by day or by night.*

yassa kassaci, āvuso, saddhā atthi kusalessu dhammesu, hirī atthi ...

*Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes  
the teachings, examines their meaning, and practices accordingly, and is diligent when it  
comes to skillful qualities*

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi ...

sotāvadhānaṃ atthi ...

dhammadhāraṇā atthi ...

atthūpaparikkhā atthi ...

dhammānuddhammapaṭipatti atthi ...

appamādo atthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva paṭikaṅkhā kusalessu dhammesu no parihānī.

*can expect growth, not decline, in skillful qualities, whether by day or by night.*

seyyathāpi, āvuso, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vannaṇa vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;

*It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.*

evamevaṃ kho, āvuso, yassa kassaci saddhā atthi kusalessu dhammesu ... pe ...

*In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities*

appamādo atthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva paṭikaṅkhā kusalessu dhammesu no parihānī”ti.

*can expect growth, not decline, in skillful qualities, whether by day or by night.”*

atha kho bhagavā paccuṭṭhāya āyasmantaṃ sārīputtaṃ āmantesi:

*Then the Buddha got up and said to Venerable Sārīputta:*

“sādhu sādhu, sārīputta.

*“Good, good, Sārīputta!*

yassa kassaci, sārīputta, saddhā natthi kusalessu dhammesu hirī natthi ...

*Whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities*

ottappaṃ natthi ...

paññā natthi ...

vīriyaṃ natthi ...

sotāvadhānaṃ natthi ...

dhammadhāraṇā natthi ...

atthūpaparikkhā natthi ...

dhammānuddhammapaṭipatti natthi ...

appamādo natthi kusalessu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva paṭikaṅkhā kusalessu dhammesu no vuddhi.

*can expect decline, not growth, in skillful qualities, whether by day or by night.*

seyyathāpi, sārīputta, kālapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vannaṇa hāyati maṇḍalena hāyati ābhāya hāyati ārohapariṇāhena;

*It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.*

evamevaṃ kho, sārīputta, yassa kassaci saddhā natthi kusalesu dhammesu ... pe ...

*In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities*

appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu no vuddhi.

*can expect decline, not growth, in skillful qualities, whether by day or by night.*

yassa kassaci, sārīputta, saddhā atthi kusalesu dhammesu hirī atthi ...

*Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities*

ottappaṃ atthi ...

vīriyaṃ atthi ...

paññā atthi ...

sotāvadhānaṃ atthi ...

dhammadhāraṇā atthi ...

atthūpaparikkhā atthi ...

dhammānudhammapaṭipatti atthi ...

appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni.

*can expect growth, not decline, in skillful qualities, whether by day or by night.*

seyyathāpi, sārīputta, junhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena;

*It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.*

evamevaṃ kho, sārīputta, yassa kassaci saddhā atthi kusalesu dhammesu ... pe ...

*In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities*

appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu no parihāni”ti.

*can expect growth, not decline, in skillful qualities, whether by day or by night.”*

aṭṭhamāṃ.

7. yamakavagga  
7. Pairs

69. pathamakathāvatthusutta  
69. Topics of Discussion (1st)

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

tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapāṭapaṭikkantā  
upaṭṭhānasālāyaṃ sannisinā sannipatitā anekavihiṭṭaṃ tiracchānakathaṃ anuyuttā  
vihāranti, seyyathidaṃ—

*Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall. They engaged in all kinds of unworthy talk, such as*

rājakathaṃ corakathaṃ mahāmatyakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ  
annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ  
ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ  
itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatṭhānakathaṃ pubbapetakathaṃ  
nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vāti.

*talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.*

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena upaṭṭhānasālā  
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat on the seat spread out*

nisajja kho bhagavā bhikkhū āmantesi:  
and addressed the mendicants:

“kāya nuttha, bhikkhave, etarahi kathāya sannisinā sannipatitā, kā ca pana vo  
antarākathā vipakata”ti?

*“Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”*

“idha mayaṃ, bhante, pacchābhattaṃ piṇḍapāṭapaṭikkantā upaṭṭhānasālāyaṃ  
sannisinā sannipatitā anekavihiṭṭaṃ tiracchānakathaṃ anuyuttā viharāma,  
seyyathidaṃ—

*And they told him what had happened.*

rājakathaṃ corakathaṃ ... pe ... itibhavābhavakathaṃ iti vā”ti.

“na kho panetaṃ, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhāya  
agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe anekavihiṭṭaṃ tiracchānakathaṃ  
anuyuttā vihareyyātha, seyyathidaṃ—

*“Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to engage in these kinds of unworthy talk.*

rājakathaṃ corakathaṃ mahāmatyakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ  
annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ  
ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ  
itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatṭhānakathaṃ pubbapetakathaṃ  
nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vāti.

dasayimāni, bhikkhave, kathāvatthūni.

*There are, mendicants, these ten topics of discussion.*

katamāni dasa?

*What ten?*

appicchakathā, santutthikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, śīlakathā, samādhikathā, paññākathā, vimuttikathā, vimuttiñāḍassanakathā—

*Talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.*

imāni kho, bhikkhave, dasa kathāvatthūni.

*These are the ten topics of discussion.*

imesañce tumhe, bhikkhave, dasannaṃ kathāvatthūnaṃ upādāyupādāya kathaṃ katheyyātha, imesampi candimasūriyaṇaṃ evaṃmahiddhikaṇaṃ evaṃmahānubhāvānaṃ tejasā tejaṃ pariyādiyeyyātha, ko pana vādo aññatitthiyaṇaṃ paribbājakānaṃ”ti.

*Mendicants, if you bring up these topics of conversation again and again then your glory could surpass even the sun and moon, so mighty and powerful, let alone the wanderers who follow other paths.”*

navamaṃ.

-

aṅguttara nikāya 10  
Numbered Discourses 10

7. yamakavagga  
7. Pairs

70. dutiyakathāvatthusutta  
70. Topics of Discussion (2nd)

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

tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihiṭṭaṃ tiracchāṇakathaṃ anuyuttaṃ viharanti, seyyathidaṃ—  
*Now at that time, after the meal, on return from alms-round, several mendicants sat together in the meeting hall.*

rājakathaṃ corakathaṃ mahāmatlakathaṃ ... pe ... itibhavābhavakathaṃ iti vāti.  
*They engaged in all kinds of unworthy talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and nations; talk about women and heroes; street talk and well talk; talk about the departed; miscellaneous talk; tales of land and sea; and talk about being reborn in this or that state of existence.*

“dasayimāni, bhikkhave, pāsaṃsāni ṭhānāni.  
*“Mendicants, there are ten grounds for praise.*

katamāni dasa?  
*What ten?*

idha, bhikkhave, bhikkhu attanā ca appiccho hoti, appicchakathaṇa bhikkhūnaṃ kattā hoti.  
*It's when a mendicant personally has few wishes, and speaks to the mendicants on having few wishes.*

‘appiccho bhikkhu appicchakathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametam ṭhānaṃ.  
(1)  
*This is a ground for praise.*

attanā ca santuṭṭho hoti, santuṭṭhikathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally is content, and speaks to the mendicants on contentment.*

‘santuṭṭho bhikkhu santuṭṭhikathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametam ṭhānaṃ.  
(2)  
*This is a ground for praise.*

attanā ca pavivitto hoti, pavivekakathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally is secluded, and speaks to the mendicants on seclusion.*

‘pavivitto bhikkhu pavivekakathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametam ṭhānaṃ.  
(3)  
*This is a ground for praise.*

attanā ca asaṃsaṭṭho hoti, asaṃsaṭṭhakathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally doesn't mix closely with others, and speaks to the mendicants on not mixing closely with others.*

‘asaṃsaṭṭho bhikkhu asaṃsaṭṭhakathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametam ṭhānaṃ. (4)  
*This is a ground for praise.*

attanā ca āradhāvīriyo hoti, vīriyārambhakathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally is energetic, and speaks to the mendicants on being energetic.*

‘āradhāvīriyo bhikkhu vīriyārambhakathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametam ṭhānaṃ. (5)  
*This is a ground for praise.*

attanā ca sīlasampanno hoti, sīlasampadākathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally is accomplished in ethics, and speaks to the mendicants on being accomplished in ethics.*

‘sīlasampanno bhikkhu sīlasampadākathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ. (6)  
*This is a ground for praise.*

attanā ca samādhisampanno hoti, samādhisampadākathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally is accomplished in immersion, and speaks to the mendicants on being accomplished in immersion.*

‘samādhisampanno bhikkhu samādhisampadākathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ. (7)  
*This is a ground for praise.*

attanā ca paññāsampanno hoti, paññāsampadākathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally is accomplished in wisdom, and speaks to the mendicants on being accomplished in wisdom.*

‘paññāsampanno bhikkhu paññāsampadākathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ. (8)  
*This is a ground for praise.*

attanā ca vimuttisampanno hoti, vimuttisampadākathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally is accomplished in freedom, and speaks to the mendicants on being accomplished in freedom.*

‘vimuttisampanno bhikkhu vimuttisampadākathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ. (9)  
*This is a ground for praise.*

attanā ca vimuttiñāḍassanasampanno hoti, vimuttiñāḍassanasampadākathaṇa bhikkhūnaṃ kattā hoti.  
*A mendicant personally is accomplished in the knowledge and vision of freedom, and speaks to the mendicants on being accomplished in the knowledge and vision of freedom.*

‘vimuttiñāḍassanasampanno bhikkhu vimuttiñāḍassanasampadākathaṇa bhikkhūnaṃ kattā’ti pāsaṃsametaṃ ṭhānaṃ. (10)  
*This is a ground for praise.*

imāni kho, bhikkhave, dasa pāsaṃsāni ṭhānāni’ti.  
*These are the ten grounds for praise.”*

dasamaṃ.

yamakavaggo dutiyo.

avijjā taṇhā niṭṭhā ca,

avecca dve sukhāni ca;

naḷakapāne dve vuttā,

kathāvatthūpare duveti.



aṅguttara nikāya 10  
*Numbered Discourses 10*

8. ākaṅkhavagga  
*8. If You Want*

71. ākaṅkhasutta  
*71. One Might Wish*

ekam 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:*

“samppannasīlā, bhikkhave, viharatha sampannapātimokkhaṃ,  
pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu  
bhayadassāvino, samādāya sikkhatha sikkhāpadesu.

*“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘sabrahmacārīnaṃ piyo cassaṃ manāpo ca garu  
ca bhāvaniyo cā’ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto  
anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (1)

*A mendicant might wish: ‘May I be liked and approved by my spiritual companions, respected and admired.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘lābhī assaṃ  
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ’ti, sīlesvevassa  
paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya  
samannāgato brūhetā suññāgārānaṃ. (2)

*A mendicant might wish: ‘May I receive robes, alms-food, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘yesāhaṃ paribhuñjāmi  
cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ tesam te kārā  
mahapphalā assu mahānisaṃsā’ti, sīlesvevassa ... pe ... brūhetā suññāgārānaṃ. (3)

*A mendicant might wish: ‘May the services of those whose robes, alms-food, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.’ So let them fulfill their precepts ...*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘ye me petā nāti sālohitā kālaṅkatā pasannacittā  
anussaranti tesam taṃ mahapphalaṃ assa mahānisaṃsan’ti, sīlesvevassa ... pe ...  
brūhetā suññāgārānaṃ. (4)

*A mendicant might wish: ‘When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.’ So let them fulfill their precepts ...*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘santuttho assaṃ  
itarītaracīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānā’ti, sīlesvevassa  
... pe ... brūhetā suññāgārānaṃ. (5)

*A mendicant might wish: ‘May I be content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts ...*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘khamo assaṃ sītassa uṇhassa jighacchāya pipāsāya dāmasamakasaṇḍātāpasarīsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pānaharānaṃ adhivāsakajātiko assaṃ’ti, sīlesvevassa ... pe ... brūhetā suññāgārānaṃ. (6)

*A mendicant might wish: ‘May I endure cold, heat, hunger, and thirst. May I endure the touch of flies, mosquitoes, wind, sun, and reptiles. May I endure rude and unwelcome criticism. And may I put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.’ So let them fulfill their precepts ...*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘aratiratisaḥo assaṃ, na ca maṃ aratirati saheyya, uppannaṃ aratiratiṃ abhibhuyya abhibhuyya vihareyyaṃ’ti, sīlesvevassa ... pe ... brūhetā suññāgārānaṃ. (7)

*A mendicant might wish: ‘May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they have arisen.’ So let them fulfill their precepts ...*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘bhayaabheravasaho assaṃ, na ca maṃ bhayaabheravo saheyya, uppannaṃ bhayaabheravaṃ abhibhuyya abhibhuyya vihareyyaṃ’ti, sīlesvevassa ... pe ... brūhetā suññāgārānaṃ. (8)

*A mendicant might wish: ‘May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arise.’ So let them fulfill their precepts ...*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī’ti, sīlesvevassa ... pe ... brūhetā suññāgārānaṃ. (9)

*A mendicant might wish: ‘May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.’ So let them fulfill their precepts ...*

ākaṅkheyya ce, bhikkhave, bhikkhu ‘āsavaṇaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyaṃ’ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (10)

*A mendicant might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.*

‘saṃpannasīlā, bhikkhave, viharatha saṃpannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayaḍassāvino, samādāya sikkhatha sikkhāpadesū’ti,

*‘Live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’*

iti yaṃ taṃ vuttaṃ, idaṃetaṃ paṭicca vuttaṃ’ti.

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

paṭhamam.

8. ākaṅkhavagga  
8. If You Want

72. kantakasutta  
72. Thorns

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ—

*At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof, together with several well-known senior disciples.*

āyasmatā ca cālena, āyasmatā ca upacālena, āyasmatā ca kukkuṭeṇa, āyasmatā ca kaḷimbhena, āyasmatā ca nikaṭeṇa, āyasmatā ca kaṭissahena;

*They included Venerables Cāla, Upacāla, Kakkāṭa, Kaṭimbha, Kaṭa, Kaṭissaṅga,*

aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.  
*and other well-known senior disciples.*

tena kho pana samayena sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi parapurāya uccāsaddā mahāsaddā mahāvanaṃ ajjhogāhanti bhagavantam dassanāya.

*Now at that time several well-known Licchavis plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they made a dreadful racket.*

atha kho tesam āyasmantānaṃ etadahosi:  
*Then those venerables thought:*

“ime kho sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi parapurāya uccāsaddā mahāsaddā mahāvanaṃ ajjhogāhanti bhagavantam dassanāya.

*“These several well-known Licchavis have plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they’re making a dreadful racket.*

saddakaṇṭakā kho pana jhānā vuttā bhagavatā.

*But the Buddha has said that sound is a thorn to absorption.*

yannūna mayaṃ yena gosīṅgasālavanadāyo tenupasaṅkameyyāma.  
*Let’s go to the Gosīṅga Sal Wood.*

tattha mayaṃ appasaddā appākiṇṇā phāsuṃ vihareyyāma”ti.  
*There we can meditate comfortably, free of noise and crowds.”*

atha kho te āyasmanto yena gosīṅgasālavanadāyo tenupasaṅkamimsu;  
*Then those venerables went to the Gosīṅga Sal Wood,*

tattha te āyasmanto appasaddā appākiṇṇā phāsuṃ viharanti.  
*where they meditated comfortably, free of noise and crowds.*

atha kho bhagavā bhikkhū āmantesi:  
*Then the Buddha said to the mendicants:*

“kahaṃ nu kho, bhikkhave, cālo, kahaṃ upacālo, kahaṃ kukkuṭo, kahaṃ kaḷimbho, kahaṃ nikaṭo, kahaṃ kaṭissaho;

*“Mendicants, where are Cāla, Upacāla, Kakkāṭa, Kaṭimbha, Kaṭa, and Kaṭissaṅga?*

kahaṃ nu kho te, bhikkhave, therā sāvakā gatā”ti?  
*Where have these senior disciples gone?”*

“idha, bhante, tesam āyasmantānaṃ etadahosi:  
*And the mendicants told him what had happened.*

‘ime kho sambahulā abhiññātā abhiññātā licchavī bhadrehi bhadrehi yānehi  
parapurāya uccāsaddā mahāsaddā mahāvanam ajjhogāhanti bhagavantam dassanāya  
saddakaṇṭakā kho pana jhānā vuttā bhagavatā yannūna mayaṃ yena  
gosiṅgasālavanadāyo tenupasaṅkameyyāma tattha mayaṃ appasaddā appākiṇṇā  
phāsum vihareyyāmā’ti.

atha kho te, bhante, āyasmanto yena gosiṅgasālavanadāyo tenupasaṅkamimsu.

tattha te āyasmanto appasaddā appākiṇṇā phāsum viharantī’ti.

“sādhu sādhu, bhikkhave, yathā te mahāsāvaka sammā byākaramānā byākareyyum,  
saddakaṇṭakā hi, bhikkhave, jhānā vuttā mayā.

*“Good, good, mendicants! It’s just as those great disciples have so rightly explained. I have said that sound is a thorn to absorption.*

dasayime, bhikkhave, kaṇṭakā.

*Mendicants, there are these ten thorns.*

katame dasa?

*What ten?*

pavivekārāmassa saṅgaṇikārāmatā kaṇṭako, asubhanimittānuyogaṃ anuyuttassa  
subhanimittānuyogo kaṇṭako, indriyesu guttadvārassa visūkadassanaṃ kaṇṭako,  
brahmacariyassa mātugāmūpacāro kaṇṭako, paṭhamassa jhānassa saddo kaṇṭako,  
dutiyaṃ jhānassa vitakkavicārā kaṇṭakā, tatiyaṃ jhānassa pīti kaṇṭako, catutthassa  
jhānassa assāsapassāso kaṇṭako, saññāvedayitanirodhasamāpattiyaṃ saññā ca vedanā  
ca kaṇṭako rāgo kaṇṭako doṣo kaṇṭako moho kaṇṭako.

*Relishing company is a thorn for someone who loves seclusion. Focusing on the beautiful feature of things is a thorn for someone pursuing the meditation on ugliness. Seeing shows is a thorn to someone restraining the senses. Linger in the neighborhood of females is a thorn to celibacy. Sound is a thorn to the first absorption. Placing the mind and keeping it connected are a thorn to the second absorption. Rapture is a thorn to the third absorption. Breathing is a thorn to the fourth absorption. Perception and feeling are a thorn to the attainment of the cessation of perception and feeling. Greed, hate, and delusion are thorns.*

akaṇṭakā, bhikkhave, viharatha.

*Mendicants, live free of thorns!*

nikkaṇṭakā, bhikkhave, viharatha.

*Live rid of thorns!*

akaṇṭakanikkaṇṭakā, bhikkhave, viharatha.

*Mendicants, live free of thorns and rid of thorns!*

akaṇṭakā, bhikkhave, arahanto;

*The perfected ones live free of thorns,*

nikkaṇṭakā, bhikkhave, arahanto;

*rid of thorns,*

akaṇṭakanikkaṇṭakā, bhikkhave, arahanto’ti.

*free and rid of thorns.”*

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

8. ākaṅkhavagga  
*8. If You Want*

73. itṭhadhammasutta  
*73. Likable*

“dasayime, bhikkhave, dhammā itṭhā kantā manāpā dullabhā lokasmiṃ.  
*“Mendicants, these ten likable, desirable, and agreeable things are rare in the world.*

katame dasa?  
*What ten?*

bhogā itṭhā kantā manāpā dullabhā lokasmiṃ;  
*Wealth,*

vaṇṇo itṭho kanto manāpo dullabho lokasmiṃ;  
*beauty,*

ārogyaṃ itṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ;  
*health,*

sīlaṃ itṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ;  
*ethical conduct,*

brahmacariyaṃ itṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ;  
*the spiritual life,*

mittā itṭhā kantā manāpā dullabhā lokasmiṃ;  
*friends,*

bāhusaccaṃ itṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ;  
*learning,*

paññā itṭhā kantā manāpā dullabhā lokasmiṃ;  
*wisdom,*

dhammā itṭhā kantā manāpā dullabhā lokasmiṃ;  
*good qualities,*

saggā itṭhā kantā manāpā dullabhā lokasmiṃ.  
*and heaven are likable, desirable, and agreeable things that are rare in the world.*

imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ itṭhānaṃ kantānaṃ manāpānaṃ  
dullabhānaṃ lokasmiṃ dasa dhammā paripanthā—

*Ten things hinder the ten likable, desirable, and agreeable things that are rare in the world.*

ālasyaṃ anuṭṭhānaṃ bhogaṇaṃ paripantho, amaṇḍanā avibhūsanā vaṇṇassa  
paripantho, asappāyakiriyaṃ ārogyassa paripantho, pāpamittatā sīlānaṃ paripantho,  
indriyaasaṃvaro brahmacariyassa paripantho, visamaṃvādanā mittānaṃ paripantho,  
asajjhāyakiriyaṃ bāhusaccassa paripantho, asussūsā aparipucchā paññāya paripantho,  
ananuyogo apaccavekkhaṇā dhammānaṃ paripantho, micchāpaṭipatti saggānaṃ  
paripantho.

*Sloth and lack of initiative hinder wealth. Lack of adornment and decoration hinder beauty.  
Unsuitable activity hinders health. Bad friendship hinders ethical conduct. Lack of sense  
restraint hinders the spiritual life. Dishonesty hinders friends. Not reciting hinders learning.  
Not wanting to listen and ask questions hinders wisdom. Lack of commitment and reviewing  
hinder good qualities. Wrong practice hinders heaven.*

imesaṃ kho, bhikkhave, dasannaṃ itṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ  
lokasmiṃ ime dasa dhammā paripanthā.

*These ten things hinder the ten likable, desirable, and agreeable things that are rare in the  
world.*

imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ  
dullabhānaṃ lokasmiṃ dasa dhammā āhārā—

*Ten things nourish the ten likable, desirable, and agreeable things that are rare in the world.*

uṭṭhānaṃ anālasyaṃ bhogaṇaṃ āhāro, maṇḍanā vibhūsanā vaṇṇassa āhāro,  
sappāyakiriya ārogyassa āhāro, kalyāṇamittatā sīlānaṃ āhāro, indriyaṃvaro  
brahmacariyassa āhāro, aṇiṣṇvādanā mittānaṃ āhāro, sajjhāyakiriya bāhusaccassa  
āhāro, sūssūsa paripucchā paññāya āhāro, anuyogo paccavekkhaṇā dhammānaṃ  
āhāro, sammāpaṭipatti saḍḍhānaṃ āhāro.

*Application and initiative nourish wealth. Adornment and decoration nourish beauty. Suitable activity nourishes health. Good friendship nourishes ethical conduct. Sense restraint nourishes the spiritual life. Honesty nourishes friends. Reciting nourishes learning. Wanting to listen and ask questions nourishes wisdom. Commitment and reviewing nourish good qualities. Right practice nourishes heaven.*

imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ  
dullabhānaṃ lokasmiṃ ime dasa dhammā āhārā”ti.

*These ten things nourish the ten likable, desirable, and agreeable things that are rare in the world.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

8. ākaṅkhavagga  
*8. If You Want*

74. vaḍḍhisutta  
*74. Growth*

“dasahi, bhikkhave, vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassa.

*“Mendicants, a noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life.*

katamehi dasahi?  
*What ten?*

khattavattūhi vaḍḍhati, dhanadhaññaṇa vaḍḍhati, puttadārehi vaḍḍhati, dāsakammakaraporisehi vaḍḍhati, catuppadehi vaḍḍhati, saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati—

*He grows in fields and lands, money and grain, wives and children, in bondservants, workers, and staff, and in livestock. And he grows in faith, ethics, learning, generosity, and wisdom.*

imehi kho, bhikkhave, dasahi vaḍḍhīhi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassāti.

*A noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life.*

dhanena dhaññaṇa ca yodha vaḍḍhati,  
*Someone who grows in money and grain,*

puttehi dārehi catuppadehi ca;  
*in wives, children, and livestock,*

sa bhogavā hoti yasassi pūjito,  
*is wealthy, famous, and respected*

ñātīhi mittehi athopi rājubhi.  
*by relatives and friends, and even by royals.*

saddhāya sīlena ca yodha vaḍḍhati,  
*When someone grows in faith and ethics,*

paññāya cāgena sutena cūbhayaṃ;  
*wisdom, and both generosity and learning—*

so tādiso sappuriso vicakkhaṇo,  
*a good man such as he sees clearly,*

dittheva dhamme ubhayena vaḍḍhati”ti.  
*and in the present life he grows in both ways.”*

catuttham.

8. ākaṅkhavagga  
8. If You Want

75. migasālāsutta  
75. With Migasālā

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

atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat on the seat spread out.*

atha kho migasālā upāsikā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca:

*Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him:*

“kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ.

*“Sir, Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?”*

pitā me, bhante, purāṇo brahmacārī hoti ārācārī virato methunā gāmadhammā.  
*My father Purāṇa was celibate, set apart, avoiding the common practice of sex.*

so kālaṅkato bhagavatā byākato: ‘sakadāgāmī satto tusitaṃ kāyaṃ upapanno’ti.  
*When he passed away the Buddha declared that he was a once-returner, who was reborn in the company of the Joyful Gods.*

pitāmaho me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho.  
*But my uncle Isidatta was not celibate; he lived content with his wife.*

sopi kālaṅkato bhagavatā byākato: ‘sakadāgāmī satto tusitaṃ kāyaṃ upapanno’ti.  
*When he passed away the Buddha declared that he was also a once-returner, who was reborn in the company of the Joyful Gods.*

kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ”ti?

*How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?”*

“evaṃ kho panetaṃ, bhagini, bhagavatā byākatan”ti.  
*“You’re right, sister, but that’s how the Buddha declared it.”*

atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātaṃ gahetvā utthāyāsanā pakkāmi.

*Then Ānanda, after receiving almsfood at Migasālā’s house, rose from his seat and left.*

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

*Then after the meal, on his return from alms-round, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.*

“idhāhaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdim.



atha kho, bhante, migasālā upāsikā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho, bhante, migasālā upāsikā maṃ etadavoca:

‘kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ.

pitā me, bhante, purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā.

so kālaṅkato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ upapannoti.

pitāmaho me, bhante, isidatto abrahmacārī ahosi sadārasantuṭṭho.

sopi kālaṅkato bhagavatā byākato—sakadāgāmī satto tusitaṃ kāyaṃ upapannoti.

kathaṃ kathaṃ nāmāyaṃ, bhante ānanda, bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ’ti?

evaṃ vutte, ahaṃ, bhante, migasālaṃ upāsikaṃ etadavocaṃ:

‘evaṃ kho panetaṃ, bhagini, bhagavatā byākatan’”ti.

“kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca purisapuggalapariye ñāṇe?

*“Ānanda, who is this laywoman Migasālā, a foolish incompetent matron, with a matron’s wit?  
And who is it that knows how to assess individuals?*

dasayime, ānanda, puggalā santo saṃvijjamānā lokasmiṃ.

*These ten people are found in the world.*

katame daṣa?

*What ten?*

idhānanda, ekacco puggalo dussīlo hoti.

*Take a certain person who is unethical.*

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa taṃ dussilyaṃ aparisesaṃ nirujjhati.

*And they don’t truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without anything left over.*

tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati.

*And they’ve not listened or learned or comprehended theoretically or found even temporary freedom.*

so kāyassa bhedā paraṃ maraṇā hānāya pareti, no visesāya;

*When their body breaks up, after death, they’re headed for a lower place, not a higher.*

hānagāmīyeva hoti, no visesagāmī. (1)

*They’re going to a lower place, not a higher.*

idha panānanda, ekacco puggalo dussīlo hoti.

*Take a certain person who is unethical.*

taṇha cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ dussilyaṃ aparisesaṃ nirujjhati.

*But they truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without anything left over.*

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

*And they have listened and learned and comprehended theoretically and found at least temporary freedom.*

so kāyassa bhedā paraṃ maraṇā visesāya pareti, no hānāya;

*When their body breaks up, after death, they're headed for a higher place, not a lower.*

visesagāmīyeva hoti, no hānagāmī. (2)

*They're going to a higher place, not a lower.*

tatrānanda, pamāṇikā pamiṇanti:

*Judgmental people compare them, saying:*

‘imassapi teva dhammā, aparassapi teva dhammā. kasmā nesaṃ eko hīno eko paṇīto’ti?

*‘This one has just the same qualities as the other, so why is one worse and one better?’*

tañhi tesam, ānanda, hoti dīgharattaṃ ahitāya dukkhāya.

*This will be for their lasting harm and suffering.*

tatrānanda, yvāyaṃ puggalo dussīlo hoti.

*In this case, the person who is unethical,*

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ dussilyaṃ aparisesaṃ nirujjhati.

*but truly understands the freedom of heart ...*

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

*and has listened and learned and comprehended theoretically and found at least temporary freedom*

ayaṃ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca.

*is better and finer than the other person.*

taṃ kissa hetu?

*Why is that?*

imaṃ hānanda, puggalaṃ dhammasoto nibbahati.

*Because the stream of the teaching carries them along.*

tadantaraṃ ko jāneyya, aññātra tathāgatena.

*But who knows the difference between them except a Realized One?*

tasmātiḥānanda, mā puggalesu pamāṇikā ahuvattha,

*So, Ānanda, don't be judgmental about people.*

mā puggalesu pamāṇaṃ gaṇhittha.

*Don't pass judgment on people.*

khaññati hānanda, puggalesu pamāṇaṃ gaṇhanto.

*Those who pass judgment on people harm themselves.*

ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ yo vā panassa mādiso.

*I, or someone like me, may pass judgment on people.*

idha panānanda, ekacco puggalo sīlavā hoti.

*Take a certain person who is ethical.*

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati.

*But they don't truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without anything left over.*

tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati.

*And they've not listened or learned or comprehended theoretically or found even temporary freedom.*

so kāyassa bhedā paraṃ maraṇā hānāya paretī, no visesāya;

*When their body breaks up, after death, they're headed for a lower place, not a higher.*

hānagāmīyeva hoti, no visesagāmī. (3)

*They're going to a lower place, not a higher.*

idha panānanda, ekacco puggalo sīlavā hoti.

*Take a certain person who is ethical.*

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati.

*And they truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without anything left over.*

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

*And they've listened and learned and comprehended theoretically and found at least temporary freedom.*

so kāyassa bhedā paraṃ maraṇā visesāya paretī, no hānāya;

*When their body breaks up, after death, they're headed for a higher place, not a lower.*

visesagāmīyeva hoti, no hānagāmī. (4)

*They're going to a higher place, not a lower.*

tatrānanda, pamāṇikā pamiṇanti ... pe ...

*Judgmental people compare them ...*

ahaṃ vā, ānanda, puggalesu pamāṇaṃ ganheyyaṃ yo vā panassa mādiso.

*I, or someone like me, may pass judgment on people.*

idha panānanda, ekacco puggalo tibbarāgo hoti.

*Take a certain person who is very lustful.*

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa so rāgo apariseso nirujjhati.

*And they don't truly understand the freedom of heart and freedom by wisdom where that lust ceases without anything left over.*

tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati.

*And they've not listened or learned or comprehended theoretically or found even temporary freedom.*

so kāyassa bhedā paraṃ maraṇā hānāya paretī, no visesāya;

*When their body breaks up, after death, they're headed for a lower place, not a higher.*

hānagāmīyeva hoti, no visesagāmī. (5)

*They're going to a lower place, not a higher.*

idha panānanda, ekacco puggalo tibbarāgo hoti.

*Take a certain person who is very lustful.*

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa so rāgo apariseso nirujjhati.

*But they truly understand the freedom of heart and freedom by wisdom where that lust ceases without anything left over.*

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

*And they've listened and learned and comprehended theoretically and found at least temporary freedom.*

so kāyassa bhedaṃ paraṃ maraṇā viśeṣāya pareti, no hānāya;  
*When their body breaks up, after death, they're headed for a higher place, not a lower.*

viśeṣagāmīyeva hoti, no hānagāmī. (6)  
*They're going to a higher place, not a lower.*

tatrānanda, pamāṇikā paṇṇanti ... pe ...  
*Judgmental people compare them ...*

ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ yo vā paṇassa mādiso.  
*I, or someone like me, may pass judgment on people.*

idha paṇānanda, ekacco puggalo kodhano hoti.  
*Take a certain person who is irritable.*

taṇha cetovimuttiṃ paṇṇāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa so kodho apariseso nirujjhati.  
*And they don't truly understand the freedom of heart and freedom by wisdom where that anger ceases without anything left over.*

tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati.  
*And they've not listened or learned or comprehended theoretically or found even temporary freedom.*

so kāyassa bhedaṃ paraṃ maraṇā hānāya pareti, no viśeṣāya;  
*When their body breaks up, after death, they're headed for a lower place, not a higher.*

hānagāmīyeva hoti, no viśeṣagāmī. (7)  
*They're going to a lower place, not a higher.*

idha paṇānanda, ekacco puggalo kodhano hoti.  
*Take a certain person who is irritable.*

taṇha cetovimuttiṃ paṇṇāvimuttiṃ yathābhūtaṃ pajānāti yatthassa so kodho apariseso nirujjhati.  
*But they truly understand the freedom of heart and freedom by wisdom where that anger ceases without anything left over.*

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.  
*And they've listened and learned and comprehended theoretically and found at least temporary freedom.*

so kāyassa bhedaṃ paraṃ maraṇā viśeṣāya pareti, no hānāya;  
*When their body breaks up, after death, they're headed for a higher place, not a lower.*

viśeṣagāmīyeva hoti, no hānagāmī. (8)  
*They're going to a higher place, not a lower.*

tatrānanda, pamāṇikā paṇṇanti ... pe ...  
*Judgmental people compare them ...*

ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ yo vā paṇassa mādiso.  
*I, or someone like me, may pass judgment on people.*

idha paṇānanda, ekacco puggalo uddhato hoti.  
*Take a certain person who is restless.*

taṇha cetovimuttiṃ paṇṇāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati.  
*And they don't truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without anything left over.*

tassa savanenapi akataṃ hoti, bāhusaccenapi akataṃ hoti, diṭṭhiyāpi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati.  
*And they've not listened or learned or comprehended theoretically or found even temporary freedom.*

so kāyassa bhedaṃ paraṃ maraṇā hānāya pareti, no visesāya;  
*When their body breaks up, after death, they're headed for a lower place, not a higher.*

hānagāmīyeva hoti, no visesagāmī. (9)  
*They're going to a lower place, not a higher.*

idha paṇānanda, ekacco puggalo uddhato hoti.  
*Take a certain person who is restless.*

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati.  
*But they truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without anything left over.*

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.  
*And they've listened and learned and comprehended theoretically and found at least temporary freedom.*

so kāyassa bhedaṃ paraṃ maraṇā visesāya pareti, no hānāya;  
*When their body breaks up, after death, they're headed for a higher place, not a lower.*

visesagāmīyeva hoti, no hānagāmī. (10)  
*They're going to a higher place, not a lower.*

tatrānanda, pamāṇikā paṇinanti:  
*Judgmental people compare them, saying:*

‘imassapi teva dhammā, aparassapi teva dhammā. kasmā nesaṃ eko hīno eko paṇīto’ti?  
*‘This one has just the same qualities as the other, so why is one worse and one better?’*

tañhi tesam, ānanda, hoti dīgharattaṃ ahitāya dukkhāya.  
*This will be for their lasting harm and suffering.*

tatrānanda, yvāyaṃ puggalo uddhato hoti tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati,  
*In this case the person who is restless, but truly understands the freedom of heart ...*

tassa savanenapi kataṃ hoti, bāhusaccenapi kataṃ hoti, diṭṭhiyāpi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.  
*and has listened and learned and comprehended theoretically and found at least temporary freedom*

ayaṃ, ānanda, puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca.  
*is better and finer than the other person.*

taṃ kissa hetu?  
*Why is that?*

imaṃ hānanda, puggalaṃ dhammasoto nibbahati.  
*Because the stream of the teaching carries them along.*

tadantaram ko jāneyya aññatra tathāgatena.  
*But who knows the difference between them except a Realized One?*

tasmātiḥānanda, mā puggalesu pamāṇikā ahuvattha;  
*So, Ānanda, don't be judgmental about people.*

mā puggalesu pamāṇaṃ gaṇhittha.  
*Don't pass judgment on people.*

khaññati hānanda, puggalesu pamāṇaṃ gaṇhanto.  
*Those who pass judgment on people harm themselves.*

ahaṃ vā, ānanda, puggalesu pamāṇaṃ gaṇheyyaṃ yo vā panassa mādiso.  
*I, or someone like me, may pass judgment on people.*

kā cānanda, migasālā upāsikā bālā abyattā ammakā ammakapaññā, ke ca purisapuggalaparopariye ñāṇe.

*Who is this laywoman Migasālā, a foolish incompetent matron, with a matron's wit? And who is it that knows how to assess individuals?*

ime kho, ānanda, dasa puggalā santo saṃvijjamānā lokasmiṃ.

*These ten people are found in the world.*

yathārūpena, ānanda, sīlena purāṇo samannāgato ahosi tathārūpena sīlena isidatto samannāgato abhaviṣṣa, nayidha purāṇo isidattassa gatimpi aññassa.

*If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination.*

yathārūpāya cānanda, paññāya isidatto samannāgato ahosi tathārūpāya paññāya purāṇo samannāgato abhaviṣṣa, nayidha isidatto purāṇassa gatimpi aññassa.

*And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination.*

iti kho, ānanda, ime puggalā ubho ekaṅgahīnā"ti.

*So both individuals were lacking in one respect."*

pañcamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

8. ākaṅkhavagga  
*8. If You Want*

76. tayodhammasutta  
*76. Three Things*

“tayome, bhikkhave, dhammā loke na saṁvijjeyyūṃ, na tathāgato loke uppajjeyya arahaṃ sammāsambuddho, na tathāgatappavedito dhammavinayo loke dibbeyya.

*“Mendicants, if three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world.*

katame tayo?  
*What three?*

jāti ca, jarā ca, maraṇaṅca—  
*Rebirth, old age, and death.*

ime kho, bhikkhave, tayo dhammā loke na saṁvijjeyyūṃ, na tathāgato loke uppajjeyya arahaṃ sammāsambuddho, na tathāgatappavedito dhammavinayo loke dibbeyya.

*If these three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world.*

yasmā ca kho, bhikkhave, ime tayo dhammā loke saṁvijjanti tasmā tathāgato loke uppajjati arahaṃ sammāsambuddho, tasmā tathāgatappavedito dhammavinayo loke dibbati.

*But since these three things are found, the Realized One, the perfected one, the fully awakened Buddha arises in the world, and the teaching and training proclaimed by the Realized One shines in the world.*

tayome, bhikkhave, dhamme appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ.

*Without giving up three things you can't give up rebirth, old age, and death.*

katame tayo?  
*What three?*

rāgaṃ appahāya, dosaṃ appahāya, mohaṃ appahāya—  
*Greed, hate, and delusion.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ. (1)

*Without giving up these three things you can't give up rebirth, old age, and death.*

tayome, bhikkhave, dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ.

*Without giving up three things you can't give up greed, hate, and delusion.*

katame tayo?  
*What three?*

sakkāyaditṭhiṃ appahāya, vicikicchāṃ appahāya, sīlabbataparāmāsaṃ appahāya—  
*Identity view, doubt, and misapprehension of precepts and observances.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohaṃ pahātuṃ. (2)

*Without giving up these three things you can't give up greed, hate, and delusion.*

tayome, bhikkhave, dhamme appahāya abhabbo sakkāyaditṭhiṃ pahātuṃ vicikicchāṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ.

*Without giving up three things you can't give up identity view, doubt, and misapprehension of precepts and observances.*

katame tayo?

*What three?*

ayonisomanasikāraṃ appahāya, kummaggasevanaṃ appahāya, cetaso līnattaṃ appahāya—

*Improper attention, following a wrong path, and mental sluggishness.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo sakkāyadit̐hiṃ pahātuṃ vicikicchāṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. (3)

*Without giving up these three things you can't give up identity view, doubt, and misapprehension of precepts and observances.*

tayome, bhikkhave, dhamme appahāya abhabbo ayoniso manasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ.

*Without giving up three things you can't give up improper attention, following a wrong path, and mental sluggishness.*

katame tayo?

*What three?*

mut̐hassaccaṃ appahāya, asampajaññaṃ appahāya, cetaso vikkhepaṃ appahāya—

*Unmindfulness, lack of situational awareness, and distracted mind.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. (4)

*Without giving up these three things you can't give up improper attention, following a wrong path, and mental sluggishness.*

tayome, bhikkhave, dhamme appahāya abhabbo mut̐hassaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ.

*Without giving up three things you can't give up unmindfulness, lack of situational awareness, and distracted mind.*

katame tayo?

*What three?*

ariyānaṃ adassanakamyataṃ appahāya, ariyadhammassa asotukamyataṃ appahāya, upārambhacittataṃ appahāya—

*Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo mut̐hassaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. (5)

*Without giving up these three things you can't give up unmindfulness, lack of situational awareness, and distracted mind.*

tayome, bhikkhave, dhamme appahāya abhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ.

*Without giving up three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.*

katame tayo?

*What three?*

uddhaccaṃ appahāya, asaṃvaraṃ appahāya, dussilyaṃ appahāya—

*Restlessness, lack of restraint, and unethical conduct.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. (6)

*Without giving up these three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.*

tayome, bhikkhave, dhamme appahāya abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussilyaṃ pahātuṃ.

*Without giving up three things you can't give up restlessness, lack of restraint, and unethical conduct.*



katame tayo?

*What three?*

assaddhiyaṃ appahāya, avadaññutaṃ appahāya, kosajjaṃ appahāya—

*Faithlessness, uncharitableness, and laziness.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussilyaṃ pahātuṃ. (7)

*Without giving up these three things you can't give up restlessness, lack of restraint, and unethical conduct.*

tayome, bhikkhave, dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

*Without giving up three things you can't give up faithlessness, uncharitableness, and laziness.*

katame tayo?

*What three?*

anādariyaṃ appahāya, dovacassataṃ appahāya, pāpamittataṃ appahāya—

*Disregard, being hard to admonish, and having bad friends.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ. (8)

*Without giving up these three things you can't give up faithlessness, uncharitableness, and laziness.*

tayome, bhikkhave, dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

*Without giving up three things you can't give up disregard, being hard to admonish, and having bad friends.*

katame tayo?

*What three?*

ahirikaṃ appahāya, anottappaṃ appahāya, pamādaṃ appahāya—

*Lack of conscience, imprudence, and negligence.*

ime kho, bhikkhave, tayo dhamme appahāya abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ. (9)

*Without giving up these three things you can't give up disregard, being hard to admonish, and having bad friends.*

ahirikoyaṃ, bhikkhave, anottāpī pamatto hoti.

*Mendicants, someone who lacks conscience and prudence is negligent.*

so pamatto samāno abhabbo anādariyaṃ pahātuṃ dovacassataṃ pahātuṃ pāpamittataṃ pahātuṃ.

*When you're negligent you can't give up disregard, being hard to admonish, and having bad friends.*

so pāpamitto samāno abhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.

*When you've got bad friends you can't give up faithlessness, uncharitableness, and laziness.*

so kusīto samāno abhabbo uddhaccaṃ pahātuṃ asaṃvaraṃ pahātuṃ dussilyaṃ pahātuṃ.

*When you're lazy you can't give up restlessness, lack of restraint, and unethical conduct.*

so dussīlo samāno abhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ.

*When you're unethical you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.*

so upārambhacitto samāno abhabbo muṭṭhassaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ.

*When you've got a fault-finding mind you can't give up unmindfulness, lack of situational awareness, and a distracted mind.*

so vikkhittacitto samāno abhabbo ayonisomanasikāraṃ pahātuṃ  
kummaggasevanāṃ pahātuṃ cetaso līnattaṃ pahātuṃ.

*When your mind is scattered you can't give up improper attention, following a wrong path, and mental sluggishness.*

so līnacitto samāno abhabbo sakkāyadit̐hiṃ pahātuṃ vicikicchāṃ pahātuṃ  
sīlabbataparāmāsaṃ pahātuṃ.

*When your mind is sluggish you can't give up identity view, doubt, and misapprehension of precepts and observances.*

so vicikiccho samāno abhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ mohāṃ pahātuṃ.

*When you have doubts you can't give up greed, hate, and delusion.*

so rāgaṃ appahāya dosaṃ appahāya mohāṃ appahāya abhabbo jātiṃ pahātuṃ  
jaraṃ pahātuṃ maraṇaṃ pahātuṃ. (10)

*Without giving up greed, hate, and delusion you can't give up rebirth, old age, and death.*

tayome, bhikkhave, dhamme pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ  
maraṇaṃ pahātuṃ.

*After giving up three things you can give up rebirth, old age, and death.*

katame tayo?

*What three?*

rāgaṃ pahāya, dosaṃ pahāya, mohāṃ pahāya—

*Greed, hate, and delusion.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ  
maraṇaṃ pahātuṃ. (1)

*After giving up these three things you can give up rebirth, old age, and death.*

tayome, bhikkhave, dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ  
mohāṃ pahātuṃ.

*After giving up three things you can give up greed, hate, and delusion.*

katame tayo?

*What three?*

sakkāyadit̐hiṃ pahāya, vicikicchāṃ pahāya, sīlabbataparāmāsaṃ pahāya—

*Identity view, doubt, and misapprehension of precepts and observances.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo rāgaṃ pahātuṃ dosaṃ pahātuṃ  
mohāṃ pahātuṃ. (2)

*After giving up these three things you can give up greed, hate, and delusion.*

tayome, bhikkhave, dhamme pahāya bhabbo sakkāyadit̐hiṃ pahātuṃ vicikicchāṃ  
pahātuṃ sīlabbataparāmāsaṃ pahātuṃ.

*After giving up three things you can give up identity view, doubt, and misapprehension of precepts and observances.*

katame tayo?

*What three?*

ayonisomanasikāraṃ pahāya, kummaggasevanāṃ pahāya, cetaso līnattaṃ pahāya—

*Improper attention, following a wrong path, and mental sluggishness.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo sakkāyadit̐hiṃ pahātuṃ  
vicikicchāṃ pahātuṃ sīlabbataparāmāsaṃ pahātuṃ. (3)

*After giving up these three things you can give up identity view, doubt, and misapprehension of precepts and observances.*

tayome, bhikkhave, dhamme pahāya bhabbo ayonisomanasikāraṃ pahātuṃ  
kummaggasevanāṃ pahātuṃ cetaso līnattaṃ pahātuṃ.

*After giving up three things you can give up improper attention, following a wrong path, and mental sluggishness.*

katame tayo?

*What three?*

mutthassaccaṃ pahāya, asampajaññaṃ pahāya, cetaso vikkhepaṃ pahāya—  
*Unmindfulness, lack of situational awareness, and a distracted mind.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo ayonisomanasikāraṃ pahātuṃ kummaggasevanaṃ pahātuṃ cetaso līnattaṃ pahātuṃ. (4)  
*After giving up these three things you can give up improper attention, following a wrong path, and mental sluggishness.*

tayome, bhikkhave, dhamme pahāya bhabbo mutthassaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ.  
*After giving up three things you can give up unmindfulness, lack of situational awareness, and distracted mind.*

katame tayo?  
*What three?*

ariyānaṃ adassanakamyataṃ pahāya, ariyadhammassa asotukamyataṃ pahāya, upārambhacittataṃ pahāya—  
*Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo mutthassaccaṃ pahātuṃ asampajaññaṃ pahātuṃ cetaso vikkhepaṃ pahātuṃ. (5)  
*After giving up these three things you can give up unmindfulness, lack of situational awareness, and distracted mind.*

tayome, bhikkhave, dhamme pahāya bhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ.  
*After giving up three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.*

katame tayo?  
*What three?*

uddhaccaṃ pahāya, asaṃvараṃ pahāya, dussilyaṃ pahāya—  
*Restlessness, lack of restraint, and unethical conduct.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo ariyānaṃ adassanakamyataṃ pahātuṃ ariyadhammassa asotukamyataṃ pahātuṃ upārambhacittataṃ pahātuṃ. (6)  
*After giving up these three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.*

tayome, bhikkhave, dhamme pahāya bhabbo uddhaccaṃ pahātuṃ asaṃvaram pahātuṃ dussilyaṃ pahātuṃ.  
*After giving up three things you can give up restlessness, lack of restraint, and unethical conduct.*

katame tayo?  
*What three?*

assaddhiyaṃ pahāya, avadaññutaṃ pahāya, kosajjaṃ pahāya—  
*Faithlessness, uncharitableness, and laziness.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo uddhaccaṃ pahātuṃ asaṃvaram pahātuṃ dussilyaṃ pahātuṃ. (7)  
*After giving up these three things you can give up restlessness, lack of restraint, and unethical conduct.*

tayome, bhikkhave, dhamme pahāya bhabbo assaddhiyaṃ pahātuṃ avadaññutaṃ pahātuṃ kosajjaṃ pahātuṃ.  
*After giving up three things you can give up faithlessness, uncharitableness, and laziness.*

katame tayo?  
*What three?*

anādariyaṃ pahāya, dovacassataṃ pahāya, pāpamittataṃ pahāya—  
*Disregard, being hard to admonish, and having bad friends.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo assaddhiyaṃ pahātum  
avadaññutaṃ pahātum kosajjaṃ pahātum. (8)

*After giving up these three things you can give up faithlessness, uncharitableness, and laziness.*

tayome, bhikkhave, dhamme pahāya bhabbo anādariyaṃ pahātum dovaccasaṃ  
pahātum pāpamittataṃ pahātum.

*After giving up three things you can give up disregard, being hard to admonish, and having bad friends.*

katame tayo?

*What three?*

ahirikaṃ pahāya, anottappaṃ pahāya, pamādaṃ pahāya—

*Lack of conscience, imprudence, and negligence.*

ime kho, bhikkhave, tayo dhamme pahāya bhabbo anādariyaṃ pahātum  
dovaccasaṃ pahātum pāpamittataṃ pahātum. (9)

*After giving up these three things you can give up disregard, being hard to admonish, and having bad friends.*

hirimāyaṃ, bhikkhave, ottāpī appamatto hoti.

*Mendicants, someone who has conscience and prudence is diligent.*

so appamatto samāno bhabbo anādariyaṃ pahātum dovaccasaṃ pahātum  
pāpamittataṃ pahātum.

*When you're diligent you can give up disregard, being hard to admonish, and having bad friends.*

so kalyāṇamitto samāno bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum  
kosajjaṃ pahātum.

*When you've got good friends you can give up faithlessness, uncharitableness, and laziness.*

so āraddhavīriyo samāno bhabbo uddhaccaṃ pahātum asaṃvaram pahātum  
dussilyaṃ pahātum.

*When you're energetic you can give up restlessness, lack of restraint, and unethical conduct.*

so sīlavā samāno bhabbo ariyānaṃ adassanakamyataṃ pahātum ariyadhammassa  
asotukamyataṃ pahātum upārambhacittataṃ pahātum.

*When you're ethical you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.*

so anupārambhacitto samāno bhabbo mutthassaccaṃ pahātum asampajaññaṃ  
pahātum cetaso vikkhepaṃ pahātum.

*When you don't have a fault-finding mind you can give up unmindfulness, lack of situational awareness, and a distracted mind.*

so avikkhittacitto samāno bhabbo ayonisomanasikāraṃ pahātum  
kummaggasevanaṃ pahātum cetaso līnattaṃ pahātum.

*When you're not scattered you can give up improper attention, following a wrong path, and mental sluggishness.*

so alīnacitto samāno bhabbo sakkāyaditṭhiṃ pahātum vicikicchāṃ pahātum  
sīlabbataparāmāsaṃ pahātum.

*When your mind isn't sluggish you can give up identity view, doubt, and misapprehension of precepts and observances.*

so avicikiccho samāno bhabbo rāgaṃ pahātum dosaṃ pahātum mohāṃ pahātum.

*When you have no doubts you can give up greed, hate, and delusion.*

so rāgaṃ pahāya dosaṃ pahāya mohāṃ pahāya bhabbo jātiṃ pahātum jaraṃ  
pahātum maraṇaṃ pahātum”ti. (10)

*After giving up greed, hate, and delusion you can give up rebirth, old age, and death.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

8. ākaṅkhavagga  
*8. If You Want*

77. kākasutta  
*77. A Crow*

“dasahi, bhikkhave, asaddhammehi samannāgato kāko.  
*“Mendicants, a crow has ten bad qualities.*

katamehi dasahi?  
*What ten?*

dhaṃsī ca, pagabbho ca, tintiṇo ca, mahagghaso ca, luddo ca, akāruṇiko ca, dubbalo ca, oravitā ca, mutṭhassati ca, necayiko ca—  
*They’re voracious and gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive.*

imehi kho, bhikkhave, dasahi asaddhammehi samannāgato kāko.  
*A crow has these ten bad qualities.*

evamevaṃ kho, bhikkhave, dasahi asaddhammehi samannāgato pāpabhikkhu.  
*In the same way, a bad mendicant has these ten bad qualities.*

katamehi dasahi?  
*What ten?*

dhaṃsī ca, pagabbho ca, tintiṇo ca, mahagghaso ca, luddo ca, akāruṇiko ca, dubbalo ca, oravitā ca, mutṭhassati ca, necayiko ca—  
*They’re rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive.*

imehi kho, bhikkhave, dasahi asaddhammehi samannāgato pāpabhikkhū”ti.  
*A bad mendicant has these ten bad qualities.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

8. ākaṅkhavagga  
*8. If You Want*

78. nigaṇṭhasutta  
*78. Jains*

“dasahi, bhikkhave, asaddhammehi samannāgatā nigaṇṭhā.  
*“Mendicants, Jain ascetics have ten bad qualities.*

katamehi dasahi?  
*What ten?*

assaddhā, bhikkhave, nigaṇṭhā;  
*They're faithless and*

dussīlā, bhikkhave, nigaṇṭhā;  
*unethical,*

ahirikā, bhikkhave, nigaṇṭhā;  
*without conscience*

anottappino, bhikkhave, nigaṇṭhā;  
*or prudence,*

asappurisasambhattino, bhikkhave, nigaṇṭhā;  
*and devoted to bad persons.*

attukkaṃsakaparavambhakā, bhikkhave, nigaṇṭhā;  
*They glorify themselves and put others down.*

sandiṭṭhiparāmāsā ādhānaggāhī duppaṭinissaggino, bhikkhave, nigaṇṭhā;  
*They're attached to their own views, holding them tight, and refusing to let go.*

kuhakā, bhikkhave, nigaṇṭhā;  
*They're deceptive,*

pāpicchā, bhikkhave, nigaṇṭhā;  
*with bad desires*

pāpamittā, bhikkhave, nigaṇṭhā—  
*and bad friends.*

imehi kho, bhikkhave, dasahi asaddhammehi samannāgatā nigaṇṭhā”ti.  
*Jain ascetics have these ten bad qualities.”*

atṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

8. ākaṅkhavagga  
*8. If You Want*

79. āghātavatthusutta  
*79. Grounds for Resentment*

“dasayimāni, bhikkhave, āghātavatthūni.  
*“Mendicants, there are ten grounds for resentment.*

katamāni dasa?  
*What ten?*

‘anattamaṃ me acarī’ti āghātaṃ bandhati;  
*Thinking: ‘They did wrong to me,’ you harbor resentment.*

‘anattamaṃ me caratī’ti āghātaṃ bandhati;  
*Thinking: ‘They are doing wrong to me’ ...*

‘anattamaṃ me carissatī’ti āghātaṃ bandhati;  
*‘They will do wrong to me’ ...*

‘piyassa me manāpassa anattamaṃ acarī’ti ... pe ...  
*‘They did wrong by someone I love’ ...*

‘anattamaṃ caratī’ti ... pe ...  
*‘They are doing wrong by someone I love’ ...*

‘anattamaṃ carissatī’ti āghātaṃ bandhati,  
*‘They will do wrong by someone I love’ ...*

‘appiyassa me amanāpassa attamaṃ acarī’ti ... pe ...  
*‘They helped someone I dislike’ ...*

‘attamaṃ caratī’ti ... pe ...  
*‘They are helping someone I dislike’ ...*

‘attamaṃ carissatī’ti āghātaṃ bandhati;  
*Thinking: ‘They will help someone I dislike,’ you harbor resentment.*

atthāne ca kuppati—  
*You get angry for no reason.*

imāni kho, bhikkhave, dasa āghātavatthūnī’ti.  
*These are the ten grounds for resentment.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

8. ākaṅkhavagga  
*8. If You Want*

80. āghātaṭṭhāpavīṇasutta  
*80. Getting Rid of Resentment*

“dasayime, bhikkhave, āghātaṭṭhāpavīṇā.  
*“Mendicants, there are these ten methods to get rid of resentment.*

katame dasa?  
*What ten?*

‘anattamaṃ me acari, taṃ kutettha labbhā’ti āghātaṃ paṭivineti,  
*Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment.*

‘anattamaṃ me carati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti,  
*Thinking: ‘They are harming me ...’ ...*

‘anattamaṃ me carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti,  
*‘They will harm me ...’ ...*

piyassa me manāpassa anattamaṃ acari ... pe ...  
*‘They harmed someone I love ...’ ...*

carati ... pe ...  
*‘They are harming someone I love ...’*

carissati, taṃ kutettha labbhāti āghātaṃ paṭivineti, appiyassa me amanāpassa  
attamaṃ acari ... pe ...  
*‘They will harm someone I love ...’ ... They helped someone I dislike ...’ ...*

attamaṃ carati ... pe ...  
*‘They are helping someone I dislike ...’ ...*

attamaṃ carissati, taṃ kutettha labbhāti āghātaṃ paṭivineti,  
*Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of  
resentment.*

aṭṭhāne ca na kuppati—  
*And you don’t get angry for no reason.*

ime kho, bhikkhave, dasa āghātaṭṭhāpavīṇā”ti.  
*These are the ten ways of getting rid of resentment.”*

dasamaṃ.

ākaṅkhavaggo tatiyo.

ākaṅkha kaṇṭako itthā,

vaḍḍhi ca migasālāya;

tayo dhammā ca kāko ca,

nigaṇṭhā dve ca āghātāti.



aṅguttara nikāya 10  
*Numbered Discourses 10*

9. theravagga  
*9. Senior Mendicants*

81. vāhanasutta  
*81. With Bāhuna*

ekam samayaṃ bhagavā campāya viharati gaggarāya pokkharāṇiyā tīre.  
*At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.*

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

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

“katihi nu kho, bhante, dhammehi tathāgato nissaṭṭo visaṃyutto vipbamutto vimariyāḍikātena cetasā viharatī”ti?

*“Sir, how many things has the Realized One escaped from, so that he lives unattached, liberated, his mind free of limits?”*

“dasahi kho, vāhana, dhammehi tathāgato nissaṭṭo visaṃyutto vipbamutto vimariyāḍikātena cetasā viharatī.

*“Bāhuna, the Realized One has escaped from ten things, so that he lives unattached, liberated, his mind free of limits.*

katamehi dasahi?  
*What ten?*

rūpena kho, vāhana, tathāgato nissaṭṭo visaṃyutto vipbamutto vimariyāḍikātena cetasā viharatī,  
*Form ...*

vedanāya kho, vāhana ... pe ...  
*feeling ...*

saññāya kho, vāhana ...  
*perception ...*

saṅkhārehi kho, vāhana ...  
*choices ...*

viññāṇena kho, vāhana ...  
*consciousness ...*

jātiyā kho, vāhana ...  
*rebirth ...*

jarāya kho, vāhana ...  
*old age ...*

marāṇena kho, vāhana ...  
*death ...*

dukkhehi kho, vāhana ...  
*suffering ...*

kilesehi kho, vāhana, tathāgato nissaṭṭo visaṃyutto vipbamutto vimariyāḍikātena cetasā viharatī.  
*defilements ...*

seyyathāpi, vāhana, uppalaṃ vā padumaṃ vā puṇḍarikāṃ vā udake jātaṃ udake samvaddhaṃ udakā paccuggamma thitaṃ anupalittaṃ udakena;

*Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it.*

evamevaṃ kho, vāhana, imehi dasahi dhammehi tathāgato nissaṭṭo visaṃyutto  
vip̐pamutto vimariyādīkatena cetasā viharatī”ti.

*In the same way, the Realized One has escaped from ten things, so that he lives unattached,  
liberated, his mind free of limits.”*

paṭṭhamaṃ.

9. theravagga  
9. Senior Mendicants

82. ānandasutta  
82. With Ānanda

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:*

“so vatānanda, bhikkhu ‘assaddho samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (1)

*‘Ānanda, it’s not possible for a faithless mendicant to achieve growth, improvement, or maturity in this teaching and training.*

so vatānanda, bhikkhu ‘dussīlo samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (2)

*It’s not possible for a mendicant who is unethical ...*

so vatānanda, bhikkhu ‘appassuto samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (3)

*uneducated ...*

so vatānanda, bhikkhu ‘dubbaco samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (4)

*hard to admonish ...*

so vatānanda, bhikkhu ‘pāpamitto samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (5)

*with bad friends ...*

so vatānanda, bhikkhu ‘kusīto samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (6)

*lazy ...*

so vatānanda, bhikkhu ‘mutthassati samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (7)

*unmindful ...*

so vatānanda, bhikkhu ‘asantuttho samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (8)

*lacking contentment ...*

so vatānanda, bhikkhu ‘pāpiccho samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (9)

*of bad desires ...*

so vatānanda, bhikkhu ‘micchādiṭṭhiko samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati. (10)

*of wrong view to achieve growth, improvement, or maturity in this teaching and training.*

so vatānanda, bhikkhu ‘imehi dasahi dhammehi samannāgato imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati.

*It’s not possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.*

so vatānanda, bhikkhu ‘saddho samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati. (1)

*It is possible for a faithful mendicant to achieve growth, improvement, or maturity in this teaching and training.*

so vatānanda, bhikkhu ‘sīlavā samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (2)

*It is possible for a mendicant who is ethical ...*

so vatānanda, bhikkhu ‘bahussuto sutadharo samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (3)

*a learned memorizer ...*

so vatānanda, bhikkhu ‘suvaco samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (4)

*easy to admonish ...*

so vatānanda, bhikkhu ‘kalyānamitto samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (5)

*with good friends ...*

so vatānanda, bhikkhu ‘āraddhavīriyo samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (6)

*energetic ...*

so vatānanda, bhikkhu ‘upatthitassati samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (7)

*mindful ...*

so vatānanda, bhikkhu ‘santuttho samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (8)

*contented ...*

so vatānanda, bhikkhu ‘appiccho samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (9)

*of few desires ...*

so vatānanda, bhikkhu ‘sammāditthiko samāno imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati. (10)

*of right view to achieve growth, improvement, or maturity in this teaching and training.*

so vatānanda, bhikkhu ‘imehi dasahi dhammehi samannāgato imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjissatī’ti thānametaṃ vijjati’ti.

*It is possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.”*

dutiyam.

aṅguttara nikāya 10  
Numbered Discourses 10

9. theravagga  
9. Senior Mendicants

83. punniyasutta  
83. With Puṇṇiya

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

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

“ko nu kho, bhante, hetu ko paccayo yena appekadā tathāgataṃ dhammadesanā paṭibhāti appekadā nappaṭibhāti”ti?

*“Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?”*

“saddho ca, punṇiya, bhikkhu hoti, no ca upasaṅkamitā; neva tāva tathāgataṃ dhammadesanā paṭibhāti.

*“Puṇṇiya, when a mendicant has faith but doesn’t approach, the Realized One doesn’t feel inspired to teach.*

yato ca kho, punṇiya, bhikkhu saddho ca hoti upasaṅkamitā ca, evaṃ tathāgataṃ dhammadesanā paṭibhāti.

*But when a mendicant has faith and approaches, the Realized One feels inspired to teach.*

saddho ca, punṇiya, bhikkhu hoti upasaṅkamitā ca, no ca payirupāsītā ... pe ...

*When a mendicant has faith and approaches, but doesn’t pay homage ...*

payirupāsītā ca, no ca paripucchitā ...

*they pay homage, but don’t ask questions ...*

paripucchitā ca, no ca ohitasoto dhammaṃ suṇāti ...

*they ask questions, but don’t lend an ear ...*

ohitasoto ca dhammaṃ suṇāti, no ca sutvā dhammaṃ dhāreti ...

*they lend an ear, but don’t remember the teaching they’ve heard ...*

sutvā ca dhammaṃ dhāreti, no ca dhātānaṃ dhammānaṃ atthaṃ upaparikkhati ...

*they remember the teaching they’ve heard, but don’t reflect on the meaning of the teachings they’ve remembered ...*

dhātānaṃ dhammānaṃ atthaṃ upaparikkhati no ca atthamaññāya dhammamaññāya dhammānudhammapaṭipanno hoti ...

*they reflect on the meaning of the teachings they’ve remembered, but, having understood the meaning and the teaching, they don’t practice accordingly ...*

atthamaññāya dhammamaññāya dhammānudhammapaṭipanno ca hoti, no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagaḷāya atthassa viññāpaniyā ...

*they practice accordingly, but they’re not a good speaker. Their voice is not polished, clear, articulate, and doesn’t express the meaning ...*

kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagaḷāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ, neva tāva tathāgataṃ dhammadesanā paṭibhāti.

*They’re a good speaker, but they don’t educate, encourage, fire up, and inspire their spiritual companions. The Realized One doesn’t feel inspired to teach.*

yato ca kho, punṇiya, bhikkhu saddho ca hoti, upasaṅkamitā ca, payirupāsītā ca, paripucchitā ca, ohitasoto ca dhammaṃ suṇāti, sutvā ca dhammaṃ dhāreti, dhātānaṅca dhammānaṃ atthaṃ upaparikkhati, atthamaññāya dhammamaññāya dhammānudhammappaṭipanno ca hoti, kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelaḡaḡāya atthassa viññāpaniyā, sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ—

*But when a mendicant has faith, approaches, pays homage, asks questions, lends an ear, remembers the teachings, reflects on the meaning, practices accordingly, has a good voice, and encourages their spiritual companions,*

evaṃ tathāgataṃ dhammadesanā paṭibhāti.

*the Realized One feels inspired to teach.*

imehi kho, punṇiya, dasahi dhammehi samannāgatā ekantapaṭibhānā tathāgataṃ dhammadesanā hotī”ti.

*When someone has these ten qualities, the Realized One feels totally inspired to teach.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

9. theravagga  
*9. Senior Mendicants*

84. byākaraṇasutta  
*84. Declaration*

tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:  
*There Venerable Mahāmoggallāna addressed the mendicants:*

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

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

āyasmā mahāmoggallāno etadavoca:  
*Venerable Mahāmoggallāna said this:*

“idhāvuso, bhikkhu aññaṃ byākaroti:  
*“Take a mendicant who declares enlightenment:*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi’ti.

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

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati.

*They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another’s mind.*

so tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjīyamāno samanuggāhiyamāno samanubhāsīyamāno irīṇaṃ āpajjati vicīṇaṃ āpajjati anayaṃ āpajjati byasaṇaṃ āpajjati anayaabyasaṇaṃ āpajjati.

*Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.*

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti:

*The Realized One or one of his disciples comprehends their mind and investigates:*

‘kim nu kho ayamāyasmā aññaṃ byākaroti—  
*“Why does this venerable declare enlightenment, saying:*

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi’ti?

*“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’?”*

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti:

*They understand:*

‘koddhano kho ayamāyasmā;  
*“This venerable gets irritable,*

kodhapariyuṭṭhitena cetasā bahulaṃ viharati.  
*and often lives with a heart full of anger.*

kodhapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.  
(1)

*But being full of anger means decline in the teaching and training proclaimed by the Realized One.*

upanāhī kho pana ayamāyasmā;

*This venerable is hostile ...*

upanāhapariyuṭṭhitena cetasā bahulaṃ viharati.

upanāhapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

(2)

makkhī kho pana ayamāyasmā;

*prone to offensiveness ...*

makkhapariyuṭṭhitena cetasā bahulaṃ viharati.

makkhapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

(3)

paḷāsī kho pana ayamāyasmā;

*contemptuous ...*

paḷāsapariyuṭṭhitena cetasā bahulaṃ viharati.

paḷāsapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

(4)

issukī kho pana ayamāyasmā;

*jealous ...*

issāpariyuṭṭhitena cetasā bahulaṃ viharati.

issāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (5)

maccharī kho pana ayamāyasmā;

*stingy ...*

maccherapariyuṭṭhitena cetasā bahulaṃ viharati.

maccherapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye

parihānametaṃ. (6)

saṭṭho kho pana ayamāyasmā;

*devious ...*

sāṭṭheyyapariyuṭṭhitena cetasā bahulaṃ viharati.

sāṭṭheyyapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye

parihānametaṃ. (7)

māyāvī kho pana ayamāyasmā;

*deceitful ...*

māyāpariyuṭṭhitena cetasā bahulaṃ viharati.

māyāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.

(8)

pāpiccho kho pana ayamāyasmā;

*This venerable has bad desires,*



icchāpariyutthitena cetasā bahulaṃ viharati.

*and often lives with a heart full of desire.*

icchāpariyutthānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.  
(9)

*But being full of desire means decline in the teaching and training proclaimed by the Realized One.*

sati kho pana ayamāyasmā uttari karaṇīye oramattakena visesādhigamena antarā vosānaṃ āpanno.

*When there is still more to be done, this venerable stopped half-way after achieving some insignificant distinction.*

antarā vosānagamaṇaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ'. (10)

*But stopping half-way means decline in the teaching and training proclaimed by the Realized One.'*

so vatāvuso, bhikkhu 'ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī'ti netāṃ thānaṃ vijjati.

*It's not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities.*

so vatāvuso, bhikkhu 'ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī'ti thānametaṃ vijjatī'ti.

*It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."*

catutthaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

9. theravagga  
9. Senior Mendicants

85. katthīsutta  
85. A Boaster

ekam samayaṃ āyasmā mahācundo cetīsu viharati sahaajātiyaṃ.  
*At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti.*

tatra kho āyasmā mahācundo bhikkhū āmantesi:  
*There he addressed the mendicants:*

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

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

āyasmā mahācundo etadavoca:  
*Venerable Mahācunda said this:*

“idhāvuso, bhikkhu katthī hoti vikatthī adhigamesu:  
*“Take a mendicant who boasts and brags about their achievements:*

‘ahaṃ paṭhamam jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ dutiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ catuttham jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākāśānañcāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ viññāṇañcāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākiñcaṇṇāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ nevasaññānāsaññāyatanaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi’ti.  
*‘I enter and emerge from the first absorption, the second absorption, the third absorption, and the fourth absorption. And I enter and emerge from the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. And I enter and emerge from the cessation of perception and feeling.’*

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati.  
*They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another’s mind.*

so tathāgatena vā tathāgatasāvakena vā jhāyīnā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjīyamāno samanuggāhiyamāno samanubhāsīyamāno irīnaṃ āpajjati vicīnaṃ āpajjati anayaṃ āpajjati byasaṇaṃ āpajjati anayabyasaṇaṃ āpajjati.  
*Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.*

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti:  
*The Realized One or one of his disciples comprehends their mind and investigates:*

‘kiṃ nu kho ayamāyasmā katthī hoti vikatthī adhigamesu—  
*“Why does this venerable boast and brag about their achievements, saying,*

ahaṃ paṭhamam jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi ... pe ...  
*“I enter and emerge from the first absorption ...*

ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi’ti.  
*and the cessation of perception and feeling.”’*

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti:  
*They understand,*

‘dīgharattam kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī na santatakārī na santatavutti sīlesu.

*‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent.*

dussīlo kho ayamāyasmā.

*This venerable is unethical,*

dussilyam kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (1)

*and unethical conduct means decline in the teaching and training proclaimed by the Realized One.*

assaddho kho pana ayamāyasmā;

*This venerable is unfaithful,*

assaddhiyam kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (2)

*and lack of faith means decline ...*

appassuto kho pana ayamāyasmā anācāro;

*This venerable is uneducated and unpracticed,*

appasaccam kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (3)

*and lack of learning means decline ...*

dubbaco kho pana ayamāyasmā;

*This venerable is hard to admonish,*

dovacassatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (4)

*and being hard to admonish means decline ...*

pāpamitto kho pana ayamāyasmā;

*This venerable has bad friends,*

pāpamittatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (5)

*and bad friends mean decline ...*

kusīto kho pana ayamāyasmā;

*This venerable is lazy,*

kosajjam kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (6)

*and laziness means decline ...*

mutthassati kho pana ayamāyasmā;

*This venerable is unmindful,*

mutthassaccam kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (7)

*and unmindfulness means decline ...*

kuhako kho pana ayamāyasmā;

*This venerable is deceptive,*

kohaññam kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (8)

*and deceitfulness means decline ...*

dubbharo kho pana ayamāyasmā;

*This venerable is hard to look after,*

dubbharatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (9)

*and being hard to look after means decline ...*

duppañño kho pana ayamāyasmā;

*This venerable is witless,*

duppaññatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ’. (10)

*and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.’*

seyyathāpi, āvuso, sahāyako sahāyakam evaṃ vadeyya:

*Suppose one friend was to say to another:*

‘yadā te, samma, dhanena dhanakaraṇīyaṃ assa, yāceyyāsi maṃ dhaṇaṃ. dassāmi te dhaṇaṃ’ti.

*‘My dear friend, when you need money for some payment, just ask me and I’ll give it.’*

so kiñcideva dhanakaraṇīye samuppanne sahāyako sahāyakaṃ evaṃ vadeyya: ‘attho me, samma, dhanena. dehi me dhaṇaṃ’ti.

*Then when some payment falls due, that friend says to their friend: ‘I need some money, my dear friend. Give me some.’*

so evaṃ vadeyya:

*They’d say:*

‘tena hi, samma, idha khanāhī’ti. so tatra khananto nādhigaccheyya.

*‘Well then, my dear friend, dig here.’ So they dig there, but don’t find anything.*

so evaṃ vadeyya:

*They’d say:*

‘alikaṃ maṃ, samma, avaca; tucchakaṃ maṃ, samma, avaca—idha khanāhī’ti.

*‘You lied to me, my dear friend, you spoke hollow words when you told me to dig here.’*

so evaṃ vadeyya:

*They’d say:*

‘nāhaṃ taṃ, samma, alikaṃ avacaṃ, tucchakaṃ avacaṃ. tena hi, samma, idha khanāhī’ti.

*‘My dear friend, I didn’t lie or speak hollow words. Well then, dig here.’*

so tatrapī khananto nādhigaccheyya.

*So they dig there as well, but don’t find anything.*

so evaṃ vadeyya:

*They’d say:*

‘alikaṃ maṃ, samma, avaca, tucchakaṃ maṃ, samma, avaca—idha khanāhī’ti.

*‘You lied to me, my dear friend, you spoke hollow words when you said dig here.’*

so evaṃ vadeyya:

*They’d say:*

‘nāhaṃ taṃ, samma, alikaṃ avacaṃ, tucchakaṃ avacaṃ. tena hi, samma, idha khanāhī’ti.

*‘My dear friend, I didn’t lie or speak hollow words. Well then, dig here.’*

so tatrapī khananto nādhigaccheyya.

*So they dig there as well, but don’t find anything.*

so evaṃ vadeyya:

*They’d say:*

‘alikaṃ maṃ, samma, avaca, tucchakaṃ maṃ, samma, avaca—idha khanāhī’ti.

*‘You lied to me, my dear friend, you spoke hollow words when you said dig here.’*

so evaṃ vadeyya:

*They’d say:*

‘nāhaṃ taṃ, samma, alikaṃ avacaṃ, tucchakaṃ avacaṃ. api ca ahameva ummādaṃ pāpuṇiṃ cetaso vipariyāyaṇ’ti.

*‘My dear friend, I didn’t lie or speak hollow words. But I had gone mad, I was out of my mind.’*

evamevaṃ kho, āvuso, bhikkhu katthī hoti vikatthī adhigamesu:

*In the same way, take a mendicant who boasts and brags about their achievements:*

‘aḥaṃ paṭhamañ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, aḥaṃ dutiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, aḥaṃ tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, aḥaṃ catutthaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, aḥaṃ ākāśānañcāyatanañ samāpajjāmi pi vuṭṭhahāmi pi, aḥaṃ viññānañcāyatanañ samāpajjāmi pi vuṭṭhahāmi pi, aḥaṃ ākiñcaññāyatanañ samāpajjāmi pi vuṭṭhahāmi pi, aḥaṃ nevasaññānāsaññāyatanañ samāpajjāmi pi vuṭṭhahāmi pi, aḥaṃ saññāvedayitanirodhaṃ samāpajjāmi pi vuṭṭhahāmi pi’ ti.

*‘I enter and emerge from the first absorption ... and the cessation of perception and feeling.’*

tameñaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati.

*They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples ...*

so tathāgatena vā tathāgatasāvakena vā jhāyinaṃ samāpattikusaleña paracittakusaleña paracittapariyāyakusaleña samanuyuñjiyamāno samanuggāhiyamāno samanubhāsiyamāno iriṇañ āpajjati vicinaṃ āpajjati anayaṃ āpajjati byasaṇañ āpajjati anaya byasaṇañ āpajjati.

*Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.*

tameñaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evañ cetasā ceto paricca manasi karoti:

*The Realized One or one of his disciples comprehends their mind and investigates:*

‘kiṃ nu kho ayamāyasmā katthī hoti vikatthī adhigamesu—

*‘Why does this venerable boast and brag about their achievements, saying,*

aḥaṃ paṭhamañ jhānaṃ samāpajjāmi pi ... pe ...

*“I enter and emerge from the first absorption ...*

aḥaṃ saññāvedayitanirodhaṃ samāpajjāmi pi vuṭṭhahāmi pi’ ti.

*and the cessation of perception and feeling.”’*

tameñaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittapariyāyakusalo cetasā ceto paricca pajānāti:

*They understand,*

‘dīgharattaṃ kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī, na santatakārī na santatavutti sīlesu.

*‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent.*

dussīlo kho ayamāyasmā;

*This venerable is unethical,*

dussilyañ kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (1)

*and unethical conduct means decline in the teaching and training proclaimed by the Realized One.*

assaddho kho pana ayamāyasmā;

*This venerable is unfaithful ...*

assaddhiyaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (2)

appassuto kho pana ayamāyasmā anācāro;

*uneducated and unpracticed ...*

appasaccaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (3)

dubbaco kho pana ayamāyasmā;

*hard to admonish ...*

dovacassatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (4)

pāpamitto kho pana ayamāyasmā;

*with bad friends ...*

pāpamittatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (5)

kusīto kho pana ayamāyasmā;  
*lazy ...*

kosajjaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (6)

mutṭhassati kho pana ayamāyasmā;  
*unmindful ...*

mutṭhassaccaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (7)

kuhako kho pana ayamāyasmā;  
*deceptive ...*

kohaṇṇaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (8)

dubbhāro kho pana ayamāyasmā;  
*hard to look after ...*

dubbharatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (9)

duppaṇṇo kho pana ayamāyasmā;  
*This venerable is witless,*

duppaṇṇatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ'. (10)  
*and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.'*

so vatāvuso, bhikkhu 'ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatī'ti netāṃ ṭhānaṃ vijjati.  
*It's not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities.*

so vatāvuso, bhikkhu 'ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatī'ti ṭhānametaṃ vijjati'ti.  
*It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."*

pañcamāṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

9. theravagga  
*9. Senior Mendicants*

86. adhimānasutta  
*86. Overestimation*

ekam samayaṃ āyasmā mahākassapo rājagahe viharati veļuvane kalandakanivāpe.  
*At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

tatra kho āyasmā mahākassapo bhikkhū āmantesi:  
*There he addressed the mendicants:*

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

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

āyasmā mahākassapo etadavoca:  
*Venerable Mahākassapa said this:*

“idhāvuso, bhikkhu aññaṃ byākaroti:  
*“Take a mendicant who declares enlightenment:*

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

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanuggāhati samanubhāsati.  
*They're pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another's mind.*

so tathāgatena vā tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjīyamāno samanuggāhiyamāno samanubhāsīyamāno iriṇaṃ āpajjati vicinaṃ āpajjati anayaṃ āpajjati byasanaṃ āpajjati anayabyasanaṃ āpajjati.  
*Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.*

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti:  
*The Realized One or one of his disciples comprehends their mind and investigates:*

‘kim nu kho ayamāyasmā aññaṃ byākaroti—  
*‘Why does this venerable declare enlightenment, saying,*

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

tameṇaṃ tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti:  
*They understand,*

‘adhimāniko kho ayamāyasmā adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī.  
*‘This venerable overestimates themselves and takes that to be the truth. They perceive that they've attained what they haven't attained, done what they haven't done, and achieved what they haven't achieved.*

adhimānena aññaṃ byākaroti—

*And they declare enlightenment out of overestimation:*

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi'ti.

*"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"*

tamenam tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasi karoti:

*The Realized One or one of his disciples comprehends their mind and investigates:*

'kiṃ nu kho ayamāyasmā nissāya adhimāniko adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī.

*'Why does this venerable overestimate themselves and take that to be the truth? Why do they perceive that they've attained what they haven't attained, done what they haven't done, and achieved what they haven't achieved?'*

adhimānena aññaṃ byākaroti—

*And why do they declare enlightenment out of overestimation:*

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi'ti.

*"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"*

tamenam tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti:

*They understand,*

'bahussuto kho pana ayamāyasmā sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyoṣānakalyāṇā sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā ditthiyā suppaṭividdhā.

*'This venerable is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.'*

tasmā ayamāyasmā adhimāniko adhimānasacco, appatte pattasaññī, akate katasaññī, anadhigate adhigatasaññī.

*Therefore this venerable overestimates themselves and takes that to be the truth. ...'*

adhimānena aññaṃ byākaroti—

khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmi'ti.

tamenam tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti:

*They understand,*

'abhijjhālu kho pana ayamāyasmā;

*'This venerable is covetous,*

abhijjhāpariyuṭṭhita cetasā bahulaṃ viharati.

*and often lives with a heart full covetousness.*

abhijjhāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānetaṃ.

(1)

*Being full of covetousness means decline in the teaching and training proclaimed by the Realized One.*

byāpanno kho pana ayamāyasmā;

*This venerable has ill will ...*



byāpādapariyuṭṭhitena cetasā bahulaṃ viharati.

byāpādapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye parihānametaṃ.  
(2)

thinamiddho kho pana ayamāyasmā;  
*dullness and drowsiness ...*

thinamiddhapariyuṭṭhitena cetasā bahulaṃ viharati.

thinamiddhapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye  
parihānametaṃ. (3)

uddhato kho pana ayamāyasmā;  
*restlessness ...*

uddhaccapariyuṭṭhitena cetasā bahulaṃ viharati.

uddhaccapariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye  
parihānametaṃ. (4)

vicikiccho kho pana ayamāyasmā;  
*doubt ...*

vicikicchāpariyuṭṭhitena cetasā bahulaṃ viharati.

vicikicchāpariyuṭṭhānaṃ kho pana tathāgatappavedite dhammavinaye  
parihānametaṃ. (5)

kammārāmo kho pana ayamāyasmā kammarato kammārāmataṃ anuyutto.  
*This venerable relishes work. They love it and like to relish it ...*

kammārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (6)

bhassārāmo kho pana ayamāyasmā bhassarato bhassārāmataṃ anuyutto.  
*This venerable relishes talk ...*

bhassārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (7)

niddārāmo kho pana ayamāyasmā niddārato niddārāmataṃ anuyutto.  
*sleep ...*

niddārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (8)

saṅgaṇikārāmo kho pana ayamāyasmā saṅgaṇikarato saṅgaṇikārāmataṃ anuyutto.  
*company ...*

saṅgaṇikārāmatā kho pana tathāgatappavedite dhammavinaye parihānametaṃ. (9)

sati kho pana ayamāyasmā uttari karaṇīye oramattakena visesādhigamena antarā  
vosānaṃ āpanno.  
*When there is still more to be done, this venerable stopped half-way after achieving some  
insignificant distinction.*

antarā vosānagamaṇaṃ kho pana tathāgatappavedite dhammavinaye  
parihānametaṃ. (10)

*Stopping half-way means decline in the teaching and training proclaimed by the Realized One.'*

so vatāvuso, bhikkhu ‘ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti netam ṭhānaṃ vijjati.

*It’s not possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities.*

so vatāvuso, bhikkhu ‘ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatī’ti ṭhānametaṃ vijjati’ti.

*It is possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

9. theravagga  
*9. Senior Mendicants*

87. nappiyasutta  
*87. Disciplinary Issues*

tatra kho bhagavā kālaṅkataṃ bhikkhuṃ ārabba bhikkhū āmantesi:  
*There the Buddha addressed the mendicants concerning the mendicant Kalandaka:*

“bhikkhavo”ti,  
*“Mendicants!”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“idha, bhikkhave, bhikkhu adhikaraniko hoti, adhikaraṇasamathassa na vaṇṇavādī.  
*“Firstly, a mendicant raises disciplinary issues and doesn’t praise the settlement of disciplinary issues.*

yampi, bhikkhave, bhikkhu adhikaraniko hoti adhikaraṇasamathassa na vaṇṇavādī,  
ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya  
saṃvattati. (1)  
*This quality doesn’t conduce to warmth, respect, esteem, harmony, and unity.*

puna caparaṃ, bhikkhave, bhikkhu na sikkhākāmo hoti, sikkhāsamādānassa na  
vaṇṇavādī.  
*Furthermore, a mendicant doesn’t want to train, and doesn’t praise taking up the training. ...*

yampi, bhikkhave, bhikkhu na sikkhākāmo hoti sikkhāsamādānassa na vaṇṇavādī,  
ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya  
saṃvattati. (2)

puna caparaṃ, bhikkhave, bhikkhu pāpiccho hoti, icchāvinayassa na vaṇṇavādī.  
*Furthermore, a mendicant has bad desires, and doesn’t praise getting rid of desires. ...*

yampi, bhikkhave, bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī, ayampi  
dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya  
saṃvattati. (3)

puna caparaṃ, bhikkhave, bhikkhu kodhano hoti, kodhavinayassa na vaṇṇavādī.  
*Furthermore, a mendicant is irritable, and doesn’t praise getting rid of anger. ...*

yampi, bhikkhave, bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī, ayampi  
dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya  
saṃvattati. (4)

puna caparaṃ, bhikkhave, bhikkhu makkhī hoti, makkhavinayassa na vaṇṇavādī.  
*Furthermore, a mendicant denigrates others, and doesn’t praise getting rid of denigration. ...*

yampi, bhikkhave, bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī, ayampi  
dhammo na piyatāya na garutāya na bhāvanāya na sāmaññāya na ekībhāvāya  
saṃvattati. (5)

puna caparaṃ, bhikkhave, bhikkhu saṭho hoti, saṭheyyavinayassa na vaṇṇavādī.  
*Furthermore, a mendicant is devious, and doesn’t praise getting rid of deviousness. ...*

yampi, bhikkhave, bhikkhu satho hoti sāṭheyyavinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmāññāya na ekībhāvāya saṃvattati. (6)

puna caparaṃ, bhikkhave, bhikkhu māyāvī hoti, māyāvinayassa na vaṇṇavādī.  
*Furthermore, a mendicant is deceitful, and doesn't praise getting rid of deceitfulness. ...*

yampi, bhikkhave, bhikkhu māyāvī hoti māyāvinayassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmāññāya na ekībhāvāya saṃvattati. (7)

puna caparaṃ, bhikkhave, bhikkhu dhammānaṃ na nisāmakajātiko hoti, dhammanisantiyā na vaṇṇavādī.

*Furthermore, a mendicant doesn't pay attention to the teachings, and doesn't praise attending to the teachings. ...*

yampi, bhikkhave, bhikkhu dhammānaṃ na nisāmakajātiko hoti dhammanisantiyā na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmāññāya na ekībhāvāya saṃvattati. (8)

puna caparaṃ, bhikkhave, bhikkhu na paṭisallīno hoti, paṭisallānassa na vaṇṇavādī.

*Furthermore, a mendicant is not in retreat, and doesn't praise retreat. ...*

yampi, bhikkhave, bhikkhu na paṭisallīno hoti paṭisallānassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmāññāya na ekībhāvāya saṃvattati. (9)

puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīnaṃ na paṭisanthārako hoti, paṭisanthārakassa na vaṇṇavādī.

*Furthermore, a mendicant is inhospitable to their spiritual companions, and doesn't praise hospitality.*

yampi, bhikkhave, bhikkhu sabrahmacārīnaṃ na paṭisanthārako hoti paṭisanthārakassa na vaṇṇavādī, ayampi dhammo na piyatāya na garutāya na bhāvanāya na sāmāññāya na ekībhāvāya saṃvattati. (10)

*This quality doesn't conduce to warmth, respect, esteem, harmony, and unity.*

evarūpassa, bhikkhave, bhikkhuno kiñcāpi evaṃ icchā uppajjeyya:

*Even though a mendicant such as this might wish:*

‘aho vata maṃ sabrahmacārī sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyūn’ti, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti.

*‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they don’t honor, respect, esteem, and venerate them.*

taṃ kissa hetu?

*Why is that?*

tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

*Because their sensible spiritual companions see that they haven’t given up those bad unskillful qualities.*

seyyathāpi, bhikkhave, assakhaḷaṇkassa kiñcāpi evaṃ icchā uppajjeyya:

*Suppose a wild colt was to wish:*

‘aho vata maṃ manussā ājāṇīyatthāne thaṭṭheyyuṃ, ājāṇīyabhojanaṇa bhojeyyuṃ, ājāṇīyaparimajjanaṇa parimajjeyyuntī, atha kho naṃ manussā na ceva ājāṇīyatthāne ṭhapenti na ca ājāṇīyabhojanaṃ bhojenti na ca ājāṇīyaparimajjanaṃ parimajjanti.

*‘If only the humans would put me in a thoroughbred’s place, feed me a thoroughbred’s food, and give me a thoroughbred’s grooming.’ Still the humans wouldn’t put them in a thoroughbred’s place, feed them a thoroughbred’s food, or give them a thoroughbred’s grooming.*

tam kissa hetu?

*Why is that?*

tathāhiṣṣa, bhikkhave, viññū manussā tāni sāṭṭheyyāni kūṭṭheyyāni jimheyyāni vanṭheyyāni appahīnāni samanupassanti.

*Because sensible humans see that they haven’t given up their tricks, bluffs, ruses, and feints.*

evamevaṃ kho, bhikkhave, evarūpassa bhikkhuno kiñcāpi evaṃ icchā uppajjeyya:

*In the same way, even though a mendicant such as this might wish:*

‘aho vata maṃ sabrahmacārī sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuntī, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti.

*‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they don’t honor, respect, esteem, and venerate them.*

tam kissa hetu?

*Why is that?*

tathāhiṣṣa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

*Because their sensible spiritual companions see that they haven’t given up those bad unskillful qualities.*

idha pana, bhikkhave, bhikkhu na adhikaraṇiko hoti, adhikaraṇasamathassa vaṇṇavādī.

*Next, a mendicant doesn’t raise disciplinary issues and praises the settlement of disciplinary issues.*

yampi, bhikkhave, bhikkhu na adhikaraṇiko hoti adhikaraṇasamathassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati. (1)

*This quality conduces to warmth, respect, esteem, harmony, and unity.*

puna caparaṃ, bhikkhave, bhikkhu sikkhākāmo hoti, sikkhāsamādānassa vaṇṇavādī.

*Furthermore, a mendicant wants to train, and praises taking up the training. ...*

yampi, bhikkhave, bhikkhu sikkhākāmo hoti sikkhāsamādānassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmaññāya ekībhāvāya saṃvattati. (2)

puna caparaṃ, bhikkhave, bhikkhu appiccho hoti, icchāvinayassa vaṇṇavādī.

*Furthermore, a mendicant has few desires, and praises getting rid of desires. ...*

yampi, bhikkhave, bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī, ayampi dhammo ... pe ... ekībhāvāya saṃvattati. (3)

puna caparaṃ, bhikkhave, bhikkhu akkodhano hoti, kodhavinayassa vaṇṇavādī.

*Furthermore, a mendicant is not irritable, and praises getting rid of anger. ...*

yampi, bhikkhave, bhikkhu akkodhano hoti kodhavinayassa vaṇṇavādī, ayampi dhammo ... pe ... ekībhāvāya saṃvattati. (4)

puna caparaṃ, bhikkhave, bhikkhu amakkhī hoti, makkhavinayassa vaṇṇavādī.

*Furthermore, a mendicant doesn’t denigrate others, and praises getting rid of denigration. ...*

yampi, bhikkhave, bhikkhu amakkhī hoti makkhavinayassa vaṇṇavādī, ayampi dhammo ... pe ... ekībhāvāya saṃvattati. (5)

puna caparaṃ, bhikkhave, bhikkhu asaṭho hoti, sāṭheyyavinayassa vaṇṇavādī.  
*Furthermore, a mendicant isn't devious, and praises getting rid of deviousness. ...*

yampi, bhikkhave, bhikkhu asaṭho hoti sāṭheyyavinayassa vaṇṇavādī, ayampi dhammo ... pe ... ekībhāvāya saṃvattati. (6)

puna caparaṃ, bhikkhave, bhikkhu amāyāvī hoti, māyāvinayassa vaṇṇavādī.  
*Furthermore, a mendicant isn't deceitful, and praises getting rid of deceitfulness. ...*

yampi, bhikkhave, bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī, ayampi dhammo ... pe ... ekībhāvāya saṃvattati. (7)

puna caparaṃ, bhikkhave, bhikkhu dhammānaṃ nisāmakajātiko hoti, dhammanisantiyā vaṇṇavādī.  
*Furthermore, a mendicant pays attention to the teachings, and praises attending to the teachings. ...*

yampi, bhikkhave, bhikkhu dhammānaṃ nisāmakajātiko hoti dhammanisantiyā vaṇṇavādī, ayampi dhammo ... pe ... ekībhāvāya saṃvattati. (8)

puna caparaṃ, bhikkhave, bhikkhu paṭisallīno hoti, paṭisallānassa vaṇṇavādī.  
*Furthermore, a mendicant is in retreat, and praises retreat. ...*

yampi, bhikkhave, bhikkhu paṭisallīno hoti paṭisallānassa vaṇṇavādī, ayampi dhammo ... pe ... ekībhāvāya saṃvattati. (9)

puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīnaṃ paṭisanthārako hoti, paṭisanthārakassa vaṇṇavādī.  
*Furthermore, a mendicant is hospitable to their spiritual companions, and praises hospitality.*

yampi, bhikkhave, bhikkhu sabrahmacārīnaṃ paṭisanthārako hoti paṭisanthārakassa vaṇṇavādī, ayampi dhammo piyatāya garutāya bhāvanāya sāmāññāya ekībhāvāya saṃvattati. (10)

*This quality conduces to warmth, respect, esteem, harmony, and unity.*

evarūpassa, bhikkhave, bhikkhuo kiñcāpi na evaṃ icchā uppajjeyya:  
*Even though a mendicant such as this might never wish:*

‘aho vata maṃ sabrahmacārī sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyun’ti, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti.  
*‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they honor, respect, esteem, and venerate them.*

taṃ kissa hetu?  
*Why is that?*

tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassanti.  
*Because their sensible spiritual companions see that they’ve given up those bad unskillful qualities.*

seyyathāpi, bhikkhave, bhaddassa assājānīyassa kiñcāpi na evaṃ icchā uppajjeyya:  
*Suppose a fine thoroughbred never wished:*

‘aho vata maṃ manussā ājānīyatthāne thaṭṭheyyuṃ, ājānīyabhojanaṇa bhojeyyuṃ, ājānīyaparimajjanaṇa parimajjeyyun’ti, atha kho naṃ manussā ājānīyatthāne ca thaṭṭhenti ājānīyabhojanaṇa bhojenti ājānīyaparimajjanaṇa parimajjanti.  
*‘If only the humans would put me in a thoroughbred’s place, feed me a thoroughbred’s food, and give me a thoroughbred’s grooming.’ Still the humans would put them in a thoroughbred’s place, feed them a thoroughbred’s food, and give them a thoroughbred’s grooming.*

taṃ kissa hetu?  
*Why is that?*

tathāhissa, bhikkhave, viññū manussā tāni sāṭṭheyyāni kūṭeyyāni jimheyyāni  
vañkeyyāni pahīnāni samanupassanti.

*Because sensible humans see that they've given up their tricks, bluffs, ruses, and feints.*

evamevaṃ kho, bhikkhave, evarūpassa bhikkhuno kiñcāpi na evaṃ icchā  
uppañjeyya:

*In the same way, even though a mendicant such as this might never wish:*

‘aho vata maṃ sabrahmacārī sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ  
pūjeyyuntī, aha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti.

*'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they  
honor, respect, esteem, and venerate them.*

taṃ kissa hetu?

*Why is that?*

tathāhissa, bhikkhave, viññū sabrahmacārī te pāpake akusale dhamme pahīne  
samanupassanti”ti.

*Because their sensible spiritual companions see that they've given up those bad unskillful  
qualities.”*

sattamaṃ.

-

aṅguttara nikāya 10  
Numbered Discourses 10

9. theravagga  
9. Senior Mendicants

88. akkosakasutta  
88. An Abuser

“yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṃ ṭhānametaṃ avakāso yaṃ so dasannaṃ byasanānaṃ aññataraṃ byasanaṃ nigaccheyya.

*“Mendicants, any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these ten disasters.*

katamesaṃ dasannaṃ?  
What ten?

anadhigataṃ nādhigacchati, adhigatā parihāyati, saddhammassa na vodāyanti, saddhammesu vā adhimāniko hoti anabhirato vā brahmacariyaṃ carati, aññataraṃ vā saṃkiliṭṭhaṃ āpattiṃ āpajjati, gālhaṃ vā rogātāṅkaṃ phusati, ummādaṃ vā pāpuṇāti cittakkhepaṃ, sammūlho kālaṃ karoti, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

*They don't achieve the unachieved. What they have achieved falls away. They don't refine their good qualities. They overestimate their good qualities, or live the spiritual life dissatisfied, or commit a corrupt offense, or contract a severe illness, or go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.*

yo so, bhikkhave, bhikkhu akkosakaparibhāsako ariyūpavādī sabrahmacārīnaṃ, ṭhānametaṃ avakāso yaṃ so imesaṃ dasannaṃ byasanānaṃ aññataraṃ byasanaṃ nigaccheyyā”ti.

*Any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these ten disasters.”*

aṭṭhamāṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

9. theravagga  
*9. Senior Mendicants*

89. kokālikasutta  
*89. With Kokālika*

atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho kokāliko bhikkhu bhagavantam etadavoca:

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

“pāpicchā, bhante, sārīputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā”ti.  
*“Sir, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”*

“mā hevaṃ, kokālika, mā hevaṃ, kokālika.  
*“Don’t say that, Kokālika! Don’t say that, Kokālika!”*

paśādehi, kokālika, sārīputtamoggallānesu cittaṃ.  
*Have confidence in Sāriputta and Moggallāna,*

pesalā sārīputtamoggallānā”ti.  
*they’re good monks.”*

duṭṭiyampi kho kokāliko bhikkhu bhagavantam etadavoca:  
*For a second time Kokālika said to the Buddha,*

“kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko, atha kho pāpicchāva sārīputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā”ti.  
*“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”*

“mā hevaṃ, kokālika, mā hevaṃ, kokālika.  
*“Don’t say that, Kokālika! Don’t say that, Kokālika!”*

paśādehi, kokālika, sārīputtamoggallānesu cittaṃ.  
*Have confidence in Sāriputta and Moggallāna,*

pesalā sārīputtamoggallānā”ti.  
*they’re good monks.”*

tatiyampi kho kokāliko bhikkhu bhagavantam etadavoca:  
*For a third time Kokālika said to the Buddha,*

“kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko, atha kho pāpicchāva sārīputtamoggallānā, pāpikānaṃ icchānaṃ vasaṃ gatā”ti.  
*“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have wicked desires. They’ve fallen under the sway of wicked desires.”*

“mā hevaṃ, kokālika, mā hevaṃ, kokālika.  
*“Don’t say that, Kokālika! Don’t say that, Kokālika!”*

paśādehi, kokālika, sārīputtamoggallānesu cittaṃ.  
*Have confidence in Sāriputta and Moggallāna,*

pesalā sārīputtamoggallānā”ti.  
*they’re good monks.”*

atha kho kokāliko bhikkhu utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

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

acirapakkantassa ca kokālikassa bhikkhuno sāsapamattihi pīlakāhi sabbo kāyo  
phuṭo ahoṣi.

*Not long after he left his body erupted with boils the size of mustard seeds.*

sāsapamattiyo hutvā muggamattiyo ahesuṃ, muggamattiyo hutvā kalāyamattiyo  
ahesuṃ, kalāyamattiyo hutvā kolaṭṭhimattiyo ahesuṃ, kolaṭṭhimattiyo hutvā  
kolamattiyo ahesuṃ, kolamattiyo hutvā āmalakamattiyo ahesuṃ, āmalakamattiyo  
hutvā tiṇḍukamattiyo ahesuṃ, tiṇḍukamattiyo hutvā, beḷuvasalāṭukamattiyo  
ahesuṃ, beḷuvasalāṭukamattiyo hutvā billamattiyo ahesuṃ, billamattiyo hutvā  
pabhijjimsu, pubbañca lohitañca paggharimsu.

*The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then  
myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus  
and blood oozed out.*

so sudaṃ kadalipattesu seti macchova visagilito.

*He just laid down on banana leaves like a poisoned fish.*

atha kho turū paccekabrahmā yena kokāliko bhikkhu tenupasaṅkami;  
upasaṅkamitvā vehāse ṭhatvā kokālikam bhikkhum etadavoca:

*Then Tudu the independent brahmā went to Kokālika, and standing in the sky he said to him,*

“pasādehi, kokālika, sārīputtamoggallānesu cittaṃ.

*“Kokālika, have confidence in Sārīputta and Moggallāna,*

pesalā sārīputtamoggallānā”ti.

*they’re good monks.”*

“kosi tvam, āvuso”ti?

*“Who are you, reverend?”*

“ahaṃ turū paccekabrahmā”ti.

*“I am Tudu the independent brahmā.”*

“nanu tvam, āvuso, bhagavatā anāgāmī byākato, atha kiñcarahi idhāgato?

*“Didn’t the Buddha declare you a non-returner? So what are you doing back here?”*

passa yāvañca te idaṃ aparaddhan”ti.

*See how far you have strayed!”*

atha kho turū paccekabrahmā kokālikam bhikkhum gāthāhi ajjhabhāsi:

*Then Tudu addressed Kokālika in verse:*

“purisassa hi jātassa,

*“A person is born*

kūṭhārī jāyate mukhe;

*with an axe in their mouth.*

yāya chindati attānaṃ,

*A fool cuts themselves with it*

bālo dubbhāsitaṃ bhaṇaṃ.

*when they say bad words.*

yo nindiyaṃ pasaṃsati,

*When you praise someone worthy of criticism,*

taṃ vā nindati yo pasaṃsiyo;

*or criticize someone worthy of praise,*

vicināti mukhena so kaṃ,

*you choose bad luck with your own mouth:*

kalinā tena sukhaṃ na vindati.

*you’ll never find happiness that way.*

appamattako ayaṃ kali,

*Bad luck at dice is a trivial thing,*

yo akkhesu dhanaparājayo;  
*if all you lose is your money*

sabbassāpi sahāpi attanā,  
*and all you own, even yourself.*

ayameva mahattaro kali;  
*What's really terrible luck*

yo sugatesu manam padūsaye.  
*is to hate the holy ones.*

sataṃ sahaṣṣānaṃ nirabbudānaṃ,  
*For more than two quinquadecillion years,*

chattimsati pañca ca abbudāni;  
*and another five quattuordecillion years,*

yamariyagarahī nirayaṃ upeti,  
*a slanderer of noble ones goes to hell,*

vācaṃ manañca paṇidhāya pāpakaṇṇi.  
*having aimed bad words and thoughts at them."*

atha kho kokāliko bhikkhu teneva ābādhena kālamakāsi.  
*Then the mendicant Kokālika died of that illness.*

kālaṅkato ca kokāliko bhikkhu padumaṃ nirayaṃ upapajjati sārīputtamoggallānesu  
cittaṃ āghātetvā.  
*He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.*

atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ  
jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ  
abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tītho kho brahmā sahampati  
bhagavantaṃ etadavoca:  
*Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta's Grove, went  
up to the Buddha, bowed, stood to one side, and said to him,*

“kokāliko, bhante, bhikkhu kālaṅkato.  
“Sir, the mendicant Kokālika has passed away.

kālaṅkato ca, bhante, kokāliko bhikkhu padumaṃ nirayaṃ upapanno  
sārīputtamoggallānesu cittaṃ āghātetvā”ti.  
*He was reborn in the pink lotus hell because of his resentment for Sāriputta and Moggallāna.”*

idaṃavoca brahmā sahampati.  
*That's what Brahmā Sahampati said.*

idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.  
*Then he bowed and respectfully circled the Buddha, keeping him on his right side, before  
vanishing right there.*

atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:  
*Then, when the night had passed, the Buddha told the mendicants all that had happened.*

“imaṃ, bhikkhave, rattiṃ brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo  
kevalakappaṃ jetavanaṃ obhāsetvā yenaṃ tenupasaṅkami; upasaṅkamitvā maṃ  
abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tītho kho, bhikkhave, brahmā  
sahampati maṃ etadavoca:  
-

‘kokāliko, bhante, bhikkhu kālaṅkato;  
-

kālaṅkato ca, bhante, kokāliko bhikkhu padumaṃ nirayaṃ upapanno  
sārīputtamoggallānesu cittaṃ āghātetvā”ti.  
-

idamavoca, bhikkhave, brahmā sahampati.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī”ti.

evaṃ vutte, aññataro bhikkhu bhagavantam etadavoca:

*When he said this, one of the mendicants asked the Buddha,*

“kīva dīghaṃ nu kho, bhante, padume niraye āyuppaṃ māṇaṃ”ti?

*“Sir, how long is the life span in the Pink Lotus hell?”*

“dīghaṃ kho, bhikkhu, padume niraye āyuppaṃ māṇaṃ.

*“It’s long, mendicant.*

na taṃ sukaraṃ saṅkhātum:

*It’s not easy to calculate*

‘ettakāni vassānīti vā ettakāni vassasatānīti vā ettakāni vassasahasānīti vā ettakāni vassasatasahasānīti vā’”ti.

*how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”*

“sakkā pana, bhante, upamaṃ kātun”ti?

*“But sir, is it possible to give a simile?”*

“sakkā, bhikkhū”ti bhagavā avoca:

*“It’s possible,” said the Buddha.*

“seyyathāpi, bhikkhu, vīsaticchārikko kosalako tilavāho tato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya.

*“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it.*

hippataraṃ kho so, bhikkhu, vīsaticchārikko kosalako tilavāho iminā upakkamena parikkhayaṃ pariyaḍānaṃ gaccheyya, na tveva eko abbudo nirayo.

*By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell.*

seyyathāpi, bhikkhu, vīsati abbudā nirayā; evameko nirabbudo nirayo.

*Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell.*

seyyathāpi, bhikkhu, vīsati nirabbudā nirayā; evameko ababo nirayo.

*Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell.*

seyyathāpi, bhikkhu, vīsati ababā nirayā; evameko aṭaṭo nirayo.

*Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell.*

seyyathāpi, bhikkhu, vīsati aṭaṭā nirayā; evameko ahaho nirayo.

*Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell.*

seyyathāpi, bhikkhu, vīsati ahahā nirayā; evameko kumudo nirayo.

*Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell.*

seyyathāpi, bhikkhu, vīsati kumudā nirayā; evameko sogandhiko nirayo.

*Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell.*

seyyathāpi, bhikkhu, vīsati sogandhikā nirayā; evameko uppalako nirayo.

*Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell.*

seyyathāpi, bhikkhu, vīsati uppalakā nirayā; evameko puṇḍarīko nirayo.

*Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell.*

seyyathāpi, bhikkhu, vīsati puṇḍarīkā nirayā; evameko padumo nirayo.

*Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell.*

padumaṃ kho pana, bhikkhu, nirayaṃ kokāliko bhikkhu upapanno sārīputtaṃ moggaḷlānesu cittaṃ āghātetvā”ti.

*The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sārīputta and Moggaḷlāna.”*

idamavoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

*Then the Holy One, the Teacher, went on to say:*

“purisassa hi jātassa,

*“A person is born*

kuṭṭhārī jāyate mukhe;

*with an axe in their mouth.*

yāya chindati attānaṃ,

*A fool cuts themselves with it*

bālo dubbhāsitaṃ bhaṇaṃ.

*when they say bad words.*

yo nindiyaṃ paṣaṃsati,

*When you praise someone worthy of criticism,*

taṃ vā nindati yo paṣaṃsiyo;

*or criticize someone worthy of praise,*

vicināti mukhena so kaliṃ,

*you choose bad luck with your own mouth:*

kalinā tena sukhaṃ na vindati.

*you'll never find happiness that way.*

appamattako ayaṃ kali,

*Bad luck at dice is a trivial thing,*

yo akkhesu dhanaparājayo;

*if all you lose is your money*

sabbassāpi sahāpi attanā,

*and all you own, even yourself.*

ayameva mahattaro kali;

*What's really terrible luck*

yo sugatesu manañ padūsaye.

*is to hate the holy ones.*

satam sahaṣṣānaṃ nirabbudānaṃ,

*For more than two quinquadecillion years,*

chattimsati pañca ca abbudāni;

*and another five quattuordecillion years,*

yamariyagarahī nirayaṃ upeti,

*a slanderer of noble ones goes to hell,*

vācaṃ manañca paṇidhāya pāpakan”ti.

*having aimed bad words and thoughts at them.”*

navamaṃ.

-

aṅguttara nikāya 10  
Numbered Discourses 10

9. theravagga  
9. Senior Mendicants

90. khīṇāsavabalaṣutta  
90. The Powers of One Who has Ended Defilements

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

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

“kati nu kho, sārīputta, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti:

*“Sārīputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim:*

‘khīṇā me āsavā’”ti?  
*‘My defilements have ended.’”*

“dasa, bhante, khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti:

*“Sir, a mendicant who has ended the defilements has ten powers that qualify them to claim:*

‘khīṇā me āsavā’ti.  
*‘My defilements have ended.’*

katamāni dasa?  
*What ten?*

idha, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya suditṭhā honti.

*Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent.*

yampi, bhante, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya suditṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgaṃma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti:

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

‘khīṇā me āsavā’ti. (1)  
*‘My defilements have ended.’*

puna caparaṃ, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya suditṭhā honti.

*Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals.*

yampi, bhante, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya suditṭhā honti, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgaṃma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti:

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

‘khīṇā me āsavā’ti. (2)  
*‘My defilements have ended.’*

puna caparaṃ, bhante, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhiraṭaṃ byantūbhūtaṃ sabbaso āsavatthānīyehi dhammehi.

*Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and they’ve totally done with defiling influences.*

yampi, bhante, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ  
vivekapabbhāraṃ vivekatthaṃ nekkhammābhiraṃ byantībhūtaṃ sabbaso  
āsavaṭṭhāniyehi dhammehi, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti,  
yaṃ balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti:

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

‘khīṇā me āsavā’ ti. (3)

*‘My defilements have ended.’*

puna caparaṃ, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti  
subhāvitā.

*Furthermore, a mendicant with defilements ended has well developed the four kinds of  
mindfulness meditation.*

yampi, bhante, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā,  
idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgama khīṇāsavo  
bhikkhu āsavānaṃ khayam paṭijānāti:

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

‘khīṇā me āsavā’ ti. (4)

*‘My defilements have ended.’*

puna caparaṃ, bhante, khīṇāsavassa bhikkhuno cattāro sammappadhānā bhāvitā  
honti subhāvitā ... pe ...

*Furthermore, a mendicant with defilements ended has well developed the four right efforts. ...*

cattāro iddhipādā bhāvitā honti subhāvitā ... pe ...

*the four bases of psychic power ...*

pañcendriyāni ...

*the five faculties ...*

pañca balāni bhāvitāni honti subhāvitāni ...

*the five powers ...*

satta bojjaṅgā bhāvitā honti subhāvitā ...

*the seven awakening factors ...*

ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito.

*the noble eightfold path.*

yampi, bhante, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti  
subhāvito, idampi, bhante, khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgama  
khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti:

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

‘khīṇā me āsavā’ ti. (5–10.)

*‘My defilements have ended.’*

imāni kho, bhante, dasa khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato  
khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti:

*A mendicant who has ended the defilements has these ten powers that qualify them to claim:*

‘khīṇā me āsavā’ ti.

*‘My defilements have ended.’*

dasamaṃ.

theravaggo catuttho.

vāhanānando puṇṇiyo,

byākaraṃ katthimāniko;

napiyakkosakokāli,

khīṇāsavabalena cāti.



10. upālivagga  
10. With Upāli

91. kāmabhogīsutta  
91. Pleasure Seekers

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

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

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“dasayime, gahapati, kāmabhogī santo saṃvijjamānā lokasmiṃ.  
“These ten pleasure seekers are found in the world.

katame dasa?  
What ten?

idha, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena;  
First, a pleasure seeker seeks wealth using illegitimate, coercive means.

adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti. (1)  
They don't make themselves happy and pleased, nor share it and make merit.

idha pana, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena;  
Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti, na saṃvibhajati na puññāni karoti. (2)  
They make themselves happy and pleased, but don't share it and make merit.

idha pana, gahapati, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena;  
Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti. (3)  
They make themselves happy and pleased, and they share it and make merit.

idha pana, gahapati, ekacco kāmabhogī dhammādharmena bhoge pariyesati sāhasenapi asāhasenapi;  
Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādharmena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti. (4)  
They don't make themselves happy and pleased, nor share it and make merit.

idha pana, gahapati, ekacco kāmabhogī dhammādharmena bhoge pariyesati sāhasenapi asāhasenapi;  
Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādharmena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti, na saṃvibhajati na puññāni karoti. (5)  
They make themselves happy and pleased, but don't share it and make merit.

idha pana, gahapati, ekacco kāmabhogī dhammādharmena bhoge pariyesati sāhasenapi asāhasenapi;  
Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

dhammādharmena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīṇeti saṃvibhajati puñṇāni karoti. (6)

*They make themselves happy and pleased, and they share it and make merit.*

idha pana, gahapati, ekacco kāmaabhogī dhammena bhoge pariyesati asāhasena;  
*Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.*

dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti na pīṇeti na saṃvibhajati na puñṇāni karoti. (7)

*They don't make themselves happy and pleased, nor share it and make merit.*

idha pana, gahapati, ekacco kāmaabhogī dhammena bhoge pariyesati asāhasena;  
*Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.*

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti, na saṃvibhajati na puñṇāni karoti. (8)

*They make themselves happy and pleased, but don't share it and make merit.*

idha pana, gahapati, ekacco kāmaabhogī dhammena bhoge pariyesati asāhasena;  
*Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.*

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puñṇāni karoti.

*They make themselves happy and pleased, and they share it and make merit.*

te ca bhoge gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapaṇṇo paribhuñjati. (9)

*But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.*

idha pana, gahapati, ekacco kāmaabhogī dhammena bhoge pariyesati asāhasena;  
*Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.*

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīṇeti saṃvibhajati puñṇāni karoti.

*They make themselves happy and pleased, and they share it and make merit.*

te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati. (10)

*And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.*

tatra, gahapati, yvāyaṃ kāmaabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti na pīṇeti na saṃvibhajati na puñṇāni karoti, ayaṃ, gahapati, kāmaabhogī tīhi ṭhānehi gārayho.

*Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be criticized on three grounds.*

‘adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho.

*They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.*

‘na attānaṃ sukheti na pīṇeti’ti, iminā dutiyena ṭhānena gārayho.

*They don't make themselves happy and pleased. This is the second ground for criticism.*

‘na saṃvibhajati na puñṇāni karoti’ti, iminā tatiyena ṭhānena gārayho.

*They don't share it and make merit. This is the third ground for criticism.*

ayaṃ, gahapati, kāmaabhogī imehi tīhi ṭhānehi gārayho. (1)

*This pleasure seeker may be criticized on these three grounds.*

tatra, gahapati, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī dvīhi ṭhānehi gārayho ekena ṭhānena pāsaṃso.

*Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be criticized on two grounds, and praised on one.*

‘adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho.

*They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.*

‘attānaṃ sukheti pīṇeti’ti, iminā ekena ṭhānena pāsaṃso.

*They make themselves happy and pleased. This is the one ground for praise.*

‘na saṃvibhajati na puññāni karotī’ti iminā dutiyena ṭhānena gārayho.

*They don't share it and make merit. This is the second ground for criticism.*

ayaṃ, gahapati, kāmabhogī imehi dvīhi ṭhānehi gārayho iminā ekena ṭhānena pāsaṃso. (2)

*This pleasure seeker may be criticized on these two grounds, and praised on this one.*

tatra, gahapati, yvāyaṃ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīṇeti saṃvibhajati puññāni karoti, ayaṃ, gahapati, kāmabhogī ekena ṭhānena gārayho dvīhi ṭhānehi pāsaṃso.

*Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. They may be criticized on one ground, and praised on two.*

‘adhammena bhoge pariyesati sāhasenā’ti, iminā ekena ṭhānena gārayho.

*They seek for wealth using illegitimate, coercive means. This is the one ground for criticism.*

‘attānaṃ sukheti pīṇeti’ti, iminā paṭhamena ṭhānena pāsaṃso.

*They make themselves happy and pleased. This is the first ground for praise.*

‘saṃvibhajati puññāni karotī’ti, iminā dutiyena ṭhānena pāsaṃso.

*They share it and make merit. This is the second ground for praise.*

ayaṃ, gahapati, kāmabhogī iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi pāsaṃso. (3)

*This pleasure seeker may be criticized on this one ground, and praised on these two.*

tatra, gahapati, yvāyaṃ kāmabhogī dhammādhhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṃ sukheti na pīṇeti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī ekena ṭhānena pāsaṃso tīhi ṭhānehi gārayho.

*Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground, and criticized on three.*

‘dhammena bhoge pariyesati asāhasenā’ti, iminā ekena ṭhānena pāsaṃso.

*They seek for wealth using legitimate, non-coercive means. This is the one ground for praise.*

‘adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho.

*They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.*

‘na attānaṃ sukheti na pīṇeti’ti, iminā dutiyena ṭhānena gārayho.

*They don't make themselves happy and pleased. This is the second ground for criticism.*

‘na saṃvibhajati na puññāni karotī’ti, iminā tatiyena ṭhānena gārayho.

*They don't share it and make merit. This is the third ground for criticism.*

ayaṃ, gahapati, kāmabhogī iminā ekena ṭhānena pāsaṃso imehi tīhi ṭhānehi gārayho. (4)

*This pleasure seeker may be praised on this one ground, and criticized on these three.*

tatra, gahapati, yvāyaṃ kāmabhogī dhammādhhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīneti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī dvīhi ṭhānehi pāsaṃso dvīhi ṭhānehi gārayho.

*Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two.*

‘dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso.

*They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.*

‘adhammena bhoge pariyesati sāhasenā’ti, iminā paṭhamena ṭhānena gārayho.

*They seek for wealth using illegitimate, coercive means. This is the first ground for criticism.*

‘attānaṃ sukheti pīneti’ti, iminā dutiyena ṭhānena pāsaṃso.

*They make themselves happy and pleased. This is the second ground for praise.*

‘na saṃvibhajati na puññāni karoti’ti, iminā dutiyena ṭhānena gārayho.

*They don't share it and make merit. This is the second ground for criticism.*

ayaṃ, gahapati, kāmabhogī imehi dvīhi ṭhānehi pāsaṃso imehi dvīhi ṭhānehi gārayho. (5)

*This pleasure seeker may be praised on these two grounds, and criticized on these two.*

tatra, gahapati, yvāyaṃ kāmabhogī dhammādhhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṃ sukheti pīneti saṃvibhajati puññāni karoti, ayaṃ, gahapati, kāmabhogī tīhi ṭhānehi pāsaṃso ekena ṭhānena gārayho.

*Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and make merit. They may be praised on three grounds, and criticized on one.*

‘dhammena bhoge pariyesati asāhasenā’ti, iminā pathamena ṭhānena pāsaṃso.

*They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.*

‘adhammena bhoge pariyesati sāhasenā’ti, iminā ekena ṭhānena gārayho.

*They seek for wealth using illegitimate, coercive means. This is the one ground for criticism.*

‘attānaṃ sukheti pīneti’ti, iminā dutiyena ṭhānena pāsaṃso.

*They make themselves happy and pleased. This is the second ground for praise.*

‘saṃvibhajati puññāni karoti’ti, iminā tatiyena ṭhānena pāsaṃso.

*They share it and make merit. This is the third ground for praise.*

ayaṃ, gahapati, kāmabhogī imehi tīhi ṭhānehi pāsaṃso iminā ekena ṭhānena gārayho. (6)

*This pleasure seeker may be praised on these three grounds, and criticized on this one.*

tatra, gahapati, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti na pīneti na saṃvibhajati na puññāni karoti, ayaṃ, gahapati, kāmabhogī ekena ṭhānena pāsaṃso dvīhi ṭhānehi gārayho.

*Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground and criticized on two.*

‘dhammena bhoge pariyesati asāhasenā’ti, iminā ekena ṭhānena pāsaṃso.

*They seek for wealth using legitimate, non-coercive means. This is the one ground for praise.*

‘na attānaṃ sukheti na pīneti’ti, iminā paṭhamena ṭhānena gārayho.

*They don't make themselves happy and pleased. This is the first ground for criticism.*

‘na saṃvibhajati na puññāni karoti’ti, iminā dutiyena ṭhānena gārayho.

*They don't share it and make merit. This is the second ground for criticism.*

ayaṃ, gahapati, kāmabhogī iminā ekena ṭhānena pāsaṃso imehi dvīhi ṭhānehi gārayho. (7)

*This pleasure seeker may be praised on this one ground, and criticized on these two.*

tatra, gahapati, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti piṇeti na saṃvibhajati na puñṇāni karoti, ayaṃ, gahapati, kāmabhogī dvīhi ṭhānehi pāsaṃso ekena ṭhānena gārayho.

*Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds and criticized on one.*

‘dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso.

*They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.*

‘attānaṃ sukheti piṇeti’ti, iminā dutiyena ṭhānena pāsaṃso.

*They make themselves happy and pleased. This is the second ground for praise.*

‘na saṃvibhajati na puñṇāni karoti’ti iminā ekena ṭhānena gārayho.

*They don't share it and make merit. This is the one ground for criticism.*

ayaṃ, gahapati, kāmabhogī imehi dvīhi ṭhānehi pāsaṃso iminā ekena ṭhānena gārayho. (8)

*This pleasure seeker may be praised on these two grounds, and criticized on this one.*

tatra, gahapati yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti piṇeti saṃvibhajati puñṇāni karoti, te ca bhoge gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapaṇṇo paribhuñjati, ayaṃ, gahapati, kāmabhogī tīhi ṭhānehi pāsaṃso ekena ṭhānena gārayho.

*Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one.*

‘dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso.

*They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.*

‘attānaṃ sukheti piṇeti’ti, iminā dutiyena ṭhānena pāsaṃso.

*They make themselves happy and pleased. This is the second ground for praise.*

‘saṃvibhajati puñṇāni karoti’ti, iminā tatiyena ṭhānena pāsaṃso.

*They share it and make merit. This is the third ground for praise.*

‘te ca bhoge gathito mucchito ajjhosanno anādīnavadassāvī anissaraṇapaṇṇo paribhuñjati’ti, iminā ekena ṭhānena gārayho.

*They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism.*

ayaṃ, gahapati, kāmabhogī imehi tīhi ṭhānehi pāsaṃso iminā ekena ṭhānena gārayho. (9)

*This pleasure seeker may be praised on these three grounds, and criticized on this one.*

tatra, gahapati, yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti piṇeti saṃvibhajati puñṇāni karoti, te ca bhoge agathito amucchito anajjhosanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati, ayaṃ, gahapati, kāmabhogī catūhi ṭhānehi pāsaṃso.

*Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. They may be praised on four grounds.*

‘dhammena bhoge pariyesati asāhasenā’ti, iminā paṭhamena ṭhānena pāsaṃso.

*They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.*

‘attānaṃ sukheti piṇeti’ti, iminā dutiyena ṭhānena pāsaṃso.

*They make themselves happy and pleased. This is the second ground for praise.*

‘saṃvibhajati puññāni karotī’ti, iminā tatiyena thānena pāsaṃso.

*They share it and make merit. This is the third ground for praise.*

‘te ca bhoge agathito amucchito anajjhosanno ādinavadassāvī nissaraṇapaṇño paribhuñjati’ti, iminā catutthena thānena pāsaṃso.

*They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise.*

ayaṃ, gahapati, kāmabhogī imehi catūhi thānehi pāsaṃso. (10)

*This pleasure seeker may be praised on these four grounds.*

ime kho, gahapati, dasa kāmabhogī santo saṃvijjamānā lokasmiṃ.

*These are the ten pleasure seekers found in the world.*

imesaṃ kho, gahapati, dasannaṃ kāmabhogīnaṃ yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti piṇeti saṃvibhajati puññāni karoti, te ca bhoge agathito amucchito anajjhosanno ādinavadassāvī nissaraṇapaṇño paribhuñjati, ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca.

*The pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten.*

seyyathāpi, gahapati, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo. sappimaṇḍo tattha aggamakkhāyati.

*From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.*

evamevaṃ kho, gahapati, imesaṃ dasannaṃ kāmabhogīnaṃ yvāyaṃ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti piṇeti saṃvibhajati puññāni karoti, te ca bhoge agathito amucchito anajjhosanno ādinavadassāvī nissaraṇapaṇño paribhuñjati, ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro cā”ti.

*In the same way, the pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten.”*

paṭhamam.

10. upālivagga  
10. With Upāli

92. bhayasutta  
92. Dangers

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:*

“yato, kho, gahapati, ariyasāvakaṃ pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa nāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṃ byākareyya:

*“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:*

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyogo khīṇāpāyaduggativinipāto. sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti.

*‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’*

katamāni pañca bhayāni verāni vūpasantāni honti?

*What are the five dangers and threats they have quelled?*

yaṃ, gahapati, pāṇātipatī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṃ veram pasavati samparāyikampi bhayaṃ veram pasavati cetasikampi dukkham domanassaṃ paṭisaṃvedeti, pāṇātipatā paṭivirato neva diṭṭhadhammikampi bhayaṃ veram pasavati na samparāyikampi bhayaṃ veram pasavati na cetasikampi dukkham domanassaṃ paṭisaṃvedeti.

*Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness.*

pāṇātipatā paṭiviratassa evaṃ taṃ bhayaṃ veram vūpasantaṃ hoti.

*So that danger and threat is quelled for anyone who refrains from killing living creatures.*

yaṃ, gahapati, adinnādāyī ... pe ...

*Anyone who steals ...*

kāmesumicchācārī ...

*Anyone who commits sexual misconduct ...*

musāvādī ...

*Anyone who lies ...*

surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṃ veram pasavati samparāyikampi bhayaṃ veram pasavati cetasikampi dukkham domanassaṃ paṭisaṃvedeti, surāmerayamajjapamādaṭṭhānā paṭivirato neva diṭṭhadhammikampi bhayaṃ veram pasavati na samparāyikampi bhayaṃ veram pasavati na cetasikampi dukkham domanassaṃ paṭisaṃvedeti.

*Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness.*

surāmerayamajjapamādatṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

*So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.*

imāni pañca bhayāni verāni vūpasantāni honti.

*These are the five dangers and threats they have quelled.*

katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?

*What are the four factors of stream-entry that they have?*

idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti:

*It's when a noble disciple has experiential confidence in the Buddha:*

‘itipi so bhagavā ... pe ... 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, awakened, blessed.’*

dhamme aveccappasādena samannāgato hoti:

*They have experiential confidence in the teaching:*

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko pacattamaṃ 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.’*

saṅghe aveccappasādena samannāgato hoti:

*They have experiential confidence in the Saṅgha:*

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, nāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni attha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa’ti;

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

ariyakantehi sīlehi samannāgato hoti ‘akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmatthehi samādhisaṃvattanikehi’.

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

imehi catūhi sotāpattiyaṅgehi samannāgato hoti.

*These are the four factors of stream-entry that they have.*

katamo cassa ariyo nāyo paññāya suditṭho hoti suppaṭividdho?

*And what is the noble cycle that they have clearly seen and comprehended with wisdom?*

idha, gahapati, ariyasāvako iti paṭisañcikkhati:

*It's when a noble disciple reflects:*

‘iti imasmiṃ sati idaṃ hoti; imassuppādā idaṃ uppajjati;

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

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

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

avijjāpaccayā saṅkhārā,

*Ignorance is a condition for choices.*

saṅkhārapaccayā viññānaṃ,

*Choices are a condition for consciousness.*



viññāṇapaccayā nāmarūpaṃ,  
*Consciousness is a condition for name and form.*

nāmarūpapaccayā saḷāyatanam,  
*Name and form are conditions for the six sense fields.*

saḷāyatanapaccayā phasso,  
*The six sense fields are conditions for contact.*

phassapaccayā vedanā,  
*Contact is a condition for feeling.*

vedanāpaccayā tanhā,  
*Feeling is a condition for craving.*

tanhāpaccayā upādānam,  
*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 jarāmarañam 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.*

avijjāya tveva asesavirāganirodhā saṅkhāranirodho ... pe ...  
*When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.*

evametassa kevalassa dukkhakkhandhassa nirodho hoti'ti.  
*That is how this entire mass of suffering ceases.'*

ayañcassa ariyo ñāyo paññāya sudittṭho hoti suppatividdho.  
*This is the noble cycle that they have clearly seen and comprehended with wisdom.*

yato kho, gahapati, ariyasāvakaassa imāni pañca bhayāni verāni vūpasantāni honti, imehi ca catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudittṭho hoti suppatividdho, so ākaṅkhamāno attanāva attānam byākareyya:  
*When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:*

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃsaṃ khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’”ti.  
*‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”*

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

10. upālivagga  
*10. With Upāli*

93. kimditthikasutta  
*93. What Is Your View?*

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

atha kho anāthapiṇḍiko gahapati divā divassa sāvatthiyā nikkhami bhagavantam dassanāya.

*Then the householder Anāthapiṇḍika left Sāvattihī in the middle of the day to see the Buddha.*

atha kho anāthapiṇḍikassa gahapatissa etadahosi:

*Then it occurred to him,*

“akālo kho tāva bhagavantam dassanāya.

*“It's the wrong time to see the Buddha,*

paṭisallīno bhagavā.

*as he's in retreat.*

manobhāvanīyānampi bhikkhūnaṃ akālo dassanāya.

*And it's the wrong time to see the esteemed mendicants,*

paṭisallīnā manobhāvanīyā bhikkhū.

*as they're in retreat.*

yannūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyaṃ”ti.

*Why don't I go to the monastery of the wanderers who follow other paths?”*

atha kho anāthapiṇḍiko gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkami.

*Then he went to the monastery of the wanderers who follow other paths.*

tena kho pana samayena aññatitthiyā paribbājakā saṅgama samāgama unnādino uccāsaddamahāsaddā anekavihiṭṭaṃ tiracchānakathaṃ kathentā nisinnā honti.

*Now at that time, the wanderers who follow other paths had come together, making an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics.*

addasaṃsu kho te aññatitthiyā paribbājakā anāthapiṇḍikaṃ gahapatiṃ dūratova āgacchantam.

*They saw Anāthapiṇḍika coming off in the distance,*

disvāna aññamaññaṃ saṇṭhāpesuṃ:

*and stopped each other, saying,*

“appasaddā bhonto hontu, mā bhonto saddamakattha.

*“Be quiet, good sirs, don't make a sound.*

ayaṃ anāthapiṇḍiko gahapati ārāmaṃ āgacchati samaṇassa gotamassa sāvako.

*The householder Anāthapiṇḍika, a disciple of the ascetic Gotama, is coming into our monastery.*

yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavaśanā sāvatthiyaṃ paṭivasanti, ayaṃ tesam aññataro anāthapiṇḍiko gahapati.

*He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvattihī.*

appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino.

*Such venerables like the quiet, are educated to be quiet, and praise the quiet.*

appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbaṃ maññeyyā”ti.

*Hopefully if he sees that our assembly is quiet he'll see fit to approach.”*

atha kho te aññatitthiyā paribbājakā tuñhī ahesuṃ.

*Then those wanderers who follow other paths fell silent.*

atha kho anāthapiṇḍiko gahapati yena te aññatitthiyā paribbājakā tenupasaṅkami;  
upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodi.

*Then Anāthapiṇḍika went up to them, and exchanged greetings with those wanderers.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ te aññatitthiyā paribbājakā etadavocaṃ:  
*When the greetings and polite conversation were over, he sat down to one side. The wanderers  
said to him,*

“vadehi, gahapati, kiṃdiṭṭhiko samaṇo gotamo”ti?

*“Tell us, householder, what is the view of the ascetic Gotama?”*

“na kho ahaṃ, bhante, bhagavato sabbam diṭṭhiṃ jānāmi”ti.

*“Sirs, I don’t know all his views.”*

“iti kira tvam, gahapati, na samanassa gotamassa sabbam diṭṭhiṃ jānāsi;

*“Well then, since it seems you don’t know all the views of the ascetic Gotama,*

vadehi, gahapati, kiṃdiṭṭhikā bhikkhū”ti?

*tell us, what are the views of the mendicants?”*

“bhikkhūnampi kho ahaṃ, bhante, na sabbam diṭṭhiṃ jānāmi”ti.

*“Sirs, I don’t know all the mendicants’ views.”*

“iti kira tvam, gahapati, na samanassa gotamassa sabbam diṭṭhiṃ jānāsi napi  
bhikkhūnaṃ sabbam diṭṭhiṃ jānāsi;

*“Well then, since it seems you don’t know all the views of the ascetic Gotama or of the  
mendicants,*

vadehi, gahapati, kiṃdiṭṭhikosi tuvaṃ”ti?

*tell us, householder, what is your view?”*

“etaṃ kho, bhante, amhehi na dukkaraṃ byākātuṃ yaṃdiṭṭhikā mayaṃ.

*“Sirs, it’s not hard for me to explain what my views are.*

inṅha tāva āyasmanto yathāsakāni diṭṭhigatāni byākarontu, pacchāpetam amhehi na  
dukkaraṃ bhavissati byākātuṃ yaṃdiṭṭhikā mayan”ti.

*But please, let the venerables explain their own convictions first. Afterwards it won’t be hard  
for me to explain my views.”*

evaṃ vutte, aññataro paribbājako anāthapiṇḍikaṃ gahapatiṃ etadavoca:

*When he said this, one of the wanderers said to him,*

“sassato loko, idameva saccaṃ moghamaññanti—

*“The world is eternal. This is the only truth, other ideas are silly.*

evaṃdiṭṭhiko ahaṃ, gahapati”ti.

*That’s my view, householder.”*

aññataropi kho paribbājako anāthapiṇḍikaṃ gahapatiṃ etadavoca:

*Another wanderer said,*

“asassato loko, idameva saccaṃ moghamaññanti—

*“The world is not eternal. This is the only truth, other ideas are silly.*

evaṃdiṭṭhiko ahaṃ, gahapati”ti.

*That’s my view, householder.”*

aññataropi kho paribbājako anāthapiṇḍikaṃ gahapatiṃ etadavoca:

*Another wanderer said,*

“antavā loko ... pe ...

*“The world is finite ...” ...*

anantavā loko ...

*“The world is infinite ...” ...*

taṃ jīvaṃ taṃ sarīraṃ ...

*"The soul and the body are the same thing ..." ...*

aññaṃ jīvaṃ aññaṃ sarīraṃ ...

*"The soul and the body are different things ..." ...*

hoti tathāgato paraṃ maraṇā ...

*"A Realized One exists after death ..." ...*

na hoti tathāgato paraṃ maraṇā ...

*"A Realized One doesn't exist after death ..." ...*

hoti ca na ca hoti tathāgato paraṃ maraṇā ...

*"A Realized One both exists and doesn't exist after death ..." ...*

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti—

*"A Realized One neither exists nor doesn't exist after death. This is the only truth, other ideas are silly."*

evaṃdiṭṭhiko ahaṃ, gahapatī'ti.

*"That's my view, householder."*

evaṃ vutte, anāthapiṇḍiko gahapati te paribbājake etadavoca:

*"When this was said, Anāthapiṇḍika said this,"*

“yvyāyaṃ, bhante, āyasmā evamāha:

*"Sirs, regarding the venerable who said this:*

‘sassato loko, idameva saccaṃ moghamaññanti—

*'The world is eternal. This is the only truth, other ideas are silly.*

evaṃdiṭṭhiko ahaṃ, gahapatī'ti,

*"That's my view, householder."*

imassa ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā

paratoghosaṃpaccayā vā.

*"This view of his has either arisen from his own improper attention, or is conditioned by what someone else says."*

sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā.

*"But that view is created, conditioned, chosen, dependently originated."*

yaṃ kho pana kiñci bhūtaṃ saṅkhatam cetayitam paṭiccasamuppannam tadaniccaṃ.

*"Anything that is created, conditioned, chosen, and dependently originated is impermanent."*

yadaniccaṃ taṃ dukkhaṃ.

*"And what's impermanent is suffering."*

yaṃ dukkhaṃ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato.

*"What he clings to and holds to is just suffering."*

yopāyaṃ, bhante, āyasmā evamāha:

*"Regarding the venerable who said this:*

‘asassato loko, idameva saccaṃ moghamaññanti—

*'The world is not eternal. This is the only truth, other ideas are silly.*

evaṃdiṭṭhiko ahaṃ, gahapatī'ti,

*"That's my view, householder."*

imassāpi ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā

paratoghosaṃpaccayā vā.

*"This view of his has either arisen from his own improper attention, or is conditioned by what someone else says."*

sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā.

*"But that view is created, conditioned, chosen, dependently originated."*

yaṃ kho pana kiñci bhūtaṃ saṅkhatam cetayitaṃ paṭiccasamuppannam tadaniccaṃ.  
*Anything that is created, conditioned, chosen, and dependently originated is impermanent.*

yadaniccaṃ taṃ dukkhaṃ.  
*And what's impermanent is suffering.*

yaṃ dukkhaṃ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato.  
*What he clings to and holds to is just suffering.*

yopāyaṃ, bhante, āyasmā evamāha:  
*Regarding the venerable who said this:*

‘antavā loko ... pe ...  
*‘The world is finite ...’ ...*

anantavā loko ...  
*‘The world is infinite ...’ ...*

taṃ jīvaṃ taṃ sarīraṃ ...  
*‘The soul and the body are the same thing ...’ ...*

aññaṃ jīvaṃ aññaṃ sarīraṃ ...  
*‘The soul and the body are different things ...’ ...*

hoti tathāgato paraṃ maraṇā ...  
*‘A Realized One exists after death ...’ ...*

na hoti tathāgato paraṃ maraṇā ...  
*‘A Realized One doesn’t exist after death ...’ ...*

hoti ca na ca hoti tathāgato paraṃ maraṇā ...  
*‘A Realized One both exists and doesn’t exist after death ...’ ...*

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti—  
*‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly.*

evamdiṭṭhiko ahaṃ, gahapati’ti,  
*That’s my view, householder.’*

imassāpi ayamāyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā  
paratoghosaṃpaccayā vā.  
*This view of his has either arisen from his own improper attention, or is conditioned by what someone else says.*

sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā.  
*But that view is created, conditioned, chosen, dependently originated.*

yaṃ kho pana kiñci bhūtaṃ saṅkhatam cetayitaṃ paṭiccasamuppannam tadaniccaṃ.  
*Anything that is created, conditioned, chosen, and dependently originated is impermanent.*

yadaniccaṃ taṃ dukkhaṃ.  
*And what's impermanent is suffering.*

yaṃ dukkhaṃ tadeveso āyasmā allīno, tadeveso āyasmā ajjhupagato’ti.  
*What he clings to and holds to is just suffering.”*

evaṃ vutte te paribbājakā anāthapiṇḍikaṃ gahapatiṃ etadavocuṃ:  
*When he said this the wanderers said to him,*

“byākatāni kho, gahapati, amhehi sabbeheva yathāsakāni diṭṭhigatāni.  
*“Householder, we’ve each explained our own convictions.*

vadehi, gahapati, kiṃdiṭṭhikosi tuvaṃ’ti?  
*Tell us, householder, what is your view?”*

“yaṃ kho, bhante, kiñci bhūtaṃ saṅkhatam cetayitam paṭiccasamuppannam tadaniccaṃ.

*“Sirs, anything that is created, conditioned, chosen, and dependently originated is impermanent.*

yadaniccaṃ tam dukkham.

*And what’s impermanent is suffering.*

‘yaṃ dukkham tam netam mama, nesohamasmi, na meso attā’ti—

*And what’s suffering is not mine, I am not this, this is not my self.*

evamditthiko aham, bhante”ti.

*That’s my view, sirs.”*

“yaṃ kho, gahapati, kiñci bhūtaṃ saṅkhatam cetayitam paṭiccasamuppannam tadaniccaṃ.

*“Householder, anything that is created, conditioned, chosen, and dependently originated is impermanent.*

yadaniccaṃ tam dukkham.

*And what’s impermanent is suffering.*

yaṃ dukkham tadeva tvam, gahapati, allīno, tadeva tvam, gahapati, ajjhupagato”ti.

*What you cling to and hold to is just suffering.”*

“yaṃ kho, bhante, kiñci bhūtaṃ saṅkhatam cetayitam paṭiccasamuppannam tadaniccaṃ.

*“Sirs, anything that is created, conditioned, chosen, and dependently originated is impermanent.*

yadaniccaṃ tam dukkham.

*And what’s impermanent is suffering.*

‘yaṃ dukkham tam netam mama, nesohamasmi, nameso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya sudittham.

*And I’ve truly seen clearly with right wisdom that what’s suffering is not mine, I am not this, it’s not my self.*

tassa ca uttari nissaraṇam yathābhūtaṃ pajānāmī”ti.

*And I truly understand the escape beyond that.”*

evam vutte te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyanta appaṭibhānā nisīdīmsu.

*When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.*

atha kho anāthapiṇḍiko gahapati te paribbājake tuṇhībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā utthāyāsanaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho anāthapiṇḍiko gahapati yāvatako ahoṣi tehi aññatitthiyehi paribbājakehi saddhim kathāsallāpo tam sabbam bhagavato ārocesi.

*Seeing this, Anāthapiṇḍika got up from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.*

“sādhu sādhu, gahapati.

*“Good, good, householder!*

evam kho te, gahapati, moghapurisā kālena kālam sahadhammena suniggahitam niggaḥetabbā”ti.

*That’s how you should legitimately and completely refute those foolish men from time to time.”*

atha kho bhagavā anāthapiṇḍikam gahapatim dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

*Then the Buddha educated, encouraged, fired up, and inspired the householder Anāthapiṇḍika with a Dhamma talk,*

atha kho anāthapiṇḍiko gahapati bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

*after which Anāthapiṇḍika got up from his seat, bowed, and respectfully circled the Buddha before leaving.*

atha kho bhagavā acirapakkante anāthapiṇḍike gahapatimhi bhikkhū āmantesi:

*Then, not long after Anāthapiṇḍika had left, the Buddha addressed the mendicants:*

“yopi so, bhikkhave, bhikkhu vassasatupasampanno imasmiṃ dhammavinaye, sopi evamevaṃ aññatitthiye paribbājake sahadhammena suniggahitaṃ nigganheyya yathā taṃ anāthapiṇḍikena gahapatinā niggaḥitā”ti.

*“Mendicants, even a mendicant who has ordained for a hundred years in this teaching and training would legitimately and completely refute those wanderers who follow other paths just as the householder Anāthapiṇḍika did.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

10. upālivagga  
*10. With Upāli*

94. vajjiyamāhitasutta  
*94. With Vajjiyamāhita*

ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaniyā tīre.  
*At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.*

atha kho vajjiyamāhito gahapati divā divassa campāya nikkhami bhagavantam dassanāya.

*Then the householder Vajjiyamāhita left Sāvattihī in the middle of the day to see the Buddha.*

atha kho vajjiyamāhitassa gahapatissa etadahosi:  
*Then it occurred to him,*

“akālo kho tāva bhagavantam dassanāya.  
*“It’s the wrong time to see the Buddha,*

paṭisallīno bhagavā.  
*as he’s in retreat.*

manobhāvanīyānampi bhikkhūnaṃ akālo dassanāya.  
*And it’s the wrong time to see the esteemed mendicants,*

paṭisallīnā manobhāvanīyāpi bhikkhū.  
*as they’re in retreat.*

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

atha kho vajjiyamāhito gahapati yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkami.

*Then he went to the monastery of the wanderers who follow other paths.*

tena kho pana samayena te aññatitthiyā paribbājakā saṅgama samāgama unnādino uccāsaddamahāsaddā anekavihiṭaṃ tīracchānakathaṃ kathentā nisinnā honti.

*Now at that time, the wanderers who follow other paths had come together, making an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics.*

addasaṃsu kho te aññatitthiyā paribbājakā vajjiyamāhitaṃ gahapatiṃ dūratova āgacchantam. disvāna aññamaññaṃ saṇṭhāpesum:

*They saw Vajjiyamāhita coming off in the distance, and stopped each other, saying,*

“appasaddā bhonto hontu. mā bhonto saddamakattha.  
*“Be quiet, good sirs, don’t make a sound.*

ayaṃ vajjiyamāhito gahapati āgacchati samanassa gotamassa sāvako.  
*The householder Vajjiyamāhita, a disciple of the ascetic Gotama, is coming into our monastery.*

yāvataṃ kho pana samanassa gotamassa sāvakā gihī odātavasanā campāyaṃ paṭivasanti, ayaṃ tesam aññataro vajjiyamāhito gahapati.

*He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Campā.*

appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino.  
*Such venerables like the quiet, are educated to be quiet, and praise the quiet.*

appeva nāma appasaddaṃ parisam viditvā upasaṅkamitabbaṃ maññeyyā”ti.  
*Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”*

atha kho te aññatitthiyā paribbājakā tuṇhī ahesum.  
*Then those wanderers who follow other paths fell silent.*



atha kho vajjiyamāhito gahapati yena te aññatitthiyā paribbājakā tenupasaṅkami;  
upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodi.

*Then Vajjiyamāhita went up to them, and exchanged greetings with the wanderers there.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ  
nisinnaṃ kho vajjiyamāhitaṃ gahapatiṃ te aññatitthiyā paribbājakā etadavocaṃ:

*When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:*

“saccaṃ kira, gahapati, samaṇo gotamo sabbhaṃ tapaṃ garahati, sabbhaṃ tapassiṃ  
lūkhājīvaṃ ekaṃsena upakkosati upavadaṭṭhi”ti?

*“Is it really true, householder? Does the ascetic Gotama criticize all forms of mortification?  
Does he categorically condemn and denounce those self-mortifiers who live rough?”*

“na kho, bhante, bhagavā sabbhaṃ tapaṃ garahati napi sabbhaṃ tapassiṃ lūkhājīvaṃ  
ekaṃsena upakkosati upavadaṭṭhi.

*“No, sirs, the ascetic Gotama does not criticize all forms of mortification. Nor does he  
categorically condemn and denounce those self-mortifiers who live rough.*

gārayhaṃ kho, bhante, bhagavā garahati, paṃsaṃsitaṃ paṃsaṃsati.

*The Buddha criticizes where it is due, and praises where it is due.*

gārayhaṃ kho pana, bhante, bhagavā garahanto paṃsaṃsitaṃ paṃsaṃsanto  
vibhajjavādo bhagavā.

*In doing so he is one who speaks after analyzing the question,*

na so bhagavā ettha ekaṃsavādo”ti.

*without making generalizations on this point.”*

evaṃ vutte, aññataro paribbājako vajjiyamāhitaṃ gahapatiṃ etadavoca:

*When he said this, one of the wanderers said to him,*

“āgamehi tvaṃ, gahapati, yassa tvaṃ samaṇassa gotamassa vaṇṇaṃ bhāsati, samaṇo  
gotamo venayiko appaṇṇattiko”ti?

*“Hold on, householder! That ascetic Gotama who you praise is an exterminator who refrains  
from making statements.”*

“ettha pāhaṃ, bhante, āyasmante vakkhāmi sahadhammena:

*“On this point, also, I reasonably respond to the venerables.*

‘idaṃ kusalan’ti, bhante, bhagavatā paññattaṃ;

*The Buddha has stated ‘This is skillful’ and*

‘idaṃ akusalan’ti, bhante, bhagavatā paññattaṃ.

*‘This is unskillful’.*

iti kusalākusalaṃ bhagavā paññāpayamāno sapaññattiko bhagavā;

*So when it comes to what is skillful and unskillful the Buddha makes a statement.*

na so bhagavā venayiko appaṇṇattiko”ti.

*He is not an exterminator who refrains from making statements.”*

evaṃ vutte te paribbājakā tunhībhūtā maṅkubhūtā pattakkhandhā adhomukhā  
pajjhāyanta appaṭibhānā nisīdissaṃ.

*When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast,  
depressed, with nothing to say.*

atha kho vajjiyamāhito gahapati te paribbājake tunhībhūte maṅkubhūte  
pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā utthāyāsana yena  
bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ  
nisīdi.

*Seeing this, Vajjiyamāhita got up from his seat. He went to the Buddha, bowed, sat down to  
one side,*

ekamantaṃ nisinna kho vajjiyamāhito gahapati yāvatako ahosi tehi aññatitthiyehi  
paribbājakehi saddhim kathaṃsallāpo taṃ sabbhaṃ bhagavato ārocesi.

*and informed the Buddha of all they had discussed.*

“sādhū sādhū, gahapati.  
“Good, good, householder!

evaṃ kho te, gahapati, moghapurisā kālena kālaṃ sahadhammena suniggahitaṃ  
niggahetabbā.

*That’s how you should legitimately and completely refute those foolish men from time to time.*

nāhaṃ, gahapati, sabbaṃ tapaṃ tapitabbanti vadāmi;

*Householder, I don’t say that all mortifications should be undergone.*

na ca panāhaṃ, gahapati, sabbaṃ tapaṃ na tapitabbanti vadāmi;

*But I don’t say that no mortifications should be undergone.*

nāhaṃ, gahapati, sabbaṃ samādānaṃ samāditabbanti vadāmi;

*I don’t say that all observances should be undertaken.*

na panāhaṃ, gahapati, sabbaṃ samādānaṃ na samāditabbanti vadāmi;

*But I don’t say that no observances should be undertaken.*

nāhaṃ, gahapati, sabbaṃ padhānaṃ padahitabbanti vadāmi;

*I don’t say that all efforts should be tried.*

na panāhaṃ, gahapati, sabbaṃ padhānaṃ na padahitabbanti vadāmi;

*But I don’t say that no efforts should be tried.*

nāhaṃ, gahapati, sabbo paṭinissaggo paṭinissajjitabboti vadāmi.

*I don’t say that everything should be given up.*

na panāhaṃ, gahapati, sabbo paṭinissaggo na paṭinissajjitabboti vadāmi;

*But I don’t say that nothing should be given up.*

nāhaṃ, gahapati, sabbā vimutti vimuccitabbāti vadāmi;

*I don’t say that you should be liberated with all kinds of freedom.*

na panāhaṃ, gahapati, sabbā vimutti na vimuccitabbāti vadāmi.

*But I don’t say that you should not be liberated with any kind of freedom.*

yañhi, gahapati, tapaṃ tapato akusalā dhammā abhivaḍḍhanti, kusalā dhammā  
parihāyanti, evarūpaṃ tapaṃ na tapitabbanti vadāmi.

*When undergoing certain mortifications, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undergo those mortifications.*

yañca khvassa, gahapati, tapaṃ tapato akusalā dhammā parihāyanti, kusalā dhammā  
abhivaḍḍhanti, evarūpaṃ tapaṃ tapitabbanti vadāmi.

*When undergoing certain mortifications, unskillful qualities decline while skillful qualities grow. I say that you should undergo those mortifications.*

yañhi, gahapati, samādānaṃ samādiyato akusalā dhammā abhivaḍḍhanti, kusalā  
dhammā parihāyanti, evarūpaṃ samādānaṃ na samāditabbanti vadāmi.

*When undertaking certain observances, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undertake those observances.*

yañca khvassa, gahapati, samādānaṃ samādiyato akusalā dhammā parihāyanti,  
kusalā dhammā abhivaḍḍhanti, evarūpaṃ samādānaṃ samāditabbanti vadāmi.

*When undertaking certain observances, unskillful qualities decline while skillful qualities grow. I say that you should undertake those observances.*

yañhi, gahapati, padhānaṃ padahato akusalā dhammā abhivaḍḍhanti, kusalā  
dhammā parihāyanti, evarūpaṃ padhānaṃ na padahitabbanti vadāmi.

*When trying certain efforts, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t try those efforts.*

yañca khvassa, gahapati, padhānaṃ padahato akusalā dhammā parihāyanti kusalā  
dhammā abhivaḍḍhanti, evarūpaṃ padhānaṃ padahitabbanti vadāmi.

*When trying certain efforts, unskillful qualities decline while skillful qualities grow. I say that you should try those efforts.*

yañhi, gahapati, paṇissaggaṃ paṇissajjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo paṇissaggo na paṇissajjitabboti vadāmi.

*When giving up certain things, unskillful qualities grow while skillful qualities decline. I say that you shouldn't give up those things.*

yañca khvassa, gahapati, paṇissaggaṃ paṇissajjato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo paṇissaggo paṇissajjitabboti vadāmi.

*When giving up certain things, unskillful qualities decline while skillful qualities grow. I say that you should give up those things.*

yañhi, gahapati, vimuttiṃ vimuccato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpā vimutti na vimuccitabbāti vadāmi.

*When being liberated with certain kinds of freedom, unskillful qualities grow while skillful qualities decline. I say that you shouldn't be liberated with those kinds of freedom.*

yañca khvassa, gahapati, vimuttiṃ vimuccato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpā vimutti vimuccitabbāti vadāmi”ti.

*When being liberated with certain kinds of freedom, unskillful qualities decline while skillful qualities grow. I say that you should be liberated with those kinds of freedom.”*

atha kho vajjiyamāhito gahapati bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*After Vajjiyamāhita had been educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha before leaving.*

atha kho bhagavā acirapakkante vajjiyamāhite gahapatimhi bhikkhū āmantesi:

*Then, not long after Vajjiyamāhita had left, the Buddha addressed the mendicants:*

“yopi so, bhikkhave, bhikkhu dīgharattaṃ apparajakkho imasmiṃ dhammavinaye, sopi evamevaṃ aññatitthiye paribbājake sahadhammena suniggahitaṃ niggaṇheyya yathā taṃ vajjiyamāhitena gahapatinā niggaṇhitā”ti.

*“Mendicants, even a mendicant who for a long time has had little dust in their eye in this teaching and training would legitimately and completely refute those wanderers who follow other paths just as the householder Vajjiyamāhita did.”*

catutthaṃ.

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aṅguttara nikāya 10  
*Numbered Discourses 10*

10. upālivagga  
*10. With Upāli*

95. uttiyasutta  
*95. With Uttiya*

atha kho uttiyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then the wanderer Uttiya went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho uttiyo paribbājako bhagavantaṃ etadavoca:

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

“kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññaṇ”ti?  
*“Master Gotama, is this right: ‘The world is eternal. This is the only truth, other ideas are silly’?”*

“abyākataṃ kho etaṃ, uttiya, mayā:  
*“This has not been declared by me, Uttiya.”*

‘sassato loko, idameva saccaṃ moghamaññaṇ”ti.

“kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññaṇ”ti?  
*“Then is this right: ‘The world is not eternal. This is the only truth, other ideas are silly’?”*

“etampi kho, uttiya, abyākataṃ mayā:  
*“This has not been declared by me, Uttiya.”*

‘asassato loko, idameva saccaṃ moghamaññaṇ”ti.

“kiṃ nu kho, bho gotama, antavā loko ... pe ...  
*“Then is this right: ‘The world is finite ...’ ...*

anantavā loko ...  
*‘The world is infinite ...’ ...*

taṃ jīvaṃ taṃ sarīraṃ ...  
*‘The soul and the body are the same thing ...’ ...*

aññaṃ jīvaṃ aññaṃ sarīraṃ ...  
*‘The soul and the body are different things ...’ ...*

hoti tathāgato paraṃ maraṇā ...  
*‘A Realized One exists after death ...’ ...*

na hoti tathāgato paraṃ maraṇā ...  
*‘A Realized One doesn’t exist after death ...’ ...*

hoti ca na ca hoti tathāgato paraṃ maraṇā ...  
*‘A Realized One both exists and doesn’t exist after death ...’ ...*

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ”ti?  
*‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly’?”*

“etampi kho, uttiya, abyākataṃ mayā:  
*“This has not been declared by me, Uttiya.”*

‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ”ti.

“‘kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññaṇ’ti, iti puṭṭho samāno ‘abyākataṃ kho etaṃ, uttiya, mayā—

*“When asked about all these points, Master Gotama says that they have not been declared by him.*

sassato loko, idameva saccaṃ moghamaññaṇ’ti vadesi.

‘kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññaṇ’ti, iti puṭṭho samāno:

‘etampi kho, uttiya, abyākataṃ mayā asassato loko, idameva saccaṃ moghamaññaṇ’ti vadesi.

‘kiṃ nu kho, bho gotama, antavā loko ... pe ...

anantavā loko ...

taṃ jīvaṃ taṃ sarīraṃ ...

aññaṃ jīvaṃ aññaṃ sarīraṃ ...

hoti tathāgato paraṃ maraṇā ...

na hoti tathāgato paraṃ maraṇā ...

hoti ca na ca hoti tathāgato paraṃ maraṇā ...

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti, iti puṭṭho samāno:

‘etampi kho, uttiya, abyākataṃ mayā—

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇ’ti vadesi.

atha kiñcarahi bhotā gotamena byākatan’ti?

*So what exactly has been declared by Master Gotama?”*

“‘abhiññāya kho ahaṃ, uttiya, sāvakānaṃ dhammaṃ desemi sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya”ti.

*“Uttiya, I teach my disciples from my own insight 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.”*

“‘yaṃ panetaṃ bhavaṃ gotamo abhiññāya sāvakānaṃ dhammaṃ desesi sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya, sabbo vā tena loko nīyati upaḍḍho vā tibhāgo vā”ti?

*“But when Master Gotama teaches in this way, is the whole world saved, or half, or a third?”*

evaṃ vutte, bhagavā tuṇhī ahosi.

*But when he said this, the Buddha kept silent.*

atha kho āyasmato ānandassa etadahosi:

*Then Venerable Ānanda thought,*

“mā hevaṃ kho uttiyo paribbājako pāpakam dīṭṭhigataṃ paṭilabhi:

*“The wanderer Uttiya must not get the harmful misconception:*

‘sabbasāmukkamsikaṃ vata me samaṇo gotamo pañhaṃ puṭṭho saṃsādeti, no vissajjeti, na nūna visahaṭi’ti.

*‘When the ascetic Gotama was asked this all-important question he falters without answering. He just can’t do it!’*

tadassa uttiyassa paribbājakassa dīgharattaṃ ahitāya dukkhāyā”ti.

*That would be for his lasting harm and suffering.”*

atha kho āyasmā ānando uttiyaṃ paribbājakaṃ etadavoca:

*Then Ānanda said to the wanderer Uttiya,*

“tenahāvuso uttiya, upamaṃ te karissāmi.

*“Well then, Reverend Uttiya, I shall give you a simile.*

upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

*For by means of a simile some sensible people understand the meaning of what is said.*

seyyathāpi, āvuso uttiya, rañño paccantimaṃ nagaraṃ dalhuddhāpaṃ dalhapākāratoraṇaṃ ekadvāraṃ.

*Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.*

tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṃ nivāretā nātānaṃ pavesetā.

*And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.*

so tassa nagarassa samantā anupariyāyapathaṃ anukkamati. anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā, antamaso bilāranikkhamanamattampi.

*As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out.*

no ca khvassa evaṃ nāṇaṃ hoti: ‘ettakā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā’ti.

*He doesn’t know how many creatures enter or leave the citadel.*

atha khvassa evamettha hoti: ‘ye kho keci olārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vā’ti.

*But he does know that whatever sizable creatures enter or leave the citadel, all of them do so via this gate.*

evamevaṃ kho, āvuso uttiya, na tathāgatassa evaṃ ussukkaṃ hoti: ‘sabbo vā tena loko nīyati, upaddho vā, tibhāgo vā’ti.

*In the same way, it’s not the Realized One’s concern whether the whole world is saved by this, or half, or a third.*

atha kho evamettha tathāgatassa hoti: ‘ye kho keci lokamhā nīyimsu vā nīyanti vā nīyissanti vā, sabbe te pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbhālikaraṇe, catūsu satipaṭṭhānesu suppaṭiṭṭhitacittā, satta bojjhaṅge yathābhūtaṃ bhāvetvā.

*But the Realized One knows that whoever is saved from the world—whether in the past, the future, or the present—all have given up the five hindrances, corruptions of the heart that weaken wisdom. They have firmly established their mind in the four kinds of mindfulness meditation. And they have truly developed the seven awakening factors.*

evamete lokamhā nīyimsu vā nīyanti vā nīyissanti vā’ti.

*That’s how they’re saved from the world, in the past, future, or present.*

yadeva kho tvaṃ, āvuso uttiya, bhagavantaṃ pañhaṃ apucchi tadevetam pañhaṃ bhagavantaṃ aññena pariyaṇena apucchi.

*Uttiya, you were just asking the Buddha the same question as before in a different way.*

tasmā te taṃ bhagavā na byākāsi’ti.

*That’s why he didn’t answer.”*

pañcamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

10. upālivagga  
*10. With Upāli*

96. kokanudasutta  
*96. With Kokanada*

ekaṃ samayaṃ āyasmā ānando rājagahe viharati tapodārāme.  
*At one time Venerable Ānanda was staying near Rājagaha in the Hot Springs Monastery.*

atha kho āyasmā ānando rattiyaṃ paccūsasamayaṃ paccutṭhāya yena tapodā  
tenupasaṅkami gattāni pariśiñcitum.  
*Then Ānanda rose at the crack of dawn and went to the hot springs to bathe.*

tapodāya gattāni pariśiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.  
*When he had bathed and emerged from the water he stood in one robe drying himself.*

kokanudopi kho paribbājako rattiyaṃ paccūsasamayaṃ paccutṭhāya yena tapodā  
tenupasaṅkami gattāni pariśiñcitum.  
*The wanderer Kokanada also rose at the crack of dawn and went to the hot springs to bathe.*

addasā kho kokanudo paribbājako āyasmantaṃ ānandaṃ dūratova āgacchantaṃ.  
*He saw Ānanda coming off in the distance*

disvāna āyasmantaṃ ānandaṃ etadavoca:  
*and said to him,*

“kvettha, āvuso”ti?  
*“Who’s here, reverend?”*

“ahamāvuso, bhikkhū”ti.  
*“I’m a mendicant, reverend.”*

“katamesaṃ, āvuso, bhikkhūnaṃ”ti?  
*“Of which mendicants?”*

“samaṇānaṃ, āvuso, sakyaputtiyānaṃ”ti.  
*“Of the ascetics who follow the Sakyan.”*

“puccheyyāma mayaṃ āyasmantaṃ kiñcideva desaṃ, sace āyasmā okāsaṃ karoti  
pañhassa veyyākaraṇāyā”ti.  
*“I’d like to ask the venerable about a certain point, if you’d take the time to answer.”*

“pucchāvuso, sutvā vedissāmā”ti.  
*“Ask, reverend. When I’ve heard it I’ll know.”*

“kiṃ nu kho, bho, ‘sassato loko, idameva saccaṃ moghamaññaṃ’ti—evaṃdiṭṭhi  
bhavaṇ”ti?  
*“Is this your view: ‘The world is eternal. This is the only truth, other ideas are silly’?”*

“na kho ahaṃ, āvuso, evaṃdiṭṭhi:  
*“That’s not my view, reverend.”*

‘sassato loko, idameva saccaṃ moghamaññaṃ’”ti.

“kiṃ pana, bho, ‘asassato loko, idameva saccaṃ moghamaññaṃ’ti—evaṃdiṭṭhi  
bhavaṇ”ti?  
*“Then is this your view: ‘The world is not eternal. This is the only truth, other ideas are silly’?”*

“na kho ahaṃ, āvuso, evaṃdiṭṭhi:  
*“That’s not my view, reverend.”*

‘asassato loko, idameva saccaṃ moghamaññaṃ’”ti.



“kiṃ nu kho, bho, antavā loko ... pe ...  
“Then is this your view: ‘The world is finite ...’ ...

anantavā loko ...  
“The world is infinite ...’ ...

taṃ jīvaṃ taṃ sarīraṃ ...  
“The soul and the body are the same thing ...’ ...

aññaṃ jīvaṃ aññaṃ sarīraṃ ...  
“The soul and the body are different things ...’ ...

hoti tathāgato paraṃ maraṇā ...  
“A Realized One exists after death ...’ ...

na hoti tathāgato paraṃ maraṇā ...  
“A Realized One doesn’t exist after death ...’ ...

hoti ca na ca hoti tathāgato paraṃ maraṇā ...  
“A Realized One both exists and doesn’t exist after death ...’ ...

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ  
moghamaññaṇṇanti—evaṃdiṭṭhi bhavan”ti?  
“A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas  
are silly”?

“na kho ahaṃ, āvuso, evaṃdiṭṭhi:  
“That’s not my view, reverend.”

‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇṇanti’”ti.

“tena hi bhavaṃ na jānāti, na passatī”ti?  
“Then, sir, do you neither know nor see?”

“na kho ahaṃ, āvuso, na jānāmi na passāmi.  
“That’s not so, reverend.

jānāmaḥaṃ, āvuso, passāmi”ti.  
I do know and see.”

““kiṃ nu kho, bho, sassato loko, idameva saccaṃ moghamaññaṇṇanti—  
“When asked about all these points, you say that’s not your view.

evaṃdiṭṭhi bhavan’ti, iti puṭṭho samāno:

‘na kho ahaṃ, āvuso, evaṃdiṭṭhi—

sassato loko, idameva saccaṃ moghamaññaṇṇanti’ti vadesi.

‘kiṃ pana, bho, asassato loko, idameva saccaṃ moghamaññaṇṇanti—

evaṃdiṭṭhi bhavan’ti, iti puṭṭho samāno:

‘na kho ahaṃ, āvuso, evaṃdiṭṭhi—

asassato loko, idameva saccaṃ moghamaññaṇṇanti’ti vadesi.

kiṃ nu kho, bho, antavā loko ... pe ...

anantavā loko ...

taṃ jīvaṃ taṃ sarīraṃ ...

aññaṃ jīvaṃ aññaṃ sarīraṃ ...

hoti tathāgato paraṃ maraṇā ...

na hoti tathāgato paraṃ maraṇā ...

hoti ca na ca hoti tathāgato paraṃ maraṇā ...

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti—

evaṃdiṭṭhi bhavanti, iti puṭṭho samāno:

‘na kho ahaṃ, āvuso, evaṃdiṭṭhi—

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti vadesi.

‘tena hi bhavaṃ na jānāti na passatī’ti, iti puṭṭho samāno:

*Yet when asked whether you neither know nor see,*

‘na kho ahaṃ, āvuso, na jānāmi na passāmi.

*you say, ‘That’s not so, reverend.*

jānāmaṃ, āvuso, passāmī’ti vadesi.

*I do know and see.’*

yathā kathaṃ panāvuso, imassa bhāsitaṃ attho daṭṭhabbo”ti?

*How then should we see the meaning of this statement?”*

“sassato loko, idameva saccaṃ moghamaññaṇti kho, āvuso, diṭṭhigatametam.

*“The world is eternal. This is the only truth, other ideas are silly:’ that’s a misconception.*

‘asassato loko, idameva saccaṃ moghamaññaṇti kho, āvuso, diṭṭhigatametam.

*‘The world is not eternal. This is the only truth, other ideas are silly:’ that’s a misconception.*

antavā loko ... pe ...

*‘The world is finite ...’ ...*

anantavā loko ...

*‘The world is infinite ...’ ...*

taṃ jīvaṃ taṃ sarīraṃ ...

*‘The soul and the body are the same thing ...’ ...*

aññaṃ jīvaṃ aññaṃ sarīraṃ ...

*‘The soul and the body are different things ...’ ...*

hoti tathāgato paraṃ maraṇā ...

*‘A Realized One exists after death ...’ ...*

na hoti tathāgato paraṃ maraṇā ...

*‘A Realized One doesn’t exist after death ...’ ...*

hoti ca na ca hoti tathāgato paraṃ maraṇā ...

*‘A Realized One both exists and doesn’t exist after death ...’ ...*

‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇti kho, āvuso, diṭṭhigatametam.

*‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly:’ that’s a misconception.*

yāvatā, āvuso, ditṭhi yāvatā ditṭhitthānaṃ ditṭhiadhitthānaṃ ditṭhipariyuṭṭhānaṃ  
ditṭhisamutthānaṃ ditṭhisamugghāto, tamaḥaṃ jānāmi tamaḥaṃ passāmi.

*I know and see the scope of convictions, the scope of grounds for views, fixation on views,  
obsession with views, the origin of views, and the uprooting of views.*

tamaḥaṃ jānanto tamaḥaṃ passanto kyāhaṃ vakkhāmi:

*Knowing and seeing thus, why should I say:*

‘na jānāmi na passāmi’ ti?

*‘I neither know nor see?’*

jānāmahaṃ, āvuso, passāmi” ti.

*I do know and see.”*

“ko nāmo āyasmā, kathaṇca panāyasmantaṃ sabrahmacārī jānanti” ti?

*“What is the venerable’s name? And how are you known among your spiritual companions?”*

“ānando” ti kho me, āvuso, nāmaṃ.

*“Reverend, my name is Ānanda.*

‘ānando’ ti ca pana maṃ sabrahmacārī jānanti” ti.

*And that’s how I’m known among my spiritual companions.”*

“mahācariyena vata kira, bho, saddhiṃ mantayamānā na jānimha:

*“Goodness! I had no idea I was consulting such a great teacher as*

‘āyasmā ānando’ ti.

*Venerable Ānanda!*

sace hi mayaṃ jāneyyāma:

*If I had known who*

‘ayaṃ āyasmā ānando’ ti, ettakampi no nappaṭibhāyeyya.

*you were, I wouldn’t have said so much.*

khamatu ca me āyasmā ānando” ti.

*May Venerable Ānanda please forgive me.”*

chaṭṭhaṃ.

10. upālivagga  
10. With Upāli

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

“dasahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhineyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

*“Mendicants, a mendicant with ten 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 dasahi?  
What ten?

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.*

bahussuto hoti sutadharo sutasannicayo. ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitaṃ manasānupekkhitā diṭṭhiyā suppaṭividdhā.

*They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.*

kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.  
They have good friends, companions, and associates.

sammādiṭṭhiko hoti sammādassanena samannāgato.  
They have right view, possessing right perspective.

anekavihitaṃ iddhiividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti; bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati parimajjati, yāva brahmalokāpi kāyena vasaṃ vatteti.

*They wield 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.*

dibbāya sotadhātuyā vusuddhāya atikkantamānusiḱāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.

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

parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. sarāgaṃ vā cittaṃ 'sarāgaṃ cittaṃ'ti pajānāti; vītārāgaṃ vā cittaṃ 'vītārāgaṃ cittaṃ'ti pajānāti; sadosaṃ vā cittaṃ ... vītaḍosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ... vītamohaṃ vā cittaṃ ... saṅkhittaṃ vā cittaṃ ... vikkhittaṃ vā cittaṃ ... mahaggataṃ vā cittaṃ ... amahaggataṃ vā cittaṃ ... sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhitaṃ vā cittaṃ ... asaṃhitaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ... avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti.

*They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as 'unfreed mind'.*

aneḷavīhitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātīm dvepi jātīyo tissoṇi jātīyo catassoṇi jātīyo pañcapi jātīyo dasapi jātīyo vīsampi jātīyo timsampi jātīyo cattālīsampi jātīyo paññāsampi jātīyo jātisatampi jātisahassampi jātisatasahassampi anekeṇi saṃvattakappe anekeṇi vivattakappe anekeṇi saṃvattavivattakappe: 'amutrāsiṃ evaṃnāmo evaṅgottō evaṃvaṇṇo evaṃhāro evaṃsūkhaduḷḷhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto amūtra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgottō evaṃvaṇṇo evaṃhāro evaṃsūkhaduḷḷhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapaṇṇo'ti, iti sākāraṃ sauddesaṃ aneḷavīhitaṃ 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.' Thus they recollect their many past lives, with features and details.*

dibbena cakkhunā visuddhena atikkantaṃānusakena satte passati cavaṃāne upapajjamaṇe hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: 'ime vata khō bhonto sattā kāyaduḷḷharitena samannāgatā vacīduḷḷharitena samannāgatā manuḍduḷḷharitena samannāgatā ariyānaṃ upavāḍakā micchādītṭhikā micchādītṭhikammaṃsamāḍānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapaṇṇā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādītṭhikā sammādītṭhikammaṃsamāḍānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ sāggaṃ lokaṃ upapaṇṇā'ti. iti dibbena cakkhunā visuddhena atikkantaṃānusakena satte passati cavaṃāne upapajjamaṇe 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.*

āsavaṇaṃ khayā anāsaṃ cetovimuttiṃ paññāvimuttiṃ dītṭheva dhamme sayamaṃ 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.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.

*A mendicant with these ten 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 10  
*Numbered Discourses 10*

10. upālivagga  
*10. With Upāli*

98. therasutta  
*98. A Senior Mendicant*

“dasahi, bhikkhave, dhammehi samannāgato thero bhikkhu yassaṃ yassaṃ disāyaṃ viharati, phāsuyeva viharati.

*“Mendicants, a senior mendicant with ten qualities lives comfortably in whatever region they live.*

katamehi dasahi?  
*What ten?*

thero hoti rattaññū cirapabbajito,  
*They are senior and have long gone forth.*

sīlavā hoti ... pe ...  
*They're 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.*

samādāya sikkhati sikkhāpadesu, bahussuto hoti ... pe ...  
*They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.*

diṭṭhiyā suppaṭividdho, ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso,  
*Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well judged in both the rules and accompanying material.*

adhikaraṇasamuppādavūpasamakusalo hoti,  
*They're skilled in raising and settling disciplinary issues.*

dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmojjo,  
*They love the teachings and are a delight to converse with, being full of joy in the teaching and training.*

santuṭṭho hoti itarītaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena,  
*They're content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.*

pāsādiko hoti abhikkantapaṭikkante susaṃvuto antaraghare nisajjāya,  
*They look impressive when going out and coming back, and are well restrained when sitting in an inhabited area.*

catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī,  
*They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.*

āsavānaṇa 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.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato thero bhikkhu yassaṃ yassaṃ disāyaṃ viharati, phāsuyeva viharati”ti.  
*A senior mendicant with these ten qualities lives comfortably in whatever region they live.”*

aṭṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

10. upālivagga  
*10. With Upāli*

99. upālisutta  
*99. With Upāli*

atha kho āyasmā upāli yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā upāli bhagavantaṃ etadavoca:

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

“icchāmaḥ, bhante, araṇṇavanapatthāni pantāni senāsanāni paṭisevitun”ti.

*“Sir, I wish to frequent remote lodgings in the wilderness and the forest.”*

“durabhisambhavāni hi kho, upāli, araṇṇavanapatthāni pantāni senāsanāni.

*“Upāli, remote lodgings in the wilderness and the forest are challenging.*

dukkaraṃ pavivekaṃ durabhiramaṃ.

*It's hard to maintain seclusion and hard to find joy in it.*

ekatte haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno.

*Staying alone, the forests seem to rob the mind of a mendicant who isn't immersed in samādhi.*

yo kho, upāli, evaṃ vadeyya:

*If someone should say this,*

‘ahaṃ samādhiṃ alabhamāno araṇṇavanapatthāni pantāni senāsanāni paṭiseviṣāmi’ti, tassetam paṭikaṅkham:

*‘Though I don't have immersion, I'm going to frequent remote lodgings in the wilderness and the forest.’ You can expect that*

‘saṃsīdissati vā uplavissati vā’ti.

*they'll sink down or float away.*

seyyathāpi, upāli, mahāudakarahado.

*Suppose there was a large lake,*

atha āgaccheyya hatthināgo sattaratano vā aḍḍhattharatano vā.

*and along comes a bull elephant with a height of seven or eight cubits.*

tassa evamassa:

*He'd think,*

‘yannūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇasandhovichampi khiḍḍaṃ kīḷeyyaṃ piṭṭhisandhovichampi khiḍḍaṃ kīḷeyyaṃ.

*‘Why don't I plunge into this lake and play around while washing my ears and back?’*

kaṇṇasandhovichampi khiḍḍaṃ kīlitvā piṭṭhisandhovichampi khiḍḍaṃ kīlitvā nhatvā ca pivitvā ca paccuttarivā yena kāmaṃ pakkameyyaṃ’ti.

*When I've bathed and emerged from the water, I'll come out and go wherever I want.’*

so taṃ udakarahadaṃ ogāhetvā kaṇṇasandhovichampi khiḍḍaṃ kīḷeyya piṭṭhisandhovichampi khiḍḍaṃ kīḷeyya;

*And that's just what he does.*

kaṇṇasandhovichampi khiḍḍaṃ kīlitvā piṭṭhisandhovichampi khiḍḍaṃ kīlitvā nhatvā ca pivitvā ca paccuttarivā yena kāmaṃ pakkameyya.

taṃ kissa hetu?

*Why is that?*

mahā, upāli, attabhāvo gambhīre gādhaṃ vindati.

*Because his large life-form finds a footing in the depths.*



atha āgaccheyya saso vā biḷāro vā.

*Then along comes a rabbit or a cat.*

tassa evamassa:

*They'd think,*

‘ko cāhaṃ, ko ca hatthināgo.

*‘What difference is there between me and a bull elephant?*

yannūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇasandhovicampi khiḍḍaṃ  
kīḷeyyaṃ piṭṭhisandhovicampi khiḍḍaṃ kīḷeyyaṃ;

*Why don't I plunge into this lake and play around while washing my ears and back?*

kannasandhovicampi khiḍḍaṃ kīlitvā piṭṭhisandhovicampi khiḍḍaṃ kīlitvā nhatvā  
ca pivitvā ca paccuttaritvā yena kāmaṃ pakkameyyaṃ'ti.

*When I've bathed and drunk, I'll emerge from the water and go wherever I want.'*

so taṃ udakarahadaṃ sahasā appaṭisaṅkhā pakkhandeyya.

*They jump into the lake rashly, without thinking.*

tassetaṃ pāṭikaṅkhaṃ:

*You can expect that*

‘saṃsīdissati vā uplavissati vā’ti.

*they'll sink down or float away.*

taṃ kissa hetu?

*Why is that?*

parito, upāli, attabhāvo gambhīre gādhaṃ na vindati.

*Because their little life-form finds no footing in the depths.*

evamevaṃ kho, upāli, yo evaṃ vadeyya:

*If someone should say this,*

‘ahaṃ samādhiṃ alabhamāno araṇṇavanapatthāni pantāni senāsanāni  
paṭisevissāmi’ti, tassetaṃ pāṭikaṅkhaṃ:

*‘Though I don't have immersion, I'm going to frequent remote lodgings in the wilderness and the forest.’ You can expect that*

‘saṃsīdissati vā uplavissati vā’ti.

*they'll sink down or float away.*

seyyathāpi, upāli, daharo kumāro mando uttānaseyyako sakena muttakarīsena kīḷati.

*Suppose there was a little baby boy playing in his own urine and feces.*

taṃ kiṃ maññasi, upāli,

*What do you think, Upāli?*

nanvāyaṃ kevalā paripūrā bālakhiḍḍā”ti?

*Isn't that a totally foolish game?"*

“evaṃ, bhante”.

*“Yes, sir.”*

“sa kho so, upāli, kumāro aparena samayena vuddhimanvāya indriyānaṃ  
paripākamanvāya

*“After some time that boy grows up and his faculties mature.*

yāni kānici kumārakānaṃ kīḷāpanakāni bhavanti, seyyathidaṃ—vaṅkakam  
ghaṭikam mokkhacikam ciṅgulakam pattāḷhakam rathakam dhanukam, tehi kīḷati.

*He accordingly plays childish games such as toy plows, tip-cat, somersaults, pinwheels, toy measures, toy carts, and toy bows.*

taṃ kiṃ maññasi, upāli,

*What do you think, Upāli?*

nanvāyaṃ khiḍḍā purimāya khiḍḍāya abhikkantatarā ca paṇītatārā cā”ti?

*Aren't such games better than what he did before?"*

“evaṃ, bhante”.

“Yes, sir.”

“sa kho so, upāli, kumāro aparena samayena vuddhimanvāya indriyānaṃ  
paripākamanvāya

*“After some time that boy grows up and his faculties mature further.*

pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreti

*He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation.*

cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi  
rajanīyehi,

*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

sotaviññeyyehi saddehi ...

*Sounds known by the ear ...*

ghānaviññeyyehi gandhehi ...

*Smells known by the nose ...*

jivhāviññeyyehi rasehi ...

*Tastes known by the tongue ...*

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi  
rajanīyehi.

*Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

taṃ kiṃ maññasi, upāli,

*What do you think, Upāli?*

nanvāyaṃ khiḍḍā purimāhi khiḍḍāhi abhikkantatarā ca pañītatarā cā”ti?

*Aren’t such games better than what he did before?”*

“evaṃ, bhante”.

“Yes, sir.”

“idha kho pana vo, upāli, tathāgato loke uppajjati araham sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā  
devamanussānaṃ buddho bhagavā.

*“But then 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 imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam  
sadevamanussam 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 dhammam deseti ādikalyāṇam majjhikalyāṇam pariyosānakalyāṇam sāttham  
sabyañjanam, kevalaparipuṇṇam parisuddham 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.*

taṃ dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.

*A householdholder hears that teaching, or a householdholder’s child, or someone reborn in some good family.*

so taṃ dhammam sutvā tathāgate saddham paṭilabhati.

*They gain faith in the Realized One,*

so tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

*and reflect,*

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

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

nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ  
saṅkhalikhitaṃ brahmacariyaṃ carituṃ.

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

yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajeyyaṃ ti.

*Why don't I shave off my hair and beard, dress in ochre robes, and go forth from the lay life to homelessness?*

so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā  
bhogakkhandhaṃ pahāya appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā  
nātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajati.

*After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ochre robes, and go forth from the lay life to homelessness.*

so evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya  
pāṇātipātaṃ paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno  
sabbapānabhūtahitānukampī viharati.

*Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.*

adinnādānaṃ pahāya adinnādānaṃ paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī;  
athena sucibhūtena attanā viharati.

*They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.*

abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

*They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.*

musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko  
avisamvādako lokassa.

*They 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.*

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

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

pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. yā sā vācā nelā  
kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā,  
tathārūpiṃ vācaṃ bhāsītā hoti.

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

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī  
atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā hoti kālena  
sāpadesaṃ pariyanavatiṃ atthasaṃhitā.

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

so bijagāmabhūtagāmasamārambhā paṭivirato hoti.

*They avoid injuring plants and seeds.*

ekabhattiko hoti rattūparato, virato vikālabhojanā.

*They eat in one part of the day, abstaining from eating at night and food at the wrong time.*

naccagītavādītavisūkadassanā paṭivirato hoti,

*They avoid dancing, singing, music, and seeing shows.*

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti,  
*They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.*

uccāsayanamahāsayanā paṭivirato hoti,  
*They avoid high and luxurious beds.*

jātarūparajatapaṭiggahaṇā paṭivirato hoti,  
*They avoid receiving gold and money,*

āmakadhaññapaṭiggahaṇā paṭivirato hoti,  
*raw grains,*

āmakamaṃsapāṭiggahaṇā paṭivirato hoti,  
*raw meat,*

itthikumārīkapaṭiggahaṇā paṭivirato hoti,  
*women and girls,*

dāsīdāsapāṭiggahaṇā paṭivirato hoti,  
*male and female bondservants,*

ajelākapaṭiggahaṇā paṭivirato hoti,  
*goats and sheep,*

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti,  
*chickens and pigs,*

hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti,  
*elephants, cows, horses, and mares,*

khettavatthupaṭiggahaṇā paṭivirato hoti,  
*and fields and land.*

dūteyyapahiṇagamanānuyogā paṭivirato hoti,  
*They avoid running errands and messages;*

kayavikkayā paṭivirato hoti,  
*buying and selling;*

tulākūtakaṃsakūtāmānakūtā paṭivirato hoti,  
*falsifying weights, metals, or measures;*

ukkoṭanavañcananikatisāciyogā paṭivirato hoti,  
*bribery, fraud, cheating, and duplicity;*

chedanavadhabandhanaviparāmosaālopaśahasākārā paṭivirato hoti.  
*mutilation, murder, abduction, banditry, plunder, and violence.*

so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena.  
*They're content with robes to look after the body and alms-food to look after the belly.*

yena yeneva pakkamati samādāyeva pakkamati,  
*Wherever they go, they set out taking only these things.*

seyyathāpi nāma pakkhī sakuṇo yena yeneva deti sapattabhārova deti.  
*They're like a bird: wherever it flies, wings are its only burden.*

evamevaṃ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. yena yeneva pakkamati samādāyeva pakkamati.  
*In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.*

so iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.  
*When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.*

so kakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.  
*When they see a sight with their eyes, they don't get caught up in the features and details.*

yatvādhikarāṇamenam 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 restraint over it.*

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.*

yatvādhikarāṇamenam 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.*

so iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

*When they have this noble sense restraint, they experience an unsullied bliss inside themselves.*

so abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pite khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

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

so iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaṇa samannāgato

*When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,*

vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

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

so araññagato vā rukkhamaḷagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upatthapetvā.

*Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, with their body straight, and establish mindfulness right there.*

so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti.

*Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.*

byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti.

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

thinamiddham pahāya vīgatathinamiddho viharati ālokasaññī sato sampajāno,  
thinamiddhā cittaṃ parisodheti.

*Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.*

uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto,  
uddhaccakukkuccā cittaṃ parisodheti.

*Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.*

vicikiccham pahāya tinnavicikicchho viharati akathānkathī kusalesu dhammesu,  
vicikicchāya cittaṃ parisodheti.

*Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.*

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe,  
*They give up these five hindrances, corruptions of the heart that weaken wisdom.*

vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ  
pītisukhaṃ paṭhamam jhānam upasampajja viharati.

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

taṃ kiṃ maññasi, upāli,  
*What do you think, Upāli?*

‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca pañītataro cā’”ti?  
*Isn’t this state better than what they had before?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā  
araññavanapattāni pantāni senāsānāni paṭisevanti, no ca kho tāva anuppattasaddhā  
viharanti.

*“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.*

puna caparaṃ, upāli, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ  
jhānam upasampajja viharati.

*Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

taṃ kiṃ maññasi, upāli,  
*What do you think, Upāli?*

‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca pañītataro cā’”ti?  
*Isn’t this state better than what they had before?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā  
araññavanapattāni pantāni senāsānāni paṭisevanti, no ca kho tāva anuppattasaddhā  
viharanti.

*“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.*

puna caparaṃ, upāli, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānam upasampajja  
viharati.

*Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

taṃ kiṃ maññasi, upāli,  
*What do you think, Upāli?*

‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?  
*Isn’t this state better than what they had before?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā  
araññāvanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasatthā  
viharanti.  
*“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.*

puna caparaṃ, upāli, bhikkhu sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ ... pe  
...  
*Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. ...” ...*

puna caparaṃ, upāli, bhikkhu sabbaso rūpaśāññānaṃ samatikkamā  
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti  
ākāśānañcāyatanam upasampajja viharati.  
*“Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, a mendicant enters and remains in the dimension of infinite space.*

taṃ kiṃ maññasi, upāli,  
*What do you think, Upāli?*

‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?  
*Isn’t this state better than what they had before?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā  
araññāvanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasatthā  
viharanti.  
*“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.*

puna caparaṃ, upāli, bhikkhu sabbaso ākāśānañcāyatanam samatikkamma ‘anantaṃ  
viññānaṃ’ti viññānañcāyatanam upasampajja viharati ... pe ....  
*Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, a mendicant enters and remains in the dimension of infinite consciousness. ...” ...*

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

sabbaso ākiñcaññāyatanam samatikkamma ‘santametam paṇītametan’ti  
nevasaññānāsaññāyatanam upasampajja viharati.  
*“Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.*

taṃ kiṃ maññasi, upāli,  
*What do you think, Upāli?*

‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’”ti?  
*Isn’t this state better than what they had before?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā  
araññāvanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā  
viharanti.

*“When my disciples see this quality inside themselves they frequent remote lodgings in the  
wilderness and the forest. But so far they haven’t achieved their own goal.*

puna caparaṃ, upāli, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma  
saññāvedayitanirodham upasampajja viharati; paññāya cassa disvā āsavā parikkhīṇā  
honti.

*Furthermore, going totally beyond the dimension of neither perception nor non-perception,  
they enter and remain in the cessation of perception and feeling. And, having seen with  
wisdom, their defilements come to an end.*

taṃ kiṃ maññasi, upāli,

*What do you think, Upāli?*

‘nanvāyaṃ vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā’’ti?

*Isn’t this state better than what they had before?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“imampi kho, upāli, mama sāvakā attani dhammaṃ sampassamānā  
araññāvanapatthāni pantāni senāsanāni paṭisevanti, anuppattasadatthā ca viharanti.

*“When my disciples see this quality inside themselves they frequent remote lodgings in the  
wilderness and the forest. And they have achieved their own goal.*

iṅgha tvam, upāli, saṅghe viharāhi.

*Come on, Upāli, stay with the Saṅgha.*

saṅghe te viharato phāsu bhavissatī’’ti.

*If you stay with the Saṅgha you’ll be comfortable.”*

navamaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

10. upālivagga  
*10. With Upāli*

100. abhabbasutta  
*100. Cannot*

“dasayime, bhikkhave, dhamme appahāya abhabbo arahattaṃ sacchikātum.  
*“Mendicants, without giving up ten things you can’t realize perfection.*

katame dasa?  
*What ten?*

rāgaṃ, dosaṃ, mohaṃ, kodhaṃ, upanāhaṃ, makkaṃ, paḷāsaṃ, issaṃ,  
macchariyaṃ, mānaṃ—  
*Greed, hate, delusion, anger, hostility, offensiveness, contempt, jealousy, stinginess, and conceit.*

ime kho, bhikkhave, dasa dhamme appahāya abhabbo arahattaṃ sacchikātum.  
*Without giving up these ten things you can’t realize perfection.*

dasayime, bhikkhave, dhamme pahāya bhabbo arahattaṃ sacchikātum.  
*After giving up ten things you can realize perfection.*

katame dasa?  
*What ten?*

rāgaṃ, dosaṃ, mohaṃ, kodhaṃ, upanāhaṃ, makkaṃ, paḷāsaṃ, issaṃ,  
macchariyaṃ, mānaṃ—  
*Greed, hate, delusion, anger, hostility, offensiveness, contempt, jealousy, stinginess, and conceit.*

ime kho, bhikkhave, dasa dhamme pahāya bhabbo arahattaṃ sacchikātun”ti.  
*After giving up these ten things you can realize perfection.”*

dasamaṃ.

upālivaggo pañcamo.

kāmabhogī bhayaṃ diṭṭhi,

vajjiyamāhituttiyā;

kokanudo āhuneyyo,

thero upāli abhabboti.

dutiyo paṇṇāsako samatto.

aṅguttara nikāya 10  
*Numbered Discourses 10*

11. samaṇasaññāvagga  
*11. Perceptions for Ascetics*

101. samaṇasaññāsutta  
*101. Perceptions for Ascetics*

“tisso imā, bhikkhave, samaṇasaññā bhāvitā bahulīkatā satta dhamme paripūrenti.  
“Mendicants, when these three perceptions for ascetics are developed and cultivated they fulfill seven things.

katamā tisso?  
*What three?*

vevaṇṇiyamhi ajjhupagato, parapaṭibaddhā me jīvīkā, añño me ākappo karaṇīyoti—  
‘I have secured freedom from class.’ ‘My livelihood is tied up with others.’ ‘My behavior should be different.’

imā kho, bhikkhave, tisso samaṇasaññā bhāvitā bahulīkatā satta dhamme paripūrenti.  
*When these three perceptions for ascetics are developed and cultivated they fulfill seven things.*

katame satta?  
*What seven?*

santatakārī hoti santatavutti sīlesu, anabhijjhālu hoti, abyāpajjo hoti, anātimānī hoti, sikkhākāmo hoti, “idamatthan” tissa hoti jīvitaparikkhāresu, āradhāvīriyo ca viharati.  
*Their deeds and behavior are always consistent with the precepts. They’re content, kind-hearted, and humble. They want to train. They use the necessities of life after reflecting on their purpose. They’re energetic.*

imā kho, bhikkhave, tisso samaṇasaññā bhāvitā bahulīkatā ime satta dhamme paripūrentī”ti.  
*When those three perceptions for ascetics are developed and cultivated they fulfill these seven things.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

11. samaṇasaññāvagga  
*11. Perceptions for Ascetics*

102. bojjaṅgasutta  
*102. Awakening Factors*

“sattime, bhikkhave, bojjaṅgā bhāvitā bahulīkatā tisso vijjā paripūrenti.  
*“Mendicants, when the seven awakening factors are developed and cultivated they fulfill three knowledges.*

katame satta?  
*What seven?*

satisambojjaṅgo, dhammavicayasambojjaṅgo, vīriyasambojjaṅgo,  
pītisambojjaṅgo, passaddhisambojjaṅgo, samādhisambojjaṅgo,  
upekkhāsambojjaṅgo—  
*The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.*

ime kho, bhikkhave, satta bojjaṅgā bhāvitā bahulīkatā tisso vijjā paripūrenti.  
*When these seven awakening factors are developed and cultivated they fulfill three knowledges.*

katamā tisso?  
*What three?*

idha, bhikkhave, bhikkhu anekavihiṭṭaṃ pubbenivāsaṃ anussarati,  
*It's when a mendicant recollects their many kinds of past lives.*

seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo ... pe ... iti sākāraṃ  
sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.  
*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 recollect their many kinds of past lives, with features and details.*

dibbena cakkhunā visuddhena atikkantamānusakena ... pe ... yathākammūpage  
satte pajānāti.  
*With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds.*

āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.  
*They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

ime kho, bhikkhave, satta bojjaṅgā bhāvitā bahulīkatā imā tisso vijjā paripūrenti”ti.  
*When those seven awakening factors are developed and cultivated they fulfill these three knowledges.”*

duṭṭiyaṃ.

11. samaṇasaññāvagga  
11. Perceptions for Ascetics

103. micchattasutta  
103. The Wrong Way

“micchattaṃ, bhikkhave, āgama virāḍhanā hoti, no ārāḍhanā.  
“Mendicants, relying on the wrong way leads to failure, not success.

kathaṇca, bhikkhave, micchattaṃ āgama virāḍhanā hoti, no ārāḍhanā?  
And how does relying on the wrong way lead to failure, not success?

micchādiṭṭhikassa, bhikkhave, micchāsaṅkappo pahoti, micchāsaṅkappassa  
micchāvācā pahoti, micchāvācassa micchākammanto pahoti, micchākammantassa  
micchāājīvo pahoti, micchāājīvassa micchāvāyāmo pahoti, micchāvāyāmassa  
micchāsati pahoti, micchāsatiassa micchāsamādhi pahoti, micchāsamādhissa  
micchāñāṇaṃ pahoti, micchāñāṇissa micchāvimutti pahoti.

*Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion. Wrong immersion gives rise to wrong knowledge. Wrong knowledge gives rise to wrong freedom.*

evaṃ kho, bhikkhave, micchattaṃ āgama virāḍhanā hoti, no ārāḍhanā.  
That's how relying on the wrong way leads to failure, not success.

sammattaṃ, bhikkhave, āgama ārāḍhanā hoti, no virāḍhanā.  
Relying on the right way leads to success, not failure.

kathaṇca, bhikkhave, sammattaṃ āgama ārāḍhanā hoti, no virāḍhanā?  
And how does relying on the right way lead to success, not failure?

sammādiṭṭhikassa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa  
sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa  
sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa  
sammāsati pahoti, sammāsatiassa sammāsamādhi pahoti, sammāsamādhissa  
sammāñāṇaṃ pahoti, sammāñāṇissa sammāvimutti pahoti.

*Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.*

evaṃ kho, bhikkhave, sammattaṃ āgama ārāḍhanā hoti, no virāḍhanā”ti.  
That's how relying on the right way leads to success, not failure.”

tatiyaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

11. samaṇasaññāvagga  
11. Perceptions for Ascetics

104. bījasutta  
104. A Seed

“micchādīṭṭhikassa, bhikkhave, purisapuggalassa micchāsaṅkappassa  
micchāvācassa micchākammantassa micchāāṭṭhāvassa micchāvāyāmassa  
micchāsatisa micchāsamādhissa micchāñāṇissa micchāvimuttissa

*“Mendicants, consider a person who has wrong view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom.*

yañca kāyakammaṃ yathādīṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ yañca  
manokammaṃ yathādīṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca  
panidhi ye ca saṅkhārā, sabbe te dhammā anīṭṭhāya akantāya amanāpāya ahitāya  
dukkhāya saṃvattanti.

*Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikely, undesirable, disagreeable, harmful, and suffering.*

taṃ kissa hetu?  
Why is that?

diṭṭhi hissa, bhikkhave, pāpikā.  
Because their view is bad.

seyyathāpi, bhikkhave, nimbabījāṃ vā kosātakibījāṃ vā tittakālābubījāṃ vā allāya  
pathaviyā nikkhittaṃ yañceva pathaviraṣaṃ upādiyati yañca āporasaṃ upādiyati,  
sabbam taṃ tittakattāya kaṭukattāya asātattāya saṃvattati.

*Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste.*

taṃ kissa hetu?  
Why is that?

bījañhi, bhikkhave, pāpakam.  
Because the seed is bad.

evamevaṃ kho, bhikkhave, micchādīṭṭhikassa purisapuggalassa micchāsaṅkappassa  
micchāvācassa micchākammantassa micchāāṭṭhāvassa micchāvāyāmassa  
micchāsatisa micchāsamādhissa micchāñāṇissa micchāvimuttissa yañceva  
kāyakammaṃ yathādīṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ ...

*In the same way, consider a person who has wrong view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom.*

yañca manokammaṃ yathādīṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā  
yo ca panidhi ye ca saṅkhārā, sabbe te dhammā anīṭṭhāya akantāya amanāpāya  
ahitāya dukkhāya saṃvattanti.

*Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikely, undesirable, disagreeable, harmful, and suffering.*

taṃ kissa hetu?  
Why is that?

diṭṭhi hissa, bhikkhave, pāpikā.  
Because their view is bad.

sammādiṭṭhikassa, bhikkhave, purisapuggalassa sammāsaṅkappassa sammāvācassa sammākāmmantassa sammāājīvassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāñāṇissa sammāvimuttissa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

*Consider a person who has right view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant.*

taṃ kissa hetu?

*Why is that?*

diṭṭhi hissa, bhikkhave, bhaddikā.

*Because their view is good.*

seyyathāpi, bhikkhave, ucchubijjaṃ vā sālibijjaṃ vā muddikābijjaṃ vā allāya pathaviyā nikkhattaṃ yañca pathavirasam upādiyati yañca āporasaṃ upādiyati sabbaṃ taṃ sātattāya madhurattāya asecanakattāya saṃvattati.

*Suppose a seed of sugar cane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, and delicious taste.*

taṃ kissa hetu?

*Why is that?*

bījañhi, bhikkhave, bhaddakaṃ.

*Because the seed is good.*

evamevaṃ kho, bhikkhave, sammādiṭṭhikassa ... pe ... sammāvimuttissa yañceva kāyakammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yañca vacīkammaṃ ...

*In the same way, consider a person who has right view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom.*

yañca manokammaṃ yathādiṭṭhi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

*Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant.*

taṃ kissa hetu?

*Why is that?*

diṭṭhi hissa, bhikkhave, bhaddikā”ti.

*Because their view is good.”*

catutthaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

11. samaṇasaññāvagga  
11. Perceptions for Ascetics

105. vijjāsutta  
105. Knowledge

“avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiya, anvadeva ahirikaṃ anottappaṃ.

*“Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along.*

avijjāgatassa, bhikkhave, aviddasuno micchādītthi pahoti, micchādītthikassa micchāsaṅkappo pahoti, micchāsaṅkappassa micchāvācā pahoti, micchāvācassa micchākammanto pahoti, micchākammantassa micchāājīvo pahoti, micchāājīvassa micchāvāyāmo pahoti, micchāvāyāmassa micchāsati pahoti, micchāsatisa micchāsamādhi pahoti, micchāsamādhissa micchāñāṇaṃ pahoti, micchāñāṇissa micchāvimutti pahoti”ti.

*An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion. Wrong immersion gives rise to wrong knowledge. Wrong knowledge gives rise to wrong freedom.*

vijjā, bhikkhave, pubbaṅgamā kusalānaṃ dhammānaṃ samāpattiya, anvadeva hirottappaṃ.

*Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along.*

vijjāgatassa, bhikkhave, viddasuno sammādītthi pahoti, sammādītthikassa sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatisa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇissa sammāvimutti pahoti”ti.

*A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

11. samaṇasaññāvagga  
*11. Perceptions for Ascetics*

106. nijjarasutta  
*106. Wearing Away*

“dasayimāni, bhikkhave, nijjaravatthūni.  
*“Mendicants, there are these ten grounds for wearing away.*

katamāni dasa?  
*What ten?*

sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi nijjiṇṇā hoti;  
*For one of right view, wrong view is worn away.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa  
nijjiṇṇā honti;  
*And the many bad, unskillful qualities that arise because of wrong view are worn away.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (1)  
*And because of right view, many skillful qualities are fully developed.*

sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjiṇṇo hoti;  
*For one of right thought, wrong thought is worn away.*

ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa  
nijjiṇṇā honti;  
*And the many bad, unskillful qualities that arise because of wrong thought are worn away.*

sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (2)  
*And because of right thought, many skillful qualities are fully developed.*

sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti;  
*For one of right speech, wrong speech is worn away.*

ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa  
nijjiṇṇā honti;  
*And the many bad, unskillful qualities that arise because of wrong speech are worn away.*

sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (3)  
*And because of right speech, many skillful qualities are fully developed.*

sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti;  
*For one of right action, wrong action is worn away.*

ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa  
nijjiṇṇā honti;  
*And the many bad, unskillful qualities that arise because of wrong action are worn away.*

sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (4)  
*And because of right action, many skillful qualities are fully developed.*

sammāājīvassa, bhikkhave, micchāājīvo nijjiṇṇo hoti;  
*For one of right livelihood, wrong livelihood is worn away.*

ye ca micchāājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa  
nijjiṇṇā honti;  
*And the many bad, unskillful qualities that arise because of wrong livelihood are worn away.*

sammāājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (5)  
*And because of right livelihood, many skillful qualities are fully developed.*

sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti;  
*For one of right effort, wrong effort is worn away.*



ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti;

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

sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (6)

*And because of right effort, many skillful qualities are fully developed.*

sammāsatisa, bhikkhave, micchāsati nijjinṇā hoti;

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

ye ca micchāsatiappaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti;

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

sammāsatiappaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (7)

*And because of right immersion, many skillful qualities are fully developed.*

sammāsamādhissa, bhikkhave, micchāsamādhi nijjinṇo hoti;

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

ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti;

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

sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (8)

*And because of right immersion, many skillful qualities are fully developed.*

sammāñāṇissa, bhikkhave, micchāñāṇaṃ nijjinṇaṃ hoti;

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

ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti;

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

sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (9)

*And because of right knowledge, many skillful qualities are fully developed.*

sammāvimuttissa, bhikkhave, micchāvimutti nijjinṇā hoti;

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

ye ca micchāvimuttiappaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjinṇā honti;

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

sammāvimuttiappaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. (10)

*And because of right freedom, many skillful qualities are fully developed.*

imāni kho, bhikkhave, dasa nijjaravattūnī”ti.

*These are the ten grounds for wearing away.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

11. samaṇasaññāvagga  
11. Perceptions for Ascetics

107. dhovanasutta  
107. Washing

“atthi, bhikkhave, dakkhiṇesu janapadesu dhovanam nāma.  
“Mendicants, there is a country in the south called ‘Washing’.

tattha hoti annampi pānampi khajjampi bhojjampi leyyampi peyyampi naccampi  
gītampi vāditampi.  
*They have food, drink, snacks, meals, refreshments, and beverages, as well as dancing, singing,  
and music.*

atthetam, bhikkhave, dhovanam; ‘netam natthi’ ti vadāmi.  
*There is such a ‘Washing’, I don’t deny it.*

tañca kho etaṃ, bhikkhave, dhovanam hīnaṃ gammaṃ pothuḷḷjanikaṃ anariyaṃ  
anattasamhitam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya  
na sambodhāya na nibbānāya samvattati.  
*But that washing is low, crude, ordinary, ignoble, and pointless. It doesn’t lead to  
disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.*

ahañca kho, bhikkhave, ariyaṃ dhovanam desessāmi, yaṃ dhovanam  
ekantanibbidāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya  
samvattati, yaṃ dhovanam āgamma jātidhammā sattā jātiyā parimuccanti,  
jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena  
parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā  
sokaparidevadukkhadomanassupāyāsehi parimuccanti.  
*I will teach a noble washing that leads solely to disillusionment, dispassion, cessation, peace,  
insight, awakening, and extinguishment. Relying on that washing, sentient beings who are  
liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are  
freed from all these things.*

taṃ suṇātha, sādhucaṃ 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:*

“katamañca taṃ, bhikkhave, ariyaṃ dhovanam, yaṃ dhovanam ekantanibbidāya  
virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati, yaṃ  
dhovanam āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya  
parimuccanti, maraṇadhammā sattā maraṇena parimuccanti,  
sokaparidevadukkhadomanassupāyāsadhammā sattā  
sokaparidevadukkhadomanassupāyāsehi parimuccanti?  
*“And what is that noble washing?”*

sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi niddhotā hoti;  
*For one of right view, wrong view is washed away.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa  
niddhotā honti;  
*And the many bad, unskillful qualities that arise because of wrong view are washed away.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.  
*And because of right view, many skillful qualities are fully developed.*

sammāsaṅkappassa, bhikkhave, micchāsaṅkappo niddhoto hoti ... pe ...  
*For one of right thought, wrong thought is washed away. ...*

sammāvācassa, bhikkhave, micchāvācā niddhotā hoti ...

*For one of right speech, wrong speech is washed away. ...*

sammākammantassa, bhikkhave, micchākammanto niddhoto hoti ...

*For one of right action, wrong action is washed away. ...*

sammājīvassa, bhikkhave, micchājīvo niddhoto hoti ...

*For one of right livelihood, wrong livelihood is washed away. ...*

sammāvāyāmassa, bhikkhave, micchāvāyāmo niddhoto hoti ...

*For one of right effort, wrong effort is washed away. ...*

sammāsatissa, bhikkhave, micchāsati niddhotā hoti ...

*For one of right mindfulness, wrong mindfulness is washed away. ...*

sammāsamādhissa, bhikkhave, micchāsamādhi niddhoto hoti ...

*For one of right immersion, wrong immersion is washed away. ...*

sammāñāṇissa, bhikkhave, micchāñāṇaṃ niddhotam hoti ... pe ....

*For one of right knowledge, wrong knowledge is washed away. ...*

sammāvimuttissa, bhikkhave, micchāvimutti niddhotā hoti;

*For one of right freedom, wrong freedom is washed away.*

ye ca micchāvimuttiṭṭhāpaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa niddhotā honti;

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

sammāvimuttiṭṭhāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

*And because of right freedom, many skillful qualities are fully developed.*

idaṃ kho taṃ, bhikkhave, ariyaṃ dhovanaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, yaṃ dhovanaṃ āgama jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti”ti.

*This is the noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Relying on this washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

11. samaṇasaññāvagga  
*11. Perceptions for Ascetics*

108. tikicchakasutta  
*108. Doctors*

“tikicchakā, bhikkhave, virecanaṃ denti pittasamutthānānampi ābādhānaṃ paṭighātāya, semhasamutthānānampi ābādhānaṃ paṭighātāya, vātasamutthānānampi ābādhānaṃ paṭighātāya.

*“Mendicants, doctors prescribe a purgative for eliminating illnesses stemming from disorders of bile, phlegm, and wind.*

atthetaṃ, bhikkhave, virecanaṃ; ‘netam natthī’ti vadāmi.  
*There is such a purgative, I don’t deny it.*

tañca kho etaṃ, bhikkhave, virecanaṃ sampajjati vipajjati.  
*But this kind of purgative sometimes works and sometimes fails.*

ahañca kho, bhikkhave, ariyaṃ virecanaṃ desessāmi, yaṃ virecanaṃ sampajjatiyeva no vipajjati, yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.

*I will teach a noble purgative that works without fail. Relying on that purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.*

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:*

“katamañca taṃ, bhikkhave, ariyaṃ virecanaṃ, yaṃ virecanaṃ sampajjatiyeva no vipajjati, yaṃ virecanaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

*“And what is the noble purgative that works without fail?*

sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi virittā hoti;  
*For one of right view, wrong view is purged.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa virittā honti;

*And the many bad, unskillful qualities produced by wrong view are purged.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.  
*And because of right view, many skillful qualities are fully developed.*

sammāsāṅkappassa, bhikkhave, micchāsāṅkappo viritto hoti ... pe ...  
*For one of right thought, wrong thought is purged. ...*

sammāvācassa, bhikkhave, micchāvācā virittā hoti ...  
*For one of right speech, wrong speech is purged. ...*

sammākammantassa, bhikkhave, micchākammanto viritto hoti ...  
*For one of right action, wrong action is purged. ...*

sammāājīvassa, bhikkhave, micchāājīvo viritto hoti ...  
*For one of right livelihood, wrong livelihood is purged. ...*

sammāvāyāmassa, bhikkhave, micchāvāyāmo viritto hoti ...

*For one of right effort, wrong effort is purged.*

sammāsatissa, bhikkhave, micchāsati virittā hoti ...

*For one of right mindfulness, wrong mindfulness is purged. ...*

sammāsamādhissa, bhikkhave, micchāsamādhi viritto hoti ...

*For one of right immersion, wrong immersion is purged. ...*

sammāñāṇissa, bhikkhave, micchāñāṇaṃ virittaṃ hoti ... pe ....

*For one of right knowledge, wrong knowledge is purged. ...*

sammāvimuttissa, bhikkhave, micchāvimutti virittā hoti;

*For one of right freedom, wrong freedom is purged.*

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa virittā honti;

*And the many bad, unskillful qualities produced by wrong freedom are purged.*

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

*And because of right freedom, many skillful qualities are fully developed.*

idaṃ kho taṃ, bhikkhave, ariyaṃ virecanaṃ yaṃ virecanaṃ sampajjatiyeva no vipajjati, yaṃ virecanaṃ āgama jātiddhammā sattā jātiyā parimuccanti ... pe ... sokaparidevadukkhadomanassupāyāsehi parimuccanti”ti.

*This is the noble purgative that works without fail. Relying on this purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”*

aṭṭhamam.

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## aṅguttara nikāya 10

*Numbered Discourses 10*

### 11. samaṇasaññāvagga

*11. Perceptions for Ascetics*

#### 109. vamanasutta

*109. Emetic*

“tikicchakā, bhikkhave, vamaṇaṃ denti pittasamuṭṭhānānaṃpi ābādhānaṃ paṭighātāya, semhasamuṭṭhānānaṃpi ābādhānaṃ paṭighātāya, vātasamuṭṭhānānaṃpi ābādhānaṃ paṭighātāya.

*“Mendicants, doctors prescribe an emetic for eliminating illnesses stemming from disorders of bile, phlegm, and wind.*

atthetaṃ, bhikkhave, vamaṇaṃ; ‘netam natthī’ti vadāmi.

*There is such an emetic, I don’t deny it.*

tañca kho etaṃ, bhikkhave, vamaṇaṃ sampajjatiṭṭhi vipajjatiṭṭhi.

*But this kind of emetic sometimes works and sometimes fails.*

ahañca kho, bhikkhave, ariyaṃ vamaṇaṃ desessāmi, yaṃ vamaṇaṃ sampajjatiyeva no vipajjati, yaṃ vamaṇaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.

*I will teach a noble emetic that works without fail. Relying on that emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.*

taṃ suṇātha ... pe ....

*Listen and pay close attention, I will speak. ...*

katamañca taṃ, bhikkhave, ariyaṃ vamaṇaṃ, yaṃ vamaṇaṃ sampajjatiyeva no vipajjati, yaṃ vamaṇaṃ āgamma jātidhammā sattā jātiyā parimuccanti ... pe ... sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

*And what is that noble emetic that works without fail?*

sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi vantā hoti;

*For one of right view, wrong view is vomited up.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa vantā honti;

*And the many bad, unskillful qualities produced by wrong view are vomited up.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

*And because of right view, many skillful qualities are fully developed.*

sammāsaṅkappassa, bhikkhave, micchāsaṅkappo vanto hoti ... pe ...

*For one of right thought, wrong thought is vomited up. ...*

sammāvācassa, bhikkhave, micchāvācā vantā hoti ...

*For one of right speech, wrong speech is vomited up. ...*

sammākammantassa, bhikkhave, micchākammanto vanto hoti ...

*For one of right action, wrong action is vomited up. ...*

sammāājīvassa, bhikkhave, micchāājīvo vanto hoti ...

*For one of right livelihood, wrong livelihood is vomited up. ...*

sammāvāyāmassa, bhikkhave, micchāvāyāmo vanto hoti ...

*For one of right effort, wrong effort is vomited up. ...*

sammāsatisa, bhikkhave, micchāsati vantā hoti ...

*For one of right mindfulness, wrong mindfulness is vomited up. ...*

sammāsamādhissa, bhikkhave, micchāsamādhi vanto hoti ...

*For one of right immersion, wrong immersion is vomited up. ...*

sammāñāṇissa, bhikkhave, micchāñāṇaṃ vantaṃ hoti ... pe ....

*For one of right knowledge, wrong knowledge is vomited up. ...*

sammāvimuttissa, bhikkhave, micchāvimutti vantaṃ hoti;

*For one of right freedom, wrong freedom is vomited up.*

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa vantaṃ honti;

*And the many bad, unskillful qualities produced by wrong freedom are vomited up.*

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

*And because of right freedom, many skillful qualities are fully developed.*

idaṃ kho taṃ, bhikkhave, ariyaṃ vamaṇaṃ yaṃ vamaṇaṃ sampajjatiyeva no vipajjati, yaṃ vamaṇaṃ āgama jātiddhammā sattā jātiyā parimuccanti ... pe ... sokaparivedadukkhadomanassupāyāsehi parimuccanti”ti.

*This is the noble emetic that works without fail. Relying on this emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

11. samaṇasaññāvagga  
*11. Perceptions for Ascetics*

110. niddhamanīyasutta  
*110. Blown Away*

“dasayime, bhikkhave, niddhamanīyā dhammā.  
*“Mendicants, these ten qualities should be blown away.*

katame dasa?  
*What ten?*

sammādiṭṭhikassa, bhikkhave, micchādiṭṭhi niddhantā hoti;  
*For one of right view, wrong view is blown away.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa  
niddhantā honti;  
*And the many bad, unskillful qualities produced by wrong view are blown away.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūrīṃ gacchanti.  
*And because of right view, many skillful qualities are fully developed.*

sammāsāṅkappassa, bhikkhave, micchāsāṅkappo niddhanto hoti ... pe ...  
*For one of right thought, wrong thought is blown away. ...*

sammāvācassa bhikkhave, micchāvācā niddhantā hoti ...  
*For one of right speech, wrong speech is blown away. ...*

sammākammantassa, bhikkhave, micchākammanto niddhanto hoti ...  
*For one of right action, wrong action is blown away. ...*

sammāājīvassa, bhikkhave, micchāājīvo niddhanto hoti ...  
*For one of right livelihood, wrong livelihood is blown away. ...*

sammāvāyāmassa, bhikkhave, micchāvāyāmo niddhanto hoti ...  
*For one of right effort, wrong effort is blown away. ...*

sammāsatisa, bhikkhave, micchāsati niddhantā hoti ...  
*For one of right mindfulness, wrong mindfulness is blown away. ...*

sammāsamādhissa, bhikkhave, micchāsamādhi niddhanto hoti ...  
*For one of right immersion, wrong immersion is blown away. ...*

sammāñāṇissa, bhikkhave, micchāñāṇaṃ niddhantaṃ hoti ....  
*For one of right knowledge, wrong knowledge is blown away. ...*

sammāvimuttissa, bhikkhave, micchāvimutti niddhantā hoti;  
*For one of right freedom, wrong freedom is blown away.*

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa  
niddhantā honti;  
*And the many bad, unskillful qualities produced by wrong freedom are blown away.*

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūrīṃ gacchanti.  
*And because of right freedom, many skillful qualities are fully developed.*

ime kho, bhikkhave, dasa niddhamanīyā dhammā”ti.  
*These are the ten qualities that should be blown away.”*

dasamaṃ.



## aṅguttara nikāya 10

### *Numbered Discourses 10*

#### 11. samaṇasaññāvagga

##### *11. Perceptions for Ascetics*

#### 111. paṭhamaasekhasutta

##### *111. An Adept (1st)*

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:*

“asekho asekho’ti, bhante, vuccati.

*“Sir, they speak of this person called ‘an adept’.*

kittāvatā bhante, bhikkhu asekho hoti”ti?

*How is an adept mendicant defined?”*

“idha, bhikkhu, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāñjīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti.

*“Mendicant, it’s when a mendicant has an adept’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

evaṃ kho, bhikkhu, bhikkhu asekho hoti”ti.

*That’s how a mendicant is an adept.”*

ekādasamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

11. samaṇasaññāvagga  
*11. Perceptions for Ascetics*

112. dutiyaasekhasutta  
*112. An Adept (2nd)*

“dasayime, bhikkhave, asekhiyā dhammā.  
*“Mendicants, there are ten qualities of an adept.*

katame daṣa?  
*What ten?*

asekhā sammāditṭhi, asekho sammāsaṅkappo, asekhā sammāvācā, asekho  
sammākammanto, asekho sammāājīvo, asekho sammāvāyāmo, asekhā sammāsati,  
asekho sammāsamādhi, asekhaṃ sammāñāṇaṃ, asekhā sammāvimutti—  
*An adept’s right view, right thought, right speech, right action, right livelihood, right effort,  
right mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, daṣa asekhiyā dhammā”ti.  
*These are the ten qualities of an adept.”*

dvādasamaṇ.

samaṇasaññāvaggo paṭhamo.

saññā bojjaṅgā micchattaṃ,

bhijjā vijjāya nijjaraṃ;

dhovanaṃ tikicchā vamaṇaṃ,

niddhamanaṃ dve asekhāti.

aṅguttara nikāya 10  
*Numbered Discourses 10*

12. paccorohaṇivagga  
*12. The Ceremony of Descent*

113. pathamaadhammasutta  
*113. Bad Principles (1st)*

“adhammo ca, bhikkhave, veditabbo anatto ca;  
*“Mendicants, you should know bad principles with bad results.*

dhammo ca veditabbo attho ca.  
*And you should know good principles with good results.*

adhammaṇca viditvā anattaṇca, dhammaṇca viditvā atthaṇca yathā dhammo yathā  
attho tathā paṭipajjitabbaṃ.

*Knowing these things, your practice should follow the good principles with good results.*

katamo ca, bhikkhave, adhammo ca anatto ca?  
*And what are bad principles with bad results?*

micchādiṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchājīvo,  
micchāvāyāmo, micchāsati, micchāsamādhī, micchāñāṇaṃ, micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort,  
wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, adhammo ca anatto ca.  
*These are called bad principles with bad results.*

katamo ca, bhikkhave, dhammo ca attho ca?  
*And what are good principles with good results?*

sammādiṭṭhi, sammāsankappo, sammāvācā, sammākammanto, sammājīvo,  
sammāvāyāmo, sammāsati, sammāsamādhī, sammāñāṇaṃ, sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right  
mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, dhammo ca attho ca.  
*These are called good principles with good results.*

‘adhammo ca, bhikkhave, veditabbo anatto ca;  
*‘You should know bad principles with bad results.*

dhammo ca veditabbo attho ca.  
*And you should know good principles with good results.*

adhammaṇca viditvā anattaṇca, dhammaṇca viditvā atthaṇca yathā dhammo yathā  
attho tathā paṭipajjitabbaṃ’ti,

*Knowing these things, your practice should follow the good principles with good results.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan’ti.  
*That’s what I said, and this is why I said it.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

12. paccorohaṇivagga  
*12. The Ceremony of Descent*

114. dutiyaadhammasutta  
*114. Bad Principles (2nd)*

“adhammo ca, bhikkhave, veditabbo dhammo ca;  
*“Mendicants, you should know bad principles and good principles.*

anatto ca veditabbo attho ca.  
*And you should know bad results and good results.*

adhammaṇa viditvā dhammaṇa, anattaṇa viditvā atthaṇa yathā dhammo yathā  
attho tathā paṭipajjitabbaṃ.

*Knowing these things, your practice should follow the good principles with good results.*

katamo ca, bhikkhave, adhammo, katamo ca dhammo, katamo ca anatto, katamo  
ca attho?  
*So what are bad principles? What are good principles? What are bad results? And what are  
good results?*

micchādiṭṭhi, bhikkhave, adhammo;  
*Wrong view is a bad principle.*

sammādiṭṭhi dhammo;  
*Right view is a good principle.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
anatto;  
*And the many bad, unskillful qualities produced by wrong view are bad results.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ  
attho. (1)  
*And the many skillful qualities fully developed because of right view are good results.*

micchāsāṅkappo, bhikkhave, adhammo;  
*Wrong thought is a bad principle.*

sammāsāṅkappo dhammo;  
*Right thought is a good principle.*

ye ca micchāsāṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
anatto;  
*And the many bad, unskillful qualities produced by wrong thought are bad results.*

sammāsāṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti,  
ayaṃ attho. (2)  
*And the many skillful qualities fully developed because of right thought are good results.*

micchāvācā, bhikkhave, adhammo;  
*Wrong speech is a bad principle.*

sammāvācā dhammo;  
*Right speech is a good principle.*

ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
anatto;  
*And the many bad, unskillful qualities produced by wrong speech are bad results.*

sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ  
attho. (3)  
*And the many skillful qualities fully developed because of right speech are good results.*

micchākammanto, bhikkhave, adhammo;  
*Wrong action is a bad principle.*

sammākammando dhammo;  
*Right action is a good principle.*

ye ca micchākammapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by wrong action are bad results.*

sammākammapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. (4)  
*And the many skillful qualities fully developed because of right action are good results.*

micchājīvo, bhikkhave, adhammo;  
*Wrong livelihood is a bad principle.*

sammājīvo dhammo;  
*Right livelihood is a good principle.*

ye ca micchājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by wrong livelihood are bad results.*

sammājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. (5)  
*And the many skillful qualities fully developed because of right livelihood are good results.*

micchāvāyāmo, bhikkhave, adhammo;  
*Wrong effort is a bad principle.*

sammāvāyāmo dhammo;  
*Right effort is a good principle.*

ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by wrong effort are bad results.*

sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. (6)  
*And the many skillful qualities fully developed because of right effort are good results.*

micchāsati, bhikkhave, adhammo;  
*Wrong mindfulness is a bad principle.*

sammāsati dhammo;  
*Right mindfulness is a good principle.*

ye ca micchāsatiapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by wrong mindfulness are bad results.*

sammāsatiapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. (7)  
*And the many skillful qualities fully developed because of right mindfulness are good results.*

micchāsamādhi, bhikkhave, adhammo;  
*Wrong immersion is a bad principle.*

sammāsamādhi dhammo;  
*Right immersion is a good principle.*

ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by wrong immersion are bad results.*

sammāsamādhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. (8)  
*And the many skillful qualities fully developed because of right immersion are good results.*

micchāñāṇaṃ, bhikkhave, adhammo;  
*Wrong knowledge is a bad principle.*

sammāñāṇaṃ dhammo;

*Right knowledge is a good principle.*

ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by wrong knowledge are bad results.*

sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. (9)

*And the many skillful qualities fully developed because of right knowledge are good results.*

micchāvimutti, bhikkhave, adhammo;

*Wrong freedom is a bad principle.*

sammāvimutti dhammo;

*Right freedom is a good principle.*

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by wrong freedom are bad results.*

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. (10)

*And the many skillful qualities fully developed because of right freedom are good results.*

‘adhammo ca, bhikkhave, veditabbo dhammo ca;

*‘You should know bad principles and good principles.*

anatto ca veditabbo attho ca.

*And you should know bad results and good results.*

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban’ti,

*Knowing these things, your practice should follow the good principles with good results.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan’ti.

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

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

12. paccorohaṇivagga  
*12. The Ceremony of Descent*

115. tatiyaadhammasutta  
*115. Bad Principles (3rd)*

“adhammo ca, bhikkhave, veditabbo dhammo ca;  
*“Mendicants, you should know bad principles and good principles.*

anatto ca veditabbo attho ca.  
*And you should know bad results and good results.*

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā  
attho tathā paṭipajjitabban”ti.

*Knowing these things, your practice should follow the good principles with good results.”*

idamavoca bhagavā.  
*That is what the Buddha said.*

idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvīsi.  
*When he had spoken, the Holy One got up from his seat and entered his dwelling.*

atha kho tesam bhikkhūnaṃ acirapakkantassa bhagavato etadahosi:  
*Soon after the Buddha left, those mendicants considered,*

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddeśaṃ uddisitvā vitthārena atthaṃ  
avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho:

*“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail.*

‘adhammo ca, bhikkhave, veditabbo dhammo ca;

anatto ca veditabbo attho ca.

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā  
attho tathā paṭipajjitabban”ti.

ko nu kho imassa bhagavatā saṅkhittena uddeśassa uddiṭṭhassa vitthārena atthaṃ  
avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

*Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”*

atha kho tesam bhikkhūnaṃ etadahosi:  
*Then they considered,*

“ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ  
sabrāhmacārīnaṃ.

*“This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.*

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddeśassa uddiṭṭhassa  
vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

*He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.*

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā  
āyasantaṃ ānantaṃ etamatthaṃ paṭipuccheyyāma.

*Let’s go to him, and ask him about this matter.*

yathā no āyasmā ānando byākarissati tathā naṃ dhāressāma”ti.

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

atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamim̐su; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodim̐su.

*Then those mendicants went to Ānanda, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānantaṃ etadavocuṃ:

*When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,*

“idaṃ kho no, āvuso ānanda, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavitt̐ho:

‘adhammo ca ... pe ...

tathā paṭipajjitabban’ti.

tesaṃ no, āvuso, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavatā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavitt̐ho—

adhammo ca ... pe ...

tathā paṭipajjitabbanti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa udditt̐hassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

tesaṃ no, āvuso, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa udditt̐hassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ ānantaṃ etamatthaṃ paṭipuccheyyāma.

yathā no āyasmā ānando byākarissati tathā naṃ dhāressāmā’ti.

vibhajatu āyasmā ānando’ti.

*“May Venerable Ānanda please explain this.”*

“seyyathāpi, āvuso, puriso sārathhiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākāpalāse saraṃ pariyesitabbaṃ maññeyya;

*“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.*

evaṃsāpadamidaṃ āyasmantānaṃ satthari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha.

*Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.*



so hāvuso, bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

*For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.*

so ceva panetassa kālo ahosi yaṃ tumhe bhagavantamyeve upasaṅkamitvā etamatthaṃ paṭipuccheyyātha.

*That was the time to approach the Buddha and ask about this matter.*

yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

*You should have remembered it in line with the Buddha’s answer.”*

“addhāvuso ānanda, bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

*“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.*

so ceva panetassa kālo ahosi yaṃ mayaṃ bhagavantamyeve upasaṅkamitvā etamatthaṃ paṭipuccheyyāma,

*That was the time to approach the Buddha and ask about this matter.*

yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

*We should have remembered it in line with the Buddha’s answer.*

api cāyasmā ānando satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ.

*Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.*

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitaṃ.

*You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.*

vibhajatāyasmā ānando agaruṃ katvā”ti.

*Please explain this, if it’s no trouble.”*

“tenahāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

*“Then listen and pay close attention, I will speak.”*

“evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṃ.

*“Yes, reverend,” they replied.*

athāyasmā ānando etadavoca:

*Ānanda said this:*

“yaṃ kho no, āvuso, bhagavā saṅkhittena uddesassa uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavitṭho:

*“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:*

‘adhammo ca, bhikkhave, veditabbo dhammo ca;

*‘You should know bad principles and good principles.*

anatto ca veditabbo attho ca.

*And you should know bad results and good results.*

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban”ti.

*Knowing these things, your practice should follow the good principles with good results.’*

katamo cāvuso, adhammo, katamo ca dhammo, katamo ca anatto, katamo ca attho?

*So what are bad principles? What are good principles? What are bad results? And what are good results?*

micchādiṭṭhi, āvuso, adhammo;

*Wrong view is a bad principle.*

sammādiṭṭhi dhammo;

*Right view is a good principle.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by wrong view are bad results.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

*And the many skillful qualities fully developed because of right view are good results.*

micchāsāṅkappo, āvuso, adhammo;

*Wrong thought is a bad principle.*

sammāsāṅkappo dhammo ...

*Right thought is a good principle. ...*

micchāvācā, āvuso, adhammo;

*Wrong speech is a bad principle.*

sammāvācā dhammo ...

*Right speech is a good principle. ...*

micchākammanto, āvuso, adhammo;

*Wrong action is a bad principle.*

sammākammanto dhammo ...

*Right action is a good principle. ...*

micchāājīvo, āvuso, adhammo;

*Wrong livelihood is a bad principle.*

sammāājīvo dhammo ...

*Right livelihood is a good principle. ...*

micchāvāyāmo, āvuso, adhammo;

*Wrong effort is a bad principle.*

sammāvāyāmo dhammo ...

*Right effort is a good principle. ...*

micchāsati, āvuso, adhammo;

*Wrong mindfulness is a bad principle.*

sammāsati dhammo ...

*Right mindfulness is a good principle. ...*

micchāsamādhi, āvuso, adhammo;

*Wrong immersion is a bad principle.*

sammāsamādhi dhammo ...

*Right immersion is a good principle. ...*

micchāñāṇaṃ, āvuso, adhammo;

*Wrong knowledge is a bad principle.*

sammāñāṇaṃ dhammo ....

*Right knowledge is a good principle. ...*

micchāvimutti, āvuso, adhammo;

*Wrong freedom is a bad principle.*

sammāvimutti dhammo;

*Right freedom is a good principle.*

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by wrong freedom are bad results.*

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

*And the many skillful qualities fully developed because of right freedom are good results.*

ayaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittṭho:

*The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:*

‘adhammo ca, bhikkhave, veditabbo dhammo ca ... pe ...

*You should know bad principles and good principles ...*

tathā paṭipajjitabban’ti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddittṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

*and practice accordingly.’ And this is how I understand the detailed meaning of this passage for recitation.*

ākāṅkhamānā ca pana tumhe, āvuso, bhagavantamyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha.

*If you wish, you may go to the Buddha and ask him about this.*

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

*You should remember it in line with the Buddha’s answer.”*

“evamāvuso”ti kho te bhikkhū āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocaṃ:

*“Yes, reverend,” said those mendicants, approving and agreeing with what Ānanda said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:*

“yaṃ kho no bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittṭho:

‘adhammo ca, bhikkhave, veditabbo ... pe ...

tathā paṭipajjitabban’ti.

tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittṭho—

adhammo ca, bhikkhave, veditabbo ... pe ...

tathā paṭipajjitabanti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa uddittṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā ānando satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddittṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

yannūna mayaṃ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ ānandaṃ etamatthaṃ paṭipuccheyyāma.

yathā no āyasmā ānando byākarissati tathā naṃ dhāressāmā'ti.

atha kho mayaṃ, bhante, yenāyasmā ānando tenupasaṅkamimhā; upasaṅkamtivā āyasmantaṃ ānandaṃ etamatthaṃ apucchimhā.

*"Sir, we went to Ānanda and asked him about this matter.*

tesaṃ no, bhante, āyasmatā ānandena imehi ākārehi imehi padehi imehi byañjanehi attho suvibhatto'ti.

*And Ānanda clearly explained the meaning to us in this manner, with these words and phrases."*

"sādhū sādhū, bhikkhave.

*"Good, good, mendicants!*

paṇḍito, bhikkhave, ānando.

*Ānanda is astute,*

mahāpaṇṇo, bhikkhave, ānando.

*he has great wisdom.*

mañcepi tumhe, bhikkhave, upasaṅkamtivā etamatthaṃ paṭipuccheyyātha, ahampi cetāṃ evamevaṃ byākareyyaṃ yathā taṃ ānandena byākatāṃ.

*If you came to me and asked this question, I would answer it in exactly the same way as Ānanda.*

eso ceva tassa attho evañca naṃ dhāreyyāthā'ti.

*That is what it means, and that's how you should remember it."*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

12. paccorohaṇivagga  
*12. The Ceremony of Descent*

116. ajitasutta  
*116. With Ajita*

atha kho ajito paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then the wanderer Ajita went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho ajito paribbājako bhagavantaṃ etadavoca:

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

“amhākaṃ, bho gotama, paṇḍito nāma sabrahmacārī.

*“Master Gotama, we have a spiritual companion called ‘The Philosopher’.*

tena pañcamattāni cittaṭṭhānasatāni cintitāni, yehi aññatitthiyā upāraddhāva jānanti upāraddhasmā”ti.

*He has worked out around five hundred arguments by which followers of other paths will know when they’ve been refuted.”*

atha kho bhagavā bhikkhū āmantesi:

*Then the Buddha said to the mendicants,*

“dhāretha no tumhe, bhikkhave, paṇḍitavattthūnī”ti?

*“Mendicants, do you remember this philosopher’s points?”*

“etassa, bhagavā, kālo etassa, sugata, kālo

*“Now is the time, Blessed One! Now is the time, Holy One!*

yam bhagavā bhāseyya, bhagavato sutvā bhikkhū dhāressanti”ti.

*Let the Buddha speak and the mendicants will remember it.”*

“tena hi, bhikkhave, sunātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

*“Well then, mendicants, 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:*

“idha, bhikkhave, ekacco adhammikena vādena adhammikaṃ vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ parisam rañjēti.

*“Mendicants, take a certain person who rebuts and quashes unprincipled statements with unprincipled statements. This delights an unprincipled assembly,*

tena sā adhammikā parisā uccāsaddamahāsaddā hoti:

*who make a dreadful racket:*

‘paṇḍito vata bho, paṇḍito vata bho’ti.

*‘He’s a true philosopher! He’s a true philosopher!’*

idha pana, bhikkhave, ekacco adhammikena vādena dhammikaṃ vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ parisam rañjēti.

*Another person rebuts and quashes principled statements with unprincipled statements. This delights an unprincipled assembly,*

tena sā adhammikā parisā uccāsaddamahāsaddā hoti:

*who make a dreadful racket:*

‘paṇḍito vata bho, paṇḍito vata bho’ti.

*‘He’s a true philosopher! He’s a true philosopher!’*

idha pana, bhikkhave, ekacco adhammikenā vādena dhammikaṇca vādaṃ  
adhammikaṇca vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ parisam  
rañjēti.

*Another person rebuts and quashes principled and unprincipled statements with unprincipled statements. This delights an unprincipled assembly,*

tena sā adhammikā parisā uccāsaddamahāsaddā hoti:  
*who make a dreadful racket:*

‘paṇḍito vata bho, paṇḍito vata bho’ti.  
*‘He’s a true philosopher! He’s a true philosopher!’*

adhammo ca, bhikkhave, veditabbo dhammo ca;  
*Mendicants, you should know bad principles and good principles.*

anatto ca veditabbo attho ca.  
*And you should know bad results and good results.*

adhammaṇca viditvā dhammaṇca, anattaṇca viditvā atthaṇca yathā dhammo yathā  
attho tathā paṭipajjitabbaṃ.  
*Knowing these things, your practice should follow the good principles with good results.*

katamo ca, bhikkhave, adhammo, katamo ca dhammo, katamo ca anatto, katamo  
ca attho?  
*So what are bad principles? What are good principles? What are bad results? And what are good results?*

micchādiṭṭhi, bhikkhave, adhammo;  
*Wrong view is a bad principle.*

sammādiṭṭhi dhammo;  
*Right view is a good principle.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
anatto;  
*And the many bad, unskillful qualities produced by wrong view are bad results.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ  
attho.  
*And the many skillful qualities fully developed because of right view are good results.*

micchāsankappo, bhikkhave, adhammo;  
*Wrong thought is a bad principle.*

sammāsankappo dhammo ...  
*Right thought is a good principle. ...*

micchāvācā, bhikkhave, adhammo;  
*Wrong speech is a bad principle.*

sammāvācā dhammo ...  
*Right speech is a good principle. ...*

micchākammanto, bhikkhave, adhammo;  
*Wrong action is a bad principle.*

sammākammanto dhammo ...  
*Right action is a good principle. ...*

micchājīvo, bhikkhave, adhammo;  
*Wrong livelihood is a bad principle.*

sammājīvo dhammo ...  
*Right livelihood is a good principle. ...*

micchāvāyāmo, bhikkhave, adhammo;  
*Wrong effort is a bad principle.*

sammāvāyāmo dhammo ...  
*Right effort is a good principle. ...*

micchāsati, bhikkhave, adhammo;  
*Wrong mindfulness is a bad principle.*

sammāsati dhammo ...  
*Right mindfulness is a good principle. ...*

micchāsamādhi, bhikkhave, adhammo;  
*Wrong immersion is a bad principle.*

sammāsamādhi dhammo ...  
*Right immersion is a good principle. ...*

micchāñāṇaṃ, bhikkhave, adhammo;  
*Wrong knowledge is a bad principle.*

sammāñāṇaṃ dhammo.  
*Right knowledge is a good principle. ...*

micchāvimutti, bhikkhave, adhammo;  
*Wrong freedom is a bad principle.*

sammāvimutti dhammo;  
*Right freedom is a good principle.*

ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
anatto;  
*And the many bad, unskillful qualities produced by wrong freedom are bad results.*

sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ  
attho.  
*And the many skillful qualities fully developed because of right freedom are good results.*

‘adhammo ca, bhikkhave, veditabbo dhammo ca;  
*‘You should know bad principles and good principles.*

anatto ca veditabbo attho ca.  
*And you should know bad results and good results.*

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā  
attho tathā paṭipajjitabban’ti,  
*Knowing these things, your practice should follow the good principles with good results.’*

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan’ti.  
*That’s what I said, and this is why I said it.”*

catutthaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

12. paccorohaṇivagga  
*12. The Ceremony of Descent*

117. saṅgārasutta  
*117. With Saṅgārasa*

atha kho saṅgāraso brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then Saṅgārasa the brahmin went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho saṅgāraso brāhmaṇo bhagavantaṃ etadavoca:

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

“kiṃ nu kho, bho gotama, orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ”ti?  
*“Master Gotama, what is the near shore? And what is the far shore?”*

“micchādītṭhi kho, brāhmaṇa, orimaṃ tīraṃ, sammādītṭhi pārimaṃ tīraṃ;  
*“Wrong view is the near shore, brahmin, and right view is the far shore.*

micchāsaṅkappo orimaṃ tīraṃ, sammāsaṅkappo pārimaṃ tīraṃ;  
*Wrong thought is the near shore, and right thought is the far shore.*

micchāvācā orimaṃ tīraṃ, sammāvācā pārimaṃ tīraṃ;  
*Wrong speech is the near shore, and right speech is the far shore.*

micchākammanto orimaṃ tīraṃ, sammākammanto pārimaṃ tīraṃ;  
*Wrong action is the near shore, and right action is the far shore.*

micchāājīvo orimaṃ tīraṃ, sammāājīvo pārimaṃ tīraṃ;  
*Wrong livelihood is the near shore, and right livelihood is the far shore.*

micchāvāyāmo orimaṃ tīraṃ, sammāvāyāmo pārimaṃ tīraṃ;  
*Wrong effort is the near shore, and right effort is the far shore.*

micchāsati orimaṃ tīraṃ, sammāsati pārimaṃ tīraṃ;  
*Wrong mindfulness is the near shore, and right mindfulness is the far shore.*

micchāsamādhi orimaṃ tīraṃ, sammāsamādhi pārimaṃ tīraṃ;  
*Wrong immersion is the near shore, and right immersion is the far shore.*

micchāñāṇaṃ orimaṃ tīraṃ, sammāñāṇaṃ pārimaṃ tīraṃ;  
*Wrong knowledge is the near shore, and right knowledge is the far shore.*

micchāvimutti orimaṃ tīraṃ, sammāvimutti pārimaṃ tīraṃ.  
*Wrong freedom is the near shore, and right freedom is the far shore.*

idaṃ kho, brāhmaṇa, orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃ.  
*This is the near shore, and this is the far shore.*

appakā te manussesu,  
*Few are those among humans*

ye janā pāragāmino;  
*who cross to the far shore.*

athāyaṃ itarā pajā,  
*The rest just run*

tīramevānudhāvati.  
*around on the near shore.*

ye ca kho sammadakkhāte,  
*When the teaching is well explained,*



dhamme dhammānuvattino;  
*those who practice accordingly*

te janā pāramessanti,  
*are the ones who will cross over*

maccudheyyaṃ suduttaraṃ.  
*Death's domain so hard to pass.*

kaṇhaṃ dhammaṃ vippahāya,  
*Rid of dark qualities,*

sukkaṃ bhāvētha paṇḍito;  
*an astute person should develop the bright.*

okā anokamāgama,  
*Leaving home behind*

viveke yattha dūraṃ.  
*for the seclusion so hard to enjoy,*

tatrābhiratimiccheyya,  
*you should try to find delight there,*

hityā kāme akiñcano;  
*having left behind sensual pleasures.*

pariyodapeyya attānaṃ,  
*With no possessions, an astute person*

cittaklesehi paṇḍito.  
*should cleanse themselves of mental corruptions.*

yesaṃ sambodhiyaṅgesu,  
*And those whose minds are rightly developed*

sammā cittaṃ subhāviṭṭhaṃ;  
*in the awakening factors;*

ādānapaṭinissagge,  
*letting go of attachments,*

anupādāya ye ratā;  
*they delight in not grasping.*

khīṇāsavā jutimanto,  
*With defilements ended, brilliant,*

te loke parinibbutā”ti.  
*they are extinguished in this world.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

12. paccorohaṇivagga  
*12. The Ceremony of Descent*

118. orimatīrasutta  
*118. The Near Shore*

“orimañca, bhikkhave, tīraṃ desessāmi pārimañca tīraṃ.  
*“Mendicants, I will teach you the near shore and the far shore.*

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:*

“katamañca, bhikkhave, orimaṃ tīraṃ, katamañca pārimaṃ tīraṃ?  
*“And what, mendicants, is the near shore? What is the far shore?*

micchādīṭṭhi orimaṃ tīraṃ, sammādīṭṭhi pārimaṃ tīraṃ ... pe ...  
*Wrong view is the near shore, and right view is the far shore. ...*

micchāvimutti orimaṃ tīraṃ, sammāvimutti pārimaṃ tīraṃ.  
*Wrong freedom is the near shore, and right freedom is the far shore.*

idaṃ kho, bhikkhave, orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃti.  
*This is the near shore, and this is the far shore.*

appakā te manussesu,  
*Few are those among humans*

ye janā pāragāmino;  
*who cross to the far shore.*

athāyaṃ itarā pajā,  
*The rest just run*

tīramevānudhāvati.  
*around on the near shore.*

ye ca kho sammadakkhāte,  
*When the teaching is well explained,*

dhamme dhammānuvattino;  
*those who practice accordingly*

te janā pāramessanti,  
*are the ones who will cross over*

maccudheyyaṃ suduttaraṃ.  
*Death’s domain so hard to pass.*

kaṇhaṃ dhammaṃ vippahāya,  
*Rid of dark qualities,*

sukkaṃ bhāvētha paṇḍito;  
*an astute person should develop the bright.*

okā anokamāgama,  
*Leaving home behind*

viveke yattha dūramaṃ.  
*for the seclusion so hard to enjoy,*

tatrābhiratimiccheyya,  
*you should try to find delight there,*

hitvā kāme akiñcano;  
*having left behind sensual pleasures.*

pariyodapeyya attānaṃ,  
*With no possessions, an astute person*

cittaklesehi paṇḍito.  
*should cleanse themselves of mental corruptions.*

yesaṃ sambodhiyaṅgesu,  
*And those whose minds are rightly developed*

sammā cittaṃ subhāvitāṃ;  
*in the awakening factors;*

ādānapaṭinissagge,  
*letting go of attachments,*

anupādāya ye ratā;  
*they delight in not grasping.*

khīṇāsavā jutimanto,  
*With defilements ended, brilliant,*

te loke parinibbutā”ti.  
*they are extinguished in this world.”*

chaṭṭhaṃ.

12. paccorohaṇivagga  
12. The Ceremony of Descent

119. paṭhamapaccorohaṇīsutta  
119. The Ceremony of Descent (1st)

tena kho pana samayena jāṇussoṇi brāhmaṇo tadahuposathe sīsaṃnhāto navaṃ khomayugaṃ nivattho allakusamuṭṭhiṃ ādāya bhagavato avidūre ekamantaṃ ṭhito hoti.

*Now, at that time it was the sabbath. The brahmin Jāṇussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.*

addasā kho bhagavā jāṇussoṇiṃ brāhmaṇaṃ tadahuposathe sīsaṃnhātaṃ navaṃ khomayugaṃ nivatthaṃ allakusamuṭṭhiṃ ādāya ekamantaṃ ṭhitaṃ.

*The Buddha saw him,*

disvāna jāṇussoṇiṃ brāhmaṇaṃ etadvoca:  
*and said,*

“kiṃ nu tvam, brāhmaṇa, tadahuposathe sīsaṃnhāto navaṃ khomayugaṃ nivattho allakusamuṭṭhiṃ ādāya ekamantaṃ ṭhito?”

*“Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass?”*

kiṃ nvajja brāhmaṇakulassā”ti?  
*What’s going on today with the brahmin clan?”*

“paccorohaṇī, bho gotama, ajja brāhmaṇakulassā”ti.  
*“Master Gotama, today is the ceremony of descent for the brahmin clan.”*

“yathā kathaṃ pana, brāhmaṇa, brāhmaṇānaṃ paccorohaṇī hoti”ti?  
*“But how do the brahmins observe the ceremony of descent?”*

“idha, bho gotama, brāhmaṇā tadahuposathe sīsaṃnhātā navaṃ khomayugaṃ nivatthā allena gomayena pāthaviṃ opuñjitvā haritehi kusehi pattharitvā antarā ca velaṃ antarā ca agyāgāraṃ seyyaṃ kappenti.

*“Well, Master Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber.*

te taṃ rattim tikkhattum paccuṭṭhāya pañjalikā aggim namassanti:  
*That night they rise three times and worship the fire with joined palms:*

‘paccorohāma bhavantaṃ, paccorohāma bhavantaṃ’ti.  
*‘We descend, lord! We descend, lord!’*

bahukena ca sappitelanavanītena aggim santappenti.  
*And they serve the fire with abundant ghee, oil, and butter.*

tassā ca rattiya accayena pañītena khādanīyena bhojanīyena brāhmaṇe santappenti.  
*And when the night has passed they serve the brahmins with a variety of delicious foods.*

evaṃ, bho gotama, brāhmaṇānaṃ paccorohaṇī hoti”ti.  
*That’s how the brahmins observe the ceremony of descent.”*

“aññathā kho, brāhmaṇa, brāhmaṇānaṃ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hoti”ti.

*“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one.”*

“yathā kathaṃ pana, bho gotama, ariyassa vinaye paccorohaṇī hoti?  
*“But Master Gotama, how is the ceremony of descent observed in the training of the noble one?”*

sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ariyassa vinaye paccorohaṇī 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 jāṇussoṇi brāhmaṇo bhagavato paccassosi.

*“Yes sir,” Jāṇussoṇi replied.*

bhagavā etadavoca:

*The Buddha said this:*

“idha, brāhmaṇa, ariyasāvako iti paṭisañcikkhati:

*“It’s when a noble disciple reflects:*

‘micchādiṭṭhiyā kho pāpako vipāko

*‘Wrong view has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in both this life and the next.’*

so iti paṭisaṅkhāya micchādiṭṭhiṃ pajahati;

*Reflecting like this, they give up wrong view,*

micchādiṭṭhiyā paccorohati.

*they descend from wrong view.*

... ‘micchāsāṅkappaṃ kho pāpako vipāko—

*‘Wrong thought has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in both this life and the next.’*

so iti paṭisaṅkhāya micchāsāṅkappaṃ pajahati;

*Reflecting like this, they give up wrong thought,*

micchāsāṅkappā paccorohati.

*they descend from wrong thought.*

... ‘micchāvācāya kho pāpako vipāko—

*‘Wrong speech has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in both this life and the next.’*

so iti paṭisaṅkhāya micchāvācaṃ pajahati;

*Reflecting like this, they give up wrong speech,*

micchāvācāya paccorohati.

*they descend from wrong speech.*

... ‘micchākammantassa kho pāpako vipāko—

*‘Wrong action has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in both this life and the next.’*

so iti paṭisaṅkhāya micchākammantaṃ pajahati;

*Reflecting like this, they give up wrong action,*

micchākammantā paccorohati.

*they descend from wrong action.*

... ‘micchājīvaṃ kho pāpako vipāko—

*‘Wrong livelihood has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in both this life and the next.’*

so iti paṭisaṅkhāya micchāājīvam pajahati;  
*Reflecting like this, they give up wrong livelihood,*

micchāājīvā paccorohati.  
*they descend from wrong livelihood.*

... ‘micchāvāyāmassa kho pāpako vipāko—  
*‘Wrong effort has a bad result*

ditthe ceva dhamme abhisamparāyaṇcā’ti.  
*in both this life and the next.’*

so iti paṭisaṅkhāya micchāvāyāmaṃ pajahati;  
*Reflecting like this, they give up wrong effort,*

micchāvāyāmā paccorohati.  
*they descend from wrong effort.*

... ‘micchāsatiyā kho pāpako vipāko—  
*‘Wrong mindfulness has a bad result*

ditthe ceva dhamme abhisamparāyaṇcā’ti.  
*in both this life and the next.’*

so iti paṭisaṅkhāya micchāsatiṃ pajahati;  
*Reflecting like this, they give up wrong mindfulness,*

micchāsatiyā paccorohati.  
*they descend from wrong mindfulness.*

... ‘micchāsamādhissa kho pāpako vipāko—  
*‘Wrong immersion has a bad result*

ditthe ceva dhamme abhisamparāyaṇcā’ti.  
*in both this life and the next.’*

so iti paṭisaṅkhāya micchāsamādhim pajahati;  
*Reflecting like this, they give up wrong immersion,*

micchāsamādhimhā paccorohati.  
*they descend from wrong immersion.*

... ‘micchāñāṇassa kho pāpako vipāko—  
*‘Wrong knowledge has a bad result*

ditthe ceva dhamme abhisamparāyaṇcā’ti.  
*in both this life and the next.’*

so iti paṭisaṅkhāya micchāñāṇaṃ pajahati;  
*Reflecting like this, they give up wrong knowledge,*

micchāñāṇamhā paccorohati.  
*they descend from wrong knowledge.*

... ‘micchāvimuttiyā kho pāpako vipāko—  
*‘Wrong freedom has a bad result*

ditthe ceva dhamme abhisamparāyaṇcā’ti.  
*in both this life and the next.’*

so iti paṭisaṅkhāya micchāvimuttiṃ pajahati;  
*Reflecting like this, they give up wrong freedom,*

micchāvimuttiyā paccorohati.  
*they descend from wrong freedom.*

evaṃ kho, brāhmaṇa, ariyassa vinaye paccorohaṇī hotī’ti.  
*This is the ceremony of descent in the training of the noble one.”*

“aññathā, bho gotama, brāhmaṇānaṃ paccorohaṇī, aññathā ca pana ariyassa vinaye paccorohaṇī hoti.

*“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one.*

imissā ca, bho gotama, ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇī kalam nāgghati soḷasiṃ.

*And, Master Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of a master of the ceremony of descent observed in the training of the noble one.*

abhikkantaṃ, bho gotama ... pe ...

*Excellent, Master Gotama! ...*

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.”*

sattamaṃ.

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## aṅguttara nikāya 10

*Numbered Discourses 10*

### 12. paccorohaṇivagga

*12. The Ceremony of Descent*

### 120. dutiyapaccorohaṇīsutta

*120. The Ceremony of Descent (2nd)*

“ariyaṃ vo, bhikkhave, paccorohaṇiṃ desessāmi.

*“Mendicants, I will teach you the noble descent.*

taṃ suṇātha ...

*Listen and pay close attention, I will speak. ...*

katamā ca, bhikkhave, ariyā paccorohaṇī?

*And what is the noble descent?*

idha, bhikkhave, ariyasāvako iti paṭisañcikkhati:

*It's when a noble disciple reflects:*

‘micchādīṭṭhiyā kho pāpako vipāko—

*‘Wrong view has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in both this life and the next.’*

so iti paṭisaṅkhāya micchādīṭṭhiṃ pajahati;

*Reflecting like this, they give up wrong view,*

micchādīṭṭhiyā paccorohati.

*they descend from wrong view.*

micchāsāṅkappassa kho pāpako vipāko ...

*‘Wrong thought has a bad result ...’ ...*

micchāvācāya kho ...

*‘Wrong speech ...’ ...*

micchākammantassa kho ...

*‘Wrong action ...’ ...*

micchāājīvassa kho ...

*‘Wrong livelihood ...’ ...*

micchāvāyāmassa kho ...

*‘Wrong effort ...’ ...*

micchāsatiyā kho ...

*‘Wrong mindfulness ...’ ...*

micchāsamādhissa kho ...

*‘Wrong immersion ...’ ...*

micchāñāṇassa kho ...

*‘Wrong knowledge ...’ ...*

micchāvimuttiyā kho pāpako vipāko—

*‘Wrong freedom has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcāti.

*in both this life and the next.’*

so iti paṭisaṅkhāya micchāvimuttiṃ pajahati;

*Reflecting like this, they give up wrong freedom,*

micchāvimuttiyā paccorohati.

*they descend from wrong freedom.*



ayam vuccati, bhikkhave, ariyā paccorohaṇī”ti.  
*This is called the noble descent.”*

aṭṭhamam.

## aṅguttara nikāya 10

*Numbered Discourses 10*

### 12. paccorohaṇivagga

*12. The Ceremony of Descent*

### 121. pubbaṅgamasutta

*121. Forerunner*

“sūriyassa, bhikkhave, udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—arunuggaṃ.

*“Mendicants, the dawn is the forerunner and precursor of the sunrise.*

evamevaṃ kho, bhikkhave, kusalānaṃ dhammānaṃ etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ, yadidaṃ—sammādiṭṭhi.

*In the same way right view is the forerunner and precursor of skillful qualities.*

sammādiṭṭhikassa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatiṣṣa sammāsamādhī pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇissa sammāvimutti pahoti”ti.

*Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

12. paccorohaṇivagga  
*12. The Ceremony of Descent*

122. āsavakkhayasutta  
*122. The Ending of Defilements*

“dasayime, bhikkhave, dhammā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattanti.  
*“Mendicants, these ten things, when developed and cultivated, lead to the ending of defilements.*

katame daṣa?  
*What ten?*

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo,  
sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṃ, sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā āsavānaṃ khayāya  
saṃvattanti”ti.  
*These ten things, when developed and cultivated, lead to the ending of defilements.”*

dasamaṃ.

paccorohaṇivaggo dutiyo.

tayo adhammā ajito,

saṅgāravo ca orimaṃ;

dve ceva paccorohaṇī,

pubbaṅgamaṃ āsavakkhayoti.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

123. pathamasutta  
*123. First*

“dasayime, bhikkhave, dhammā parisuddhā pariyodātā, nāññatra sugatavinayā.  
*“Mendicants, these ten things are not purified and cleansed apart from the Holy One’s training.*

katame daṣa?  
*What ten?*

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājīvo,  
sammāvāyāmo, sammāsaṭi, sammāsamādhī, sammāññāṇaṃ, sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right  
mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, daṣa dhammā parisuddhā pariyodātā, nāññatra sugatavinayā”ti.  
*These ten things are not purified and cleansed apart from the Holy One’s training.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

124. dutiyasutta  
*124. Second*

“dasayime, bhikkhave, dhammā anuppannā uppajjanti, nāññatra sugatavinayā.  
*“Mendicants, these ten things don’t arise apart from the Holy One’s training.*

katame daṣa?  
*What ten?*

sammādiṭṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, dasa dhammā anuppannā uppajjanti, nāññatra sugatavinayā”ti.  
*These are the ten things that don’t arise apart from the Holy One’s training.”*

dutiyam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

125. tatiyasutta  
*125. Third*

“dasayime, bhikkhave, dhammā mahapphalā mahānisamsā, nāññatra sugatavinayā.  
*“Mendicants, these ten things are not very fruitful and beneficial apart from the Holy One’s training.*

katame dasa?  
*What ten?*

sammādiṭṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, dasa dhammā mahapphalā mahānisamsā, nāññatra sugatavinayā”ti.  
*These are the ten things that are not very fruitful and beneficial apart from the Holy One’s training.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavaḡga  
*13. Purified*

126. catutthasutta  
*126. Fourth*

“dasayime, bhikkhave, dhammā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā.

*“Mendicants, these ten things don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.*

katame dasa?  
*What ten?*

sammāditṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, dasa dhammā rāgavinayapariyosānā honti dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā”ti.  
*These are the ten things that don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.”*

catuttham.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

127. pañcamasutta  
*127. Fifth*

“dasayime, bhikkhave, dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti, nāññatra sugatavinayā.

*“Mendicants, these ten things don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.*

katame dasa?  
*What ten?*

sammāditṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, dasa dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti, nāññatra sugatavinayā”ti.

*These are the ten things that don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.”*

pañcamam.



aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

128. chaṭṭhasutta  
*128. Sixth*

“dasayime, bhikkhave, dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā.

*“Mendicants, these ten things don’t arise to be developed and cultivated apart from the Holy One’s training.*

katame dasa?  
*What ten?*

sammāditṭhi ... pe ... sammāvimutti—

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

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā”ti.

*These are the ten things that don’t arise to be developed and cultivated apart from the Holy One’s training.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

129. sattamasutta  
*129. Seventh*

“dasayime, bhikkhave, dhammā bhāvitā bahulikatā mahapphalā honti mahānisamsā,  
nāññātra sugatavinayā.

*“Mendicants, these ten things when developed and cultivated are not very fruitful and beneficial apart from the Holy One’s training.*

katame dasa?  
*What ten?*

sammāditṭhi ... pe ... sammāvimutti—

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

ime kho, bhikkhave, dasa dhammā bhāvitā bahulikatā mahapphalā honti  
mahānisamsā, nāññātra sugatavinayā”ti.

*These are the ten things that when developed and cultivated are not very fruitful and beneficial apart from the Holy One’s training.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

130. aṭṭhamasutta  
*130. Eighth*

“dasayime, bhikkhave, dhammā bhāvitā bahulīkatā rāgavinayapariyosānā honti  
dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā.

*“Mendicants, these ten things when developed and cultivated don’t culminate in the removal of  
greed, hate, and delusion apart from the Holy One’s training.*

katame dasa?  
*What ten?*

sammādiṭṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right  
mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā rāgavinayapariyosānā honti  
dosavinayapariyosānā honti mohavinayapariyosānā honti, nāññatra sugatavinayā”ti.

*These are the ten things that when developed and cultivated don’t culminate in the removal of  
greed, hate, and delusion apart from the Holy One’s training.”*

aṭṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

131. navamasutta  
*131. Ninth*

“dasayime, bhikkhave, dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti, nāññatra sugatavinayā.

*“Mendicants, these ten things when developed and cultivated don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.*

katame dasa?  
*What ten?*

sammāditthi ... pe ... sammāvimutti—

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

ime kho, bhikkhave, dasa dhammā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti, nāññatra sugatavinayā”ti.

*These are the ten things that when developed and cultivated don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

132. dasamasutta  
*132. Tenth*

“dasayime, bhikkhave, micchattā.  
*“Mendicants, there are ten wrong ways.*

katame dasa?  
*What ten?*

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo,  
micchāvāyāmo, micchāsati, micchāsamādhī, micchāñāṇaṃ, micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort,  
wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ime kho, bhikkhave, dasa micchattā”ti.  
*These are the ten wrong ways.”*

dasamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

13. parisuddhavagga  
*13. Purified*

133. ekādasamasutta  
*133. Eleventh*

“dasayime, bhikkhave, sammattā.  
*“Mendicants, there are ten right ways.*

katame dasa?  
*What ten?*

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo,  
sammāvāyāmo, sammāsaṭi, sammāsamādhī, sammāñāṇaṃ, sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right*  
*mindfulness, right immersion, right knowledge, and right freedom.*

ime kho, bhikkhave, dasa sammattā”ti.  
*These are the ten right ways.”*

ekādasamaṃ.

parisuddhavaggo tatiyo.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

134. sādhusutta  
*134. Good*

“sādhuñca vo, bhikkhave, desessāmi asādhuñca.  
*“Mendicants, I will teach you what is good and what is not good.*

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:*

“katamañca, bhikkhave, asādhū?  
*“And what, mendicants, is not good?*

micchādiṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchājīvo,  
micchāvāyāmo, micchāsati, micchāsamādhī, micchāñāṇaṃ, micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort,  
wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

idaṃ vuccati, bhikkhave, asādhū.  
*This is called what is not good.*

katamañca, bhikkhave, sādhu?  
*And what is good?*

sammādiṭṭhi, sammāsankappo, sammāvācā sammākammanto, sammājīvo,  
sammāvāyāmo, sammāsati, sammāsamādhī, sammāñāṇaṃ, sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right  
mindfulness, right immersion, right knowledge, and right freedom.*

idaṃ vuccati, bhikkhave, sādhu”ti.  
*This is called what is good.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

135. ariyadhammasutta  
*135. The Teaching of the Noble Ones*

“ariyadhammañca vo, bhikkhave, desessāmi anariyadhammañca.  
*“Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, anariyo dhammo?  
*And what is not the teaching of the noble ones?*

micchādiṭṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, anariyo dhammo.  
*This is called what is not the teaching of the noble ones.*

katamo ca, bhikkhave, ariyo dhammo?  
*And what is the teaching of the noble ones?*

sammādiṭṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, ariyo dhammo”ti.  
*This is called the teaching of the noble ones.”*

dutiyaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

136. akusalasutta  
*136. Unskillful*

“akusalañca vo, bhikkhave, desessāmi kusalañca.  
*“I will teach you the skillful and the unskillful ...*

taṃ suṇātha ... pe ...

katamañca, bhikkhave, akusalaṃ?  
*And what is the unskillful?*

micchādītthi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

idaṃ vuccati, bhikkhave, akusalaṃ.  
*This is called the unskillful.*

katamañca, bhikkhave, kusalaṃ?  
*And what is the skillful?*

sammādītthi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

idaṃ vuccati, bhikkhave, kusalaṃ”ti.  
*This is called the skillful.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

137. atthasutta  
*137. Beneficial*

“atthañca vo, bhikkhave, desessāmi anattañca.  
*“I will teach you the beneficial and the harmful. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, anatto?  
*And what is the harmful?*

micchādiṭṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, anatto.  
*This is called the harmful.*

katamo ca, bhikkhave, attho?  
*And what is the beneficial?*

sammādiṭṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, attho”ti.  
*This is called the beneficial.”*

catutthaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

138. dhammasutta  
*138. The Teaching*

“dhammañca vo, bhikkhave, desessāmi adhammañca.  
*“I will teach you what is the teaching and what is not the teaching. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, adhammo?  
*And what is not the teaching?*

micchādiṭṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, adhammo.  
*This is called what is not the teaching.*

katamo ca, bhikkhave, dhammo?  
*And what is the teaching?*

sammādiṭṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, dhammo”ti.  
*This is called the teaching.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

139. sāsavasutta  
*139. Defiled*

“sāsavañca vo, bhikkhave, dhammaṃ desessāmi anāsavañca.  
*“I will teach you the defiled principle and the undefiled. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, sāsavo dhammo?  
*And what is the defiled principle?*

micchādītthi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, sāsavo dhammo.  
*This is called the defiled principle.*

katamo ca, bhikkhave, anāsavo dhammo?  
*And what is the undefiled principle?*

sammādītthi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, anāsavo dhammo”ti.  
*This is called the undefiled principle.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

140. sāvajjasutta  
*140. Blameworthy*

“sāvajjaṇca vo, bhikkhave, dhammaṃ desessāmi anavajjaṇca.  
*“I will teach you the blameworthy principle and the blameless principle. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, sāvajjo dhammo?  
*And what is the blameworthy principle?*

micchādītṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, sāvajjo dhammo.  
*This is called the blameworthy principle.*

katamo ca, bhikkhave, anavajjo dhammo?  
*And what is the blameless principle?*

sammādītṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, anavajjo dhammo”ti.  
*This is called the blameless principle.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

141. tapanīyasutta  
*141. Mortifying*

“tapanīyaṇca vo, bhikkhave, dhammaṃ desessāmi atapanīyaṇca.  
*“I will teach you the mortifying principle and the unmortifying. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, tapanīyo dhammo?  
*And what is the mortifying principle?*

micchādītṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, tapanīyo dhammo.  
*This is called the mortifying principle.*

katamo ca, bhikkhave, atapanīyo dhammo?  
*And what is the unmortifying principle?*

sammādītṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, atapanīyo dhammo”ti.  
*This is called the unmortifying principle.”*

aṭṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

142. ācayagāmisutta  
*142. Accumulation*

“ācayagāmiṇca vo, bhikkhave, dhammaṃ desessāmi apacayagāmiṇca.  
*“I will teach you the principle that leads to accumulation and that which leads to dispersal. ...*  
taṃ suṇātha ... pe ...

katamo ca, bhikkhave, ācayagāmī dhammo?  
*And what is the principle that leads to accumulation?*

micchāditṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, ācayagāmī dhammo.  
*This is called the principle that leads to accumulation.*

katamo ca, bhikkhave, apacayagāmī dhammo?  
*And what is the principle that leads to dispersal?*

sammāditṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, apacayagāmī dhammo”ti.  
*This is called the principle that leads to dispersal.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

143. dukkhudrayasutta  
*143. With Suffering as Outcome*

“dukkhudrayaṇca vo, bhikkhave, dhammaṃ desessāmi sukhudrayaṇca.  
*“I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, dukkhudrayo dhammo?  
*And what is the principle whose outcome is suffering?*

micchādītṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, dukkhudrayo dhammo.  
*This is the principle whose outcome is suffering.*

katamo ca, bhikkhave, sukhudrayo dhammo?  
*And what is the principle whose outcome is happiness?*

sammādītṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, sukhudrayo dhammo”ti.  
*This is the principle whose outcome is happiness.”*

dasamaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

14. sādhuvagga  
*14. Good*

144. dukkhavipākasutta  
*144. Result in Suffering*

“dukkhavipākāṇa vo, bhikkhave, dhammaṃ desessāmi sukhavipākāṇa.  
*“I will teach you the principle that results in suffering and that which results in happiness. ...*  
taṃ suṇātha ... pe ...

katamo ca, bhikkhave, dukkhavipāko dhammo?  
*And what principle results in suffering?*

micchādītṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, dukkhavipāko dhammo.  
*This is called the principle that results in suffering.*

katamo ca, bhikkhave, sukhavipāko dhammo?  
*And what principle results in happiness?*

sammādītṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, sukhavipāko dhammo”ti.  
*This is called the principle that results in happiness.”*

ekādaśamaṃ.

sādhuvaggo catuttho.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

145. ariyamaggasutta  
*145. The Noble Path*

“ariyamaggañca vo, bhikkhave, dhammaṃ desessāmi anariyamaggañca.  
*“I will teach you the noble path and the ignoble path. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, anariyo maggo?  
*And what is the ignoble path?*

micchāditṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, anariyo maggo.  
*This is called the ignoble path.*

katamo ca, bhikkhave, ariyo maggo?  
*And what is the noble path?*

sammāditṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, ariyo maggo”ti.  
*This is called the noble path.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

146. kaṇhamaggasutta  
*146. The Dark Path*

“kaṇhamaggañca vo, bhikkhave, dhammaṃ desessāmi sukkamaggañca.  
*“I will teach you the dark path and the bright path. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, kaṇhamaggo?  
*And what is the dark path?*

micchādītṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, kaṇhamaggo.  
*This is called the dark path.*

katamo ca, bhikkhave, sukkamaggo?  
*And what is the bright path?*

sammādītṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, sukkamaggo”ti.  
*This is called the bright path.”*

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

147. saddhammasutta  
*147. The True Teaching*

“saddhammañca vo, bhikkhave, dhammam desessāmi asaddhammañca.  
*“I will teach you what is the true teaching and what is not the true teaching. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, asaddhammo?  
*And what is not the true teaching?*

micchāditṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, asaddhammo.  
*This is called what is not the true teaching.*

katamo ca, bhikkhave, saddhammo?  
*And what is the true teaching?*

sammāditṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, saddhammo”ti.  
*This is called the true teaching.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

148. sappurisadhammasutta  
*148. The Teaching of the Good Persons*

“sappurisadhammañca vo, bhikkhave, desessāmi asappurisadhammañca.  
“Mendicants, I will teach you the teaching of the good persons and the teaching of the bad persons. ...

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, asappurisadhammo?  
*And what is the teaching of the bad persons?*

micchādītṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayam vuccati, bhikkhave, asappurisadhammo.  
*This is the teaching of the bad persons.*

katamo ca, bhikkhave, sappurisadhammo?  
*And what is the teaching of the good persons?*

sammādītṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayam vuccati, bhikkhave, sappurisadhammo”ti.  
*This is the teaching of the good persons.”*

catuttham.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

149. uppādetabbasutta  
*149. Should Be Activated*

“uppādetabbañca vo, bhikkhave, dhammaṃ desessāmi na uppādetabbañca.  
*“I will teach you the principle to activate and the principle not to activate. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na uppādetabbo dhammo?  
*And what is the principle not to activate?*

micchāditṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, na uppādetabbo dhammo.  
*This is called the principle not to activate.*

katamo ca, bhikkhave, uppādetabbo dhammo?  
*And what is the principle to activate?*

sammāditṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, uppādetabbo dhammo”ti.  
*This is called the principle to activate.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

150. āsevitabbasutta  
*150. Should Be Cultivated*

“āsevitabbañca vo, bhikkhave, dhammam desessāmi na āsevitabbañca.  
*“I will teach you the principle to cultivate and the principle not to cultivate. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na āsevitabbo dhammo?  
*And what is the principle not to cultivate?*

micchādītthi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, na āsevitabbo dhammo.  
*This is called the principle not to cultivate.*

katamo ca, bhikkhave, āsevitabbo dhammo?  
*And what is the principle to cultivate?*

sammādītthi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, āsevitabbo dhammo”ti.  
*This is called the principle to cultivate.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

151. bhāvetabbasutta  
*151. Should Be Developed*

“bhāvetabbañca vo, bhikkhave, dhammaṃ desessāmi na bhāvetabbañca.  
*“I will teach you the principle to develop and the principle not to develop. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na bhāvetabbo dhammo?  
*And what is the principle not to develop?*

micchādītthi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, na bhāvetabbo dhammo.  
*This is called the principle not to develop.*

katamo ca, bhikkhave, bhāvetabbo dhammo?  
*And what is the principle to develop?*

sammādītthi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, bhāvetabbo dhammo”ti.  
*This is called the principle to develop.”*

sattamaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

152. bahulīkātabbasutta  
*152. Should Be Made Much Of*

“bahulīkātabbañca vo, bhikkhave, dhammaṃ desessāmi na bahulīkātabbañca.  
*“I will teach you the principle to make much of and the principle not to make much of. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na bahulīkātabbo dhammo?  
*And what is the principle not to make much of?*

micchādītthi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, na bahulīkātabbo dhammo.  
*This is called the principle not to make much of.*

katamo ca, bhikkhave, bahulīkātabbo dhammo?  
*And what is the principle to make much of?*

sammādītthi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, bahulīkātabbo dhammo”ti.  
*This is called the principle to make much of.”*

aṭṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

153. anussaritabbasutta  
*153. Should Be Recollected*

“anussaritabbañca vo, bhikkhave, dhammaṃ desessāmi na anussaritabbañca.  
*“I will teach you the principle to recollect and the principle not to recollect. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na anussaritabbo dhammo?  
*And what is the principle not to recollect?*

micchādītthi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, na anussaritabbo dhammo.  
*This is called the principle not to recollect.*

katamo ca, bhikkhave, anussaritabbo dhammo?  
*And what is the principle to recollect?*

sammādītthi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, anussaritabbo dhammo”ti.  
*This is called the principle to recollect.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

15. ariyavagga  
*15. The Noble Path*

154. sacchikātabbasutta  
*154. Should Be Realized*

“sacchikātabbañca vo, bhikkhave, dhammaṃ desessāmi na sacchikātabbañca.  
*“I will teach you the principle to realize and the principle not to realize. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na sacchikātabbo dhammo?  
*And what is the principle not to realize?*

micchāditṭhi ... pe ... micchāvimutti—  
*Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.*

ayaṃ vuccati, bhikkhave, na sacchikātabbo dhammo.  
*This is called the principle not to realize.*

katamo ca, bhikkhave, sacchikātabbo dhammo?  
*And what is the principle to realize?*

sammāditṭhi ... pe ... sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.*

ayaṃ vuccati, bhikkhave, sacchikātabbo dhammo”ti.  
*This is called the principle to realize.”*

dasamaṃ.

ariyavaggo pañcamo.

tatiyo paṇṇāsako samatto.

aṅguttara nikāya 10  
*Numbered Discourses 10*

16. puggalavagga  
*16. Persons*

155. sevitabbasutta  
*155. You Should Associate*

“dasahi, bhikkhave, dhammehi samannāgato puggalo na sevitabbo.  
*“Mendicants, you should not associate with a person who has ten qualities.*

katamehi dasahi?  
*What ten?*

micchāditthiko hoti, micchāsankappo hoti, micchāvāco hoti, micchākammanto hoti,  
micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhī hoti,  
micchāñāṇī hoti, micchāvimutti hoti—

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

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo na sevitabbo.  
*You should not associate with a person who has these ten qualities.*

dasahi, bhikkhave, dhammehi samannāgato puggalo sevitabbo.  
*You should associate with a person who has ten qualities.*

katamehi dasahi?  
*What ten?*

sammāditthiko hoti, sammāsankappo hoti, sammāvāco hoti, sammākammanto hoti,  
sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhī hoti,  
sammāñāṇī hoti, sammāvimutti hoti—

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

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo sevitabbo”ti.  
*You should associate with a person who has these ten qualities.”*

aṅguttara nikāya 10  
*Numbered Discourses 10*

16. puggalavagga  
*16. Persons*

156–166. bhajitabbādisutta  
*156–166. Frequenting, Etc.*

“dasahi, bhikkhave, dhammehi samannāgato puggalo na bhajitabbo ... pe ...  
*“Mendicants, you should not frequent a person who has ten qualities. ...*

bhajitabbo ... pe ...  
*you should frequent ...*

na payirupāsitaṭṭho ...  
*you should not pay homage ...*

payirupāsitaṭṭho ... pe ...  
*you should pay homage ...*

na puṇṇaṃ hoti ...  
*you should not venerate ...*

puṇṇaṃ hoti ... pe ...  
*you should venerate ...*

na pāsaṃso hoti ...  
*you should not praise ...*

pāsaṃso hoti ... pe ...  
*you should praise ...*

agāraṃ hoti ...  
*you should not respect ...*

sagāraṃ hoti ... pe ...  
*you should respect ...*

appatisso hoti ...  
*you should not revere ...*

sappatisso hoti ... pe ...  
*you should revere ...*

na ārādhako hoti ...  
*is not a success ...*

ārādhako hoti ... pe ...  
*is a success ...*

na visujjhati ...  
*is not pure ...*

visujjhati ... pe ...  
*is pure ...*

mānaṃ nādhibhoti ...  
*does not win over conceit ...*

mānaṃ adhibhoti ... pe ...  
*wins over conceit ...*

paññāya na vaḍḍhati ...  
*does not grow in wisdom ...*

paññāya vaḍḍhati ... pe ....  
*grows in wisdom ...*

bahuṃ apuññaṃ pasavati ...  
*makes much bad karma ...*

bahuṃ puññaṃ pasavati.  
*makes much merit.*

katamehi dasahi?  
*What ten?*

sammāditṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti,  
sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti,  
sammāñāṇī hoti, sammāvimutti hoti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right  
mindfulness, right immersion, right knowledge, and right freedom.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo bahuṃ puññaṃ  
pasavati”ti.  
*A person who has these ten qualities makes much merit.”*

puggalavaggo paṭhamo.

17. jāṇussoṇivagga  
17. With Jāṇussoṇi

167. brāhmaṇapaccorohaṇisutta  
167. The Brahmin Ceremony of Descent

tena kho pana samayena jāṇussoṇi brāhmaṇo tadahuposathe sīsaṃnhāto navaṃ khomayugaṃ nivattho allakusamuṭṭhiṃ ādāya bhagavato avidūre ekamantaṃ ṭhito hoti.

*Now, at that time it was the sabbath. The brahmin Jāṇussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.*

addasā kho bhagavā jāṇussoṇiṃ brāhmaṇaṃ tadahuposathe sīsaṃnhātaṃ navaṃ khomayugaṃ nivatthaṃ allakusamuṭṭhiṃ ādāya ekamantaṃ ṭhitaṃ.

*The Buddha saw him,*

disvāna jāṇussoṇiṃ brāhmaṇaṃ etadavoca:  
*and said,*

“kiṃ nu tvam, brāhmaṇa, tadahuposathe sīsaṃnhāto navaṃ khomayugaṃ nivattho allakusamuṭṭhiṃ ādāya ekamantaṃ ṭhito?”

*“Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass?”*

kiṃ nvajja brāhmaṇakulassā”ti?  
*What’s going on today with the brahmin clan?”*

“paccorohaṇī, bho gotama, ajja brāhmaṇakulassā”ti.  
*“Master Gotama, today is the ceremony of descent for the brahmin clan.”*

“yathā kathaṃ pana, brāhmaṇa, brāhmaṇānaṃ paccorohaṇī hoti”ti?  
*“But how do the brahmins observe the ceremony of descent?”*

“idha, bho gotama, brāhmaṇā tadahuposathe sīsaṃnhātā navaṃ khomayugaṃ nivatthā allena gomayena pathaviṃ opuṇṇitvā haritehi kusehi pattharitvā antarā ca velaṃ antarā ca agyāgāraṃ seyyaṃ kappenti.

*“Well, Master Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber.*

te taṃ rattim tikkhattum paccuṭṭhāya pañjalikā aggim namassanti:  
*That night they rise three times and worship the fire with joined palms:*

‘paccorohāma bhavantam, paccorohāma bhavantaṇ’ti.  
*‘We descend, lord! We descend, lord!’*

bahukena ca sappitelanavanītena aggim santappenti.  
*And they serve the fire with abundant ghee, oil, and butter.*

tassā ca rattiya accayena paṇītena khādanīyena bhojanīyena brāhmaṇe santappenti.  
*And when the night has passed they serve the brahmins with a variety of delicious foods.*

evaṃ, bho gotama, brāhmaṇānaṃ paccorohaṇī hoti”ti.  
*That’s how the brahmins observe the ceremony of descent.”*

“aññathā kho, brāhmaṇa, brāhmaṇānaṃ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hoti”ti.

*“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one.”*

“yathā kathaṃ pana, bho gotama, ariyassa vinaye paccorohaṇī hoti?  
*“But Master Gotama, how is the ceremony of descent observed in the training of the noble one?”*

sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ariyassa vinaye paccorohaṇī hotī”ti.

*Master Gotama, please teach me this.”*

“tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karoḥi; bhāsissāmī”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, brāhmaṇa, ariyasāvako iti paṭisañcikkhati:

*“It’s when a noble disciple reflects:*

‘pāṇātipātassa kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*‘Killing living creatures has a bad result in the present life and in lives to come.’*

so iti paṭisañkhāya pāṇātipātaṃ pajahati;

*Reflecting like this, they give up killing living creatures,*

pāṇātipātā paccorohati.

*they descend from killing living creatures.*

... ‘adinnādānassa kho pāpako vipāko—

*... ‘Stealing has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in the present life and in lives to come.’*

so iti paṭisañkhāya adinnādānaṃ pajahati;

*Reflecting like this, they give up stealing,*

adinnādānā paccorohati.

*they descend from stealing.*

... ‘kāmesumicchācārassa kho pāpako vipāko—

*... ‘Sexual misconduct has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in the present life and in lives to come.’*

so iti paṭisañkhāya kāmesumicchācāraṃ pajahati;

*Reflecting like this, they give up sexual misconduct,*

kāmesumicchācārā paccorohati.

*they descend from sexual misconduct.*

... ‘musāvādassa kho pāpako vipāko—

*... ‘Lying has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in the present life and in lives to come.’*

so iti paṭisañkhāya musāvādaṃ pajahati;

*Reflecting like this, they give up lying,*

musāvādā paccorohati.

*they descend from lying.*

... ‘pisuṇāya vācāya kho pāpako vipāko—

*... ‘Divisive speech has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.

*in the present life and in lives to come.’*

so iti paṭisañkhāya pisuṇaṃ vācaṃ pajahati;

*Reflecting like this, they give up divisive speech,*



pisuṇāya vācāya paccorohati.  
*they descend from divisive speech.*

... ‘pharusāya vācāya kho pāpako vipāko—  
... ‘Harsh speech has a bad result

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.  
*in the present life and in lives to come.’*

so iti paṭisaṅkhāya pharusam vācam pajahati;  
*Reflecting like this, they give up harsh speech,*

pharusāya vācāya paccorohati.  
*they descend from harsh speech.*

... ‘samphappalāpassa kho pāpako vipāko—  
... ‘Talking nonsense has a bad result

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.  
*in the present life and in lives to come.’*

so iti paṭisaṅkhāya samphappalāpam pajahati;  
*Reflecting like this, they give up talking nonsense,*

samphappalāpā paccorohati.  
*they descend from talking nonsense.*

... ‘abhiṇṇhāya kho pāpako vipāko—  
... ‘Covetousness has a bad result

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.  
*in the present life and in lives to come.’*

so iti paṭisaṅkhāya abhiṇṇham pajahati;  
*Reflecting like this, they give up covetousness,*

abhiṇṇhāya paccorohati.  
*they descend from covetousness.*

... ‘byāpādassa kho pāpako vipāko—  
... ‘Ill will has a bad result

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.  
*in the present life and in lives to come.’*

so iti paṭisaṅkhāya byāpādam pajahati;  
*Reflecting like this, they give up ill will,*

byāpādā paccorohati.  
*they descend from ill will.*

... ‘micchādiṭṭhiyā kho pāpako vipāko—  
... ‘Wrong view has a bad result

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.  
*in the present life and in lives to come.’*

so iti paṭisaṅkhāya micchādiṭṭhiṃ pajahati;  
*Reflecting like this, they give up wrong view,*

micchādiṭṭhiyā paccorohati.  
*they descend from wrong view.*

evam kho, brāhmaṇa, ariyassa vinaye paccorohaṇī hotī’ti.  
*This is the ceremony of descent in the training of the noble one.”*

“aññathā kho, bho gotama, brāhmaṇānaṃ paccorohaṇī hoti, aññathā ca pana ariyassa vinaye paccorohaṇī hoti.

*“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the noble one.*

imissā, bho gotama, ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇī kalam nāgghati soḷasiṃ.

*And, Master Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of the ceremony of descent observed 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.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

17. jāṇussoṇivagga  
*17. With Jāṇussoṇi*

168. ariyapaccorohaṇīsutta  
*168. The Noble Descent*

“ariyaṃ vo, bhikkhave, paccorohaṇiṃ desessāmi.  
*“Mendicants, I will teach you the noble descent.*

taṃ suṇātha, sādhukaṃ manasi karoṭha, bhāssissāmi”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:*

“katamā ca, bhikkhave, ariyā paccorohaṇi?  
*“And what, mendicants, is the noble descent?”*

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

‘pāṇātipātassa kho pāpako vipāko—  
*‘Killing living creatures has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.  
*in the present life and in lives to come.’*

so iti paṭisañkhāya pāṇātipātāṃ pajahati;  
*Reflecting like this, they give up killing living creatures,*

pāṇātipātā paccorohati.  
*they descend from killing living creatures.*

... ‘adinnādānassa kho pāpako vipāko—  
*... ‘Stealing has a bad result*

diṭṭhe ceva dhamme abhisamparāyaṇcā’ti.  
*in the present life and in lives to come.’*

so iti paṭisañkhāya adinnādānaṃ pajahati;  
*Reflecting like this, they give up stealing,*

adinnādānā paccorohati.  
*they descend from stealing.*

... ‘kāmesumicchācārassa kho pāpako vipāko ... pe ...  
*... ‘Sexual misconduct has a bad result ...’ ...*

kāmesumicchācārā paccorohati.  
*they descend from sexual misconduct.*

... ‘musāvādassa kho pāpako vipāko ... pe ...  
*... ‘Lying has a bad result ...’ ...*

musāvādā paccorohati.  
*they descend from lying.*

... ‘pisunāya vācāya kho pāpako vipāko ... pe ...  
*... ‘Divisive speech has a bad result ...’ ...*

pisunāya vācāya paccorohati.  
*they descend from divisive speech.*

... ‘pharusāya vācāya kho pāpako vipāko ... pe ...  
... ‘Harsh speech has a bad result ...’ ...

pharusāya vācāya paccorohati.  
*they descend from harsh speech.*

... ‘samphappalāpassa kho pāpako vipāko ... pe ...  
... ‘Talking nonsense has a bad result ...’ ...

samphappalāpā paccorohati.  
*they descend from talking nonsense.*

... ‘abhijjhāya kho pāpako vipāko ... pe ...  
... ‘Covetousness has a bad result ...’ ...

abhijjhāya paccorohati.  
*they descend from covetousness.*

... ‘byāpādassa kho pāpako vipāko ... pe ...  
... ‘Ill will has a bad result ...’ ...

byāpādā paccorohati.  
*they descend from ill will.*

... ‘micchādītthiyā kho pāpako vipāko diṭṭhe ceva dhamme abhisamparāyañcā’ti.  
... ‘Wrong view has a bad result both in the present life and in lives to come.’

so iti paṭisaṅkhāya micchādītthim pajahati;  
*Reflecting like this, they give up wrong view,*

micchādītthiyā paccorohati.  
*they descend from wrong view.*

ayaṃ vuccati, bhikkhave, ariyā paccorohaṇī”ti.  
*This is called the noble descent.”*

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

17. jāṇussoṇivagga  
*17. With Jāṇussoṇi*

169. saṅgāraṇasutta  
*169. With Saṅgāraṇa*

atha kho saṅgāraṇo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then Saṅgāraṇa 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:*

“kiṃ nu kho, bho gotama, orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ”ti?

*“Master Gotama, what is the near shore? And what is the far shore?”*

“pāṇātipāto kho, brāhmaṇa, orimaṃ tīraṃ, pāṇātipātā veramaṇī pārimaṃ tīraṃ.

*“Killing living creatures is the near shore, brahmin, and not killing living creatures is the far shore.*

adinnādānaṃ kho, brāhmaṇa, orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ.

*Stealing is the near shore, and not stealing is the far shore.*

kāmesumicchācāro orimaṃ tīraṃ, kāmesumicchācārā veramaṇī pārimaṃ tīraṃ.

*Sexual misconduct is the near shore, and avoiding sexual misconduct is the far shore.*

musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ.

*Lying is the near shore, and not lying is the far shore.*

pisuṇā vācā orimaṃ tīraṃ, pisuṇāya vācāya veramaṇī pārimaṃ tīraṃ.

*Divisive speech is the near shore, and avoiding divisive speech is the far shore.*

pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ.

*Harsh speech is the near shore, and avoiding harsh speech is the far shore.*

samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ.

*Talking nonsense is the near shore, and avoiding talking nonsense is the far shore.*

abhiḥjā orimaṃ tīraṃ, anabhiḥjā pārimaṃ tīraṃ.

*Covetousness is the near shore, and contentment is the far shore.*

byāpādo orimaṃ tīraṃ, abyāpādo pārimaṃ tīraṃ.

*Ill will is the near shore, and good will is the far shore.*

micchādiṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ.

*Wrong view is the near shore, and right view is the far shore.*

idaṃ kho, brāhmaṇa, orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃ.

*This is the near shore, and this is the far shore.*

appakā te manussesu,

*Few are those among humans*

ye janā pāragāmino;

*who cross to the far shore.*

athāyaṃ itarā pajā,

*The rest just run*

tīramevānudhāvati.

*around on the near shore.*

ye ca kho sammadakkhāte,

*When the teaching is well explained,*

dhamme dhammānuvattino;  
*those who practice accordingly*

te janā pāramessanti,  
*are the ones who will cross over*

maccudheyyaṃ suduttaraṃ.  
*Death's domain so hard to pass.*

kaṇhaṃ dhammaṃ vippahāya,  
*Rid of dark qualities,*

sukkaṃ bhāvētha paṇḍito;  
*an astute person should develop the bright.*

okā anokamāgama,  
*Leaving home behind*

viveke yattha dūraṃ.  
*for the seclusion so hard to enjoy,*

tatrābhiratimiccheyya,  
*you should try to find delight there,*

hityā kāme akiñcano;  
*having left behind sensual pleasures.*

pariyodapeyya attānaṃ,  
*With no possessions, an astute person*

cittaklesehi paṇḍito.  
*should cleanse themselves of mental corruptions.*

yesaṃ sambodhiyaṅgesu,  
*And those whose minds are rightly developed*

sammā cittaṃ subhāviṭṭhaṃ;  
*in the awakening factors;*

ādānapaṭinissagge,  
*letting go of attachments,*

anupādāya ye ratā;  
*they delight in not grasping.*

khīṇāsavā jutimanto,  
*With defilements ended, brilliant,*

te loke parinibbutā”ti.  
*they are extinguished in this world.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

17. jāṇussoṇivagga  
*17. With Jāṇussoṇi*

170. orimasutta  
*170. The Near Shore*

“orimañca, bhikkhave, tīraṃ desessāmi pārimañca tīraṃ.  
*“Mendicants, I will teach you the near shore and the far shore.*

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

katamañca, bhikkhave, orimaṃ tīraṃ, katamañca pārimaṃ tīraṃ?  
*And what, mendicants, is the near shore? What is the far shore?*

pānātipāto, bhikkhave, orimaṃ tīraṃ, pānātipatā veramaṇī pārimaṃ tīraṃ.  
*Killing living creatures is the near shore, mendicants, and not killing living creatures is the far shore.*

adinnādānaṃ orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ.  
*Stealing is the near shore, and not stealing is the far shore.*

kāmesumicchācāro orimaṃ tīraṃ, kāmesumicchācārā veramaṇī pārimaṃ tīraṃ.  
*Sexual misconduct is the near shore, and avoiding sexual misconduct is the far shore.*

musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ.  
*Lying is the near shore, and not lying is the far shore.*

pisuṇā vācā orimaṃ tīraṃ, pisuṇāya vācāya veramaṇī pārimaṃ tīraṃ.  
*Divisive speech is the near shore, and avoiding divisive speech is the far shore.*

pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ.  
*Harsh speech is the near shore, and avoiding harsh speech is the far shore.*

samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ.  
*Talking nonsense is the near shore, and avoiding talking nonsense is the far shore.*

abhiḥjhā orimaṃ tīraṃ, anabhiḥjhā pārimaṃ tīraṃ.  
*Covetousness is the near shore, and contentment is the far shore.*

byāpādo orimaṃ tīraṃ, abyāpādo pārimaṃ tīraṃ.  
*Ill will is the near shore, and good will is the far shore.*

micchādiṭṭhi orimaṃ tīraṃ, sammādiṭṭhi pārimaṃ tīraṃ.  
*Wrong view is the near shore, and right view is the far shore.*

idaṃ kho, bhikkhave, orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃti.  
*This is the near shore, and this is the far shore.*

appakā te manussesu,  
*Few are those among humans*

ye janā pāragāmino;  
*who cross to the far shore.*

athāyaṃ itarā pajā,  
*The rest just run*

tīramevānudhāvati.  
*around on the near shore.*

ye ca kho sammadakkhāte,  
*When the teaching is well explained,*

dhamme dhammānuvattino;  
*those who practice accordingly*

te janā pāramessanti,  
*are the ones who will cross over*

maccudheyyaṃ suduttaraṃ.  
*Death's domain so hard to pass.*

kaṇhaṃ dhammaṃ vippahāya,  
*Rid of dark qualities,*

sukkaṃ bhāvētha paṇḍito;  
*an astute person should develop the bright.*

okā anokamāgama,  
*Leaving home behind*

viveke yattha dūramaṃ.  
*for the seclusion so hard to enjoy,*

tatrābhiratimiccheyya,  
*you should try to find delight there,*

hitvā kāme akiñcano;  
*having left behind sensual pleasures.*

pariyodapeyya attānaṃ,  
*With no possessions, an astute person*

cittaklesehi paṇḍito.  
*should cleanse themselves of mental corruptions.*

yesaṃ sambodhiyaṅgesu,  
*And those whose minds are rightly developed*

sammā cittaṃ subhāviṭṭhaṃ;  
*in the awakening factors;*

ādānapaṭinissagge,  
*letting go of attachments,*

anupādāya ye ratā;  
*they delight in not grasping.*

khīṇāsavā jutimanto,  
*With defilements ended, brilliant,*

te loke parinibbutā"ti.  
*they are extinguished in this world."*

catutthaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

17. jāṇussoṇivagga  
*17. With Jāṇussoṇi*

171. pathamaadhammasutta  
*171. Bad Principles (1st)*

“adhammo ca, bhikkhave, veditabbo anatto ca;  
*“Mendicants, you should know bad principles with bad results.*

dhammo ca veditabbo attho ca.  
*And you should know good principles with good results.*

adhammaṇṇa viditvā anattaṇṇa, dhammaṇṇa viditvā atthaṇṇa yathā dhammo yathā  
attho tathā paṭipajjitabbaṃ.

*Knowing these things, your practice should follow the good principles with good results.*

katamo ca, bhikkhave, adhammo ca anatto ca?  
*And what are bad principles with bad results?*

pāṇātīpāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā  
vācā, samphappalāpo, abhijjhā, byāpādo, micchādīṭṭhi—  
*Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or  
nonsensical; covetousness, ill will, and wrong view.*

ayaṃ vuccati, bhikkhave, adhammo ca anatto ca.  
*These are called bad principles with bad results.*

katamo ca, bhikkhave, dhammo ca attho ca?  
*And what are good principles with good results?*

pāṇātīpātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā  
veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā  
veramaṇī, anabhijjhā, abyāpādo, sammādīṭṭhi—  
*Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that’s false,  
divisive, harsh, or nonsensical; contentment, good will, and right view.*

ayaṃ vuccati, bhikkhave, dhammo ca attho ca.  
*These are called good principles with good results.*

‘adhammo ca, bhikkhave, veditabbo anatto ca;  
*‘You should know bad principles with bad results.*

dhammo ca veditabbo attho ca.  
*And you should know good principles with good results.*

adhammaṇṇa viditvā anattaṇṇa, dhammaṇṇa viditvā atthaṇṇa yathā dhammo yathā  
attho tathā paṭipajjitabbaṃ’ti,  
*Knowing these things, your practice should follow the good principles with good results.’*

iti yaṃ taṃ vuttaṃ, idameva paṭicca vuttaṃ’ti.  
*That’s what I said, and this is why I said it.”*

pañcamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

17. jāṇussoṇivagga  
*17. With Jāṇussoṇi*

172. dutiyaadhammasutta  
*172. Bad Principles (2nd)*

“adhammo ca, bhikkhave, veditabbo dhammo ca;  
*“Mendicants, you should know bad principles and good principles.*

anatto ca veditabbo attho ca.  
*And you should know bad results and good results.*

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā  
attho tathā paṭipajjitabban”ti.

*Knowing these things, your practice should follow the good principles with good results.”*

idamavoca bhagavā.  
*That is what the Buddha said.*

idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.  
*When he had spoken, the Holy One got up from his seat and entered his dwelling.*

atha kho tesam bhikkhūnaṃ acirapakkantassa bhagavato etadahosi:  
*Soon after the Buddha left, those mendicants considered,*

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ  
avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:  
*“The Buddha gave this brief passage for recitation, then entered his dwelling without  
explaining the meaning in detail.*

‘adhammo ca, bhikkhave, veditabbo dhammo ca;  
*‘You should know bad principles and good principles.*

anatto ca veditabbo attho ca.  
*And you should know bad results and good results.*

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā  
attho tathā paṭipajjitabban”ti.

*Knowing these things, your practice should follow the good principles with good results.’*

ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ  
avibhattassa vitthārena atthaṃ vibhajeyyā”ti?  
*Who can explain in detail the meaning of this brief passage for recitation given by the  
Buddha?”*

atha kho tesam bhikkhūnaṃ etadahosi:  
*Then those mendicants thought,*

“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ  
sabrahmacāriṇaṃ.  
*“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual  
companions.*

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa  
vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.  
*He is capable of explaining in detail the meaning of this brief passage for recitation given by  
the Buddha.*

yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā  
āyasmantaṃ mahākaccānaṃ etamatthaṃ puccheyyāma.  
*Let’s go to him, and ask him about this matter.*

yathā no āyasmā mahākaccāno byākarissati tathā naṃ dhāressāmā”ti.  
*As he answers, so we’ll remember it.”*

atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamim̐su; upasaṅkamitvā āyasmatā mahākaccānena saddhim̐ sammodim̐su.

*Then those mendicants went to Mahākaccāna, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocum̐:

*When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,*

“idaṃ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavitt̐ho:

‘adhammo ca, bhikkhave, veditabbo dhammo ca;

anattho ca veditabbo attho ca.

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabban̐ti.

tesaṃ no, āvuso, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavitt̐ho—

adhammo ca, bhikkhave ... pe ...

tathā paṭipajjitabbanti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa udditt̐hassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

tesaṃ no, āvuso, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa udditt̐hassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum̐.

yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma.

yathā no āyasmā mahākaccāno byākarissati tathā naṃ dhāressāmā’ti.

vibhajatu āyasmā mahākaccāno”ti.

*“May Venerable Mahākaccāna please explain this.”*

“seyyathāpi, āvuso, puriso sārathhiko sāraṃ gavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākhapālase sāraṃ pariyesitabbaṃ maññeyya.

*“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.*

evaṃsāmpadamidaṃ āyasmantānaṃ satthari sammukhībhūte taṃ bhagavantaṃ  
atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha.

*Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.*

so hāvuso, bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto  
dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā  
dhammassāmī tathāgato.

*For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.*

so ceva panetassa kālo ahosi yaṃ tumhe bhagavantaṃyeva upasaṅkamitvā  
etamatthaṃ paṭipuccheyyātha.

*That was the time to approach the Buddha and ask about this matter.*

yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

*You should have remembered it in line with the Buddha’s answer.”*

“addhā, āvuso kaccāna, bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto  
ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā  
dhammassāmī tathāgato.

*“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.*

so ceva panetassa kālo ahosi yaṃ mayaṃ bhagavantaṃyeva upasaṅkamitvā  
etamatthaṃ paṭipuccheyyāma.

*That was the time to approach the Buddha and ask about this matter.*

yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

*We should have remembered it in line with the Buddha’s answer.*

api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ  
sābrahmacārīnaṃ.

*Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.*

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa  
vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitaṃ.

*He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.*

vibhajatāyasmā mahākaccāno aḡaraṃ karitvā”ti.

*Please explain this, if it’s no trouble.”*

“tena hāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

*“Well then, reverends, listen and pay close attention, I will speak.”*

“evaṃ, āvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosaṃ.

*“Yes, reverend,” they replied.*

athāyasmā mahākaccāno etadavoca:

*Mahākaccāna said this:*

“yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ  
avibhajitvā utthāyāsaṃ vihāraṃ pavittḥo:

*“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:*

‘adhammo ca, bhikkhave, veditabbo ... pe ...

*‘You should know bad principles and good principles ...*

tathā paṭipajjitabban’ti.

*and practice accordingly.’*

katamo cāvuso, adhammo; katamo ca dhammo?

*So what are bad principles? What are good principles?*

katamo ca anatto, katamo ca attho?  
*What are bad results? And what are good results?*

pāṇātipāto, āvuso, adhammo;  
*Killing living creatures is a bad principle.*

pāṇātipātā veramaṇī dhammo;  
*Not killing living creatures is a good principle.*

ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by killing living creatures are bad results.*

pāṇātipātā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti,  
ayaṃ attho.  
*And the many skillful qualities fully developed because of not killing living creatures are good results.*

adinnādānaṃ, āvuso, adhammo;  
*Stealing is a bad principle.*

adinnādānā veramaṇī dhammo;  
*Not stealing is a good principle.*

ye ca adinnādānapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
anatto;  
*And the many bad, unskillful qualities produced by stealing are bad results.*

adinnādānā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti,  
ayaṃ attho.  
*And the many skillful qualities fully developed because of not stealing are good results.*

kāmesumicchācāro, āvuso, adhammo;  
*Sexual misconduct is a bad principle.*

kāmesumicchācārā veramaṇī dhammo;  
*Avoiding sexual misconduct is a good principle.*

ye ca kāmesumicchācārapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
anatto;  
*And the many bad, unskillful qualities produced by sexual misconduct are bad results.*

kāmesumicchācārā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ  
gacchanti, ayaṃ attho.  
*And the many skillful qualities fully developed because of avoiding sexual misconduct are good results.*

musāvādo, āvuso, adhammo;  
*Lying is a bad principle.*

musāvādā veramaṇī dhammo;  
*Not lying is a good principle.*

ye ca musāvādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by lying are bad results.*

musāvādā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti,  
ayaṃ attho.  
*And the many skillful qualities fully developed because of not lying are good results.*

pisuṇā vācā, āvuso, adhammo;  
*Divisive speech is a bad principle.*

pisuṇāya vācāya veramaṇī dhammo;  
*Avoiding divisive speech is a good principle.*

ye ca pisuṇāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by divisive speech are bad results.*

pisunāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

*And the many skillful qualities fully developed because of avoiding divisive speech are good results.*

pharusā vācā, āvuso, adhammo;

*Harsh speech is a bad principle.*

pharusāya vācāya veramaṇī dhammo;

*Avoiding harsh speech is a good principle.*

ye ca pharusāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by harsh speech are bad results.*

pharusāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

*And the many skillful qualities fully developed because of avoiding harsh speech are good results.*

samphappalāpo, āvuso, adhammo;

*Talking nonsense is a bad principle.*

samphappalāpā veramaṇī dhammo;

*Avoiding talking nonsense is a good principle.*

ye ca samhappalāpāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by talking nonsense are bad results.*

samphappalāpā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

*And the many skillful qualities fully developed because of avoiding talking nonsense are good results.*

abhijjhā, āvuso, adhammo;

*Covetousness is a bad principle.*

anabhijjhā dhammo;

*Contentment is a good principle.*

ye ca abhijjhāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by covetousness are bad results.*

anabhijjhāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

*And the many skillful qualities fully developed because of contentment are good results.*

byāpādo, āvuso, adhammo;

*Ill will is a bad principle.*

abyāpādo dhammo;

*Good will is a good principle.*

ye ca byāpādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by ill will are bad results.*

abyāpādapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

*And the many skillful qualities fully developed because of good will are good results.*

micchādiṭṭhi, āvuso, adhammo;

*Wrong view is a bad principle.*

sammādiṭṭhi dhammo;

*Right view is a good principle.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;

*And the many bad, unskillful qualities produced by wrong view are bad results.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

*And the many skillful qualities fully developed because of right view are good results.*

‘yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho—

*The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:*

adhammo ca, bhikkhave, veditabbo ... pe ...

*You should know bad principles and good principles ...*

tathā paṭipajjitabban’ti.

*and practice accordingly.’*

imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

*And this is how I understand the detailed meaning of this passage for recitation.*

ākaṅkhamānā ca pana tumhe, āvuso, bhagavantamyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha.

*If you wish, you may go to the Buddha and ask him about this.*

yathā no bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

*You should remember it in line with the Buddha’s answer.”*

“evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

*“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:*

“yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho:

‘adhammo ca, bhikkhave, veditabbo ... pe ...

tathā paṭipajjitabban’ti.

tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho:

“adhammo ca, bhikkhave, veditabbo ... pe ...

tathā paṭipajjitabban”ti.

ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma.

yathā no āyasmā mahākaccāno byākarissati tathā naṃ dhāressāmā'ti.

atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimhā; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ apucchimhā.

*"Sir, we went to Mahākaccāna and asked him about this matter.*

tesaṃ no, bhante, āyasmatā mahākaccānena imehi akkharehi imehi padehi imehi byañjanehi attho suvibhatto'ti.

*And Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."*

"sādhu sādhu, bhikkhave.

*"Good, good, mendicants!*

paṇḍito, bhikkhave, mahākaccāno. mahāpañño, bhikkhave, mahākaccāno.

*Mahākaccāna is astute, he has great wisdom.*

mañcepi tumhe, bhikkhave, upasaṅkamtivā etamatthaṃ paṭipuccheyyātha, ahampi cetam evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ.

*If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna.*

eso ceva tassa attho. evañca naṃ dhāreyyāthā'ti.

*That is what it means, and that's how you should remember it."*

chatthaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

17. jāṇussoṇivagga  
*17. With Jāṇussoṇi*

173. tatiyaadhammasutta  
*173. Bad Principles (3rd)*

“adhammo ca, bhikkhave, veditabbo dhammo ca;  
“Mendicants, you should know bad principles and good principles.

anatto ca veditabbo attho ca.  
*And you should know bad results and good results.*

adhammañca viditvā dhammañca, anattañca viditvā atthañca yathā dhammo yathā  
attho tathā paṭipajjitabbaṃ.  
*Knowing these things, your practice should follow the good principles with good results.*

katamo ca, bhikkhave, adhammo, katamo ca dhammo;  
*So what are bad principles? What are good principles? What are bad results? And what are good results?*

katamo ca anatto, katamo ca attho?

pāṇātipāto, bhikkhave, adhammo;  
*Killing living creatures is a bad principle.*

pāṇātipātā veramaṇī dhammo;  
*Not killing living creatures is a good principle.*

ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto;  
*And the many bad, unskillful qualities produced by killing living creatures are bad results.*

pāṇātipātā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti,  
ayaṃ attho.  
*And the many skillful qualities fully developed because of not killing living creatures are good results.*

adinnādānaṃ, bhikkhave, adhammo;  
*Stealing is a bad principle.*

adinnādānā veramaṇī dhammo ...  
*Not stealing is a good principle. ...*

kāmesumicchācāro, bhikkhave, adhammo;  
*Sexual misconduct is a bad principle.*

kāmesumicchācārā veramaṇī dhammo ...  
*Avoiding sexual misconduct is a good principle. ...*

musāvādo, bhikkhave, adhammo;  
*Lying is a bad principle.*

musāvādā veramaṇī dhammo ...  
*Not lying is a good principle. ...*

pisuṇā vācā, bhikkhave, adhammo;  
*Divisive speech is a bad principle.*

pisuṇāya vācāya veramaṇī dhammo ...  
*Avoiding divisive speech is a good principle. ...*

pharusā vācā, bhikkhave, adhammo;  
*Harsh speech is a bad principle.*

pharusāya vācāya veramaṇī dhammo ...  
*Avoiding harsh speech is a good principle. ...*

samphappalāpo, bhikkhave, adhammo;

*Talking nonsense is a bad principle.*

samphappalāpā veramaṇī dhammo ...

*Avoiding talking nonsense is a good principle. ...*

abhiḥjā, bhikkhave, adhammo;

*Covetousness is a bad principle.*

anabhiḥjā dhammo ...

*Contentment is a good principle. ...*

byāpādo, bhikkhave, adhammo;

*Ill will is a bad principle.*

abyāpādo dhammo ....

*Good will is a good principle. ...*

micchādiṭṭhi, bhikkhave, adhammo;

*Wrong view is a bad principle.*

sammādiṭṭhi dhammo;

*Right view is a good principle.*

ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ  
anatto;

*And the many bad, unskillful qualities produced by wrong view are bad results.*

sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ  
attho.

*And the many skillful qualities fully developed because of right view are good results.*

‘adhammo ca, bhikkhave, veditabbo dhammo ca;

*You should know bad principles and good principles.*

anatto ca veditabbo attho ca.

*And you should know bad results and good results.*

adhammaṇca viditvā dhammaṇca, anattaṇca viditvā atthaṇca yathā dhammo yathā  
attho tathā paṭipajjitabban’ti,

*Knowing these things, your practice should follow the good principles with good results.’*

iti yaṃ taṃ vuttaṃ, idametam paticca vuttan’ti.

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

sattamaṃ.

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aṅguttara nikāya 10  
*Numbered Discourses 10*

17. jāṇussoṇivagga  
*17. With Jāṇussoṇi*

174. kammanidānasutta  
*174. Sources of Deeds*

“pāṇātipātampāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*“Mendicants, I say that killing living creatures is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

adinnādānampāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that stealing is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

kāmesumicchācārampāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that sexual misconduct is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

musāvādampāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that lying is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

pisuṇavācāmpāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that divisive speech is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

pharusavācāmpāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that harsh speech is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

samphappalāpampāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that talking nonsense is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

abhijjhāmpāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that covetousness is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

byāpādāmpāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that ill will is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

micchādiṭṭhimpāhaṃ, bhikkhave, tividhaṃ vadāmi—  
*I say that wrong view is threefold:*

lobhahetukampi, dosahetukampi, mohahetukampi.  
*caused by greed, hate, or delusion.*

iti kho, bhikkhave, lobho kammanidānasambhavo, doso kammanidānasambhavo,  
moho kammanidānasambhavo.

*And so greed, hate, and delusion are sources and origins for deeds.*

lobhakkhayā kammanidānasaṅkhayo, dosakkhayā kammanidānasaṅkhayo,  
mohakkhayā kammanidānasaṅkhayo”ti.

*With the ending of greed, hate, and delusion, the sources of deeds are ended.”*

aṭṭhamam.

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aṅguttara nikāya 10  
*Numbered Discourses 10*

17. jāṇussoṇivagga  
*17. With Jāṇussoṇi*

175. parikkamanasutta  
*175. The Bypass*

“saparikkamano ayaṃ, bhikkhave, dhammo, nāyaṃ dhammo aparikkamano.  
*“Mendicants, this teaching provides a bypass, it doesn’t lack a bypass.*

kathaṇca, bhikkhave, saparikkamano ayaṃ dhammo, nāyaṃ dhammo  
aparikkamano?  
*And how does this teaching provide a bypass, not lacking a bypass?*

pāṇātipātissa, bhikkhave, pāṇātipātā veramaṇī parikkamanam hoti.  
*Not killing living creatures bypasses killing living creatures.*

adinnādāyissa, bhikkhave, adinnādānā veramaṇī parikkamanam hoti.  
*Not stealing bypasses stealing.*

kāmesumicchācārissa, bhikkhave, kāmesumicchācārā veramaṇī parikkamanam hoti.  
*Avoiding sexual misconduct bypasses sexual misconduct.*

musāvādissa, bhikkhave, musāvādā veramaṇī parikkamanam hoti.  
*Not lying bypasses lying.*

pisuṇavācassa, bhikkhave, pisuṇāya vācāya veramaṇī parikkamanam hoti.  
*Avoiding divisive speech bypasses divisive speech.*

pharusavācassa, bhikkhave, pharusāya vācāya veramaṇī parikkamanam hoti.  
*Avoiding harsh speech bypasses harsh speech.*

samphappalāpissa, bhikkhave, samphappalāpā veramaṇī parikkamanam hoti.  
*Avoiding talking nonsense bypasses talking nonsense.*

abhiññhālussa, bhikkhave, abhiññhā parikkamanam hoti.  
*Contentment bypasses covetousness.*

byāpannacittassa, bhikkhave, abyāpādo parikkamanam hoti.  
*Good will bypasses ill will.*

micchādiṭṭhissa, bhikkhave, sammādiṭṭhi parikkamanam hoti.  
*Right view bypasses wrong view.*

evaṃ kho, bhikkhave, saparikkamano ayaṃ dhammo, nāyaṃ dhammo  
aparikkamano”ti.  
*That’s how this teaching provides a bypass, it doesn’t lack a bypass.”*

navamaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

17. jānussoṇivagga  
17. With Jānussoṇi

176. cundasutta  
176. With Cunda

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.  
At one time the Buddha was staying near Pāvā in Cunda the smith's mango grove.

atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho cundam kammāraputtam bhagavā etadavoca:

*Then Cunda the smith went to the Buddha, bowed, and sat down to one side. The Buddha said to him,*

“kassa no tvaṃ, cunda, soceyyāni rocesī”ti?  
“Cunda, whose purity do you believe in?”

“brāhmaṇā, bhante, pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti; tesāhaṃ soceyyāni rocemī”ti.

*“Sir, I believe in the purity advocated by the western brahmins draped with moss who carry pitchers, serve the sacred flame, and immerse themselves in water.”*

“yathā katham pana, cunda, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti”ti?

*“But Cunda, what kind of purity do these western brahmins advocate?”*

“idha, bhante, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā. te sāvakaṃ evaṃ samādapenti:

*“The western brahmins encourage their disciples like this:*

‘ehi tvaṃ, ambho purisa, kālasseva uṭṭhahantova sayanamhā pathaviṃ āmaseyyāsi;  
‘Please, good people, rising early you should stroke the earth from your bed.

no ce pathaviṃ āmaseyyāsi, allāni gomayāni āmaseyyāsi;  
If you don't stroke the earth, stroke fresh cow dung.

no ce allāni gomayāni āmaseyyāsi, haritāni tiṇāni āmaseyyāsi;  
If you don't stroke fresh cow dung, stroke green grass.

no ce haritāni tiṇāni āmaseyyāsi, aggiṃ paricareyyāsi;  
If you don't stroke green grass, serve the sacred flame.

no ce aggiṃ paricareyyāsi, pañjaliko ādiccaṃ namasseyyāsi;  
If you don't serve the sacred flame, revere the sun with joined palms.

no ce pañjaliko ādiccaṃ namasseyyāsi, sāyatatiyakam udakam oroheyyāsi”ti.  
If you don't revere the sun with joined palms, immerse yourself in water three times, including the evening.’

evaṃ kho, bhante, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti; tesāhaṃ soceyyāni rocemī”ti.

*The western brahmins advocate this kind of purity.”*

“aññathā kho, cunda, brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālikā aggiparicārikā udakorohakā soceyyāni paññapenti, aññathā ca pana ariyassa vinaye soceyyam hotī”ti.

*“The purity advocated by the western brahmins is quite different from that in the training of the noble one.”*

“yathā katham pana, bhante, ariyassa vinaye soceyyam hoti?  
“But what, Master Gotama, is purity in the training of the noble one?”

sādhū me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye soceyyaṃ hoti”ti.

*Master Gotama, please teach me this.”*

“tena hi, cunda, suṇāhi, sādhukam manasi karohi; bhāsissāmi”ti.

*“Well then, brahmin, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho cundo kammāraputto bhagavato paccassosi.

*“Yes, sir,” Cunda replied.*

bhagavā etadavoca:

*The Buddha said this:*

“tividham kho, cunda, kāyena asoceyyaṃ hoti;

*“Cunda, impurity is threefold by way of body,*

catubbidham vācāya asoceyyaṃ hoti;

*fourfold by way of speech,*

tividham manasā asoceyyaṃ hoti.

*and threefold by way of mind.*

kathaṇca, cunda, tividham kāyena asoceyyaṃ hoti?

*And how is impurity threefold by way of body?*

idha, cunda, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate nivittṭho adayāpanno sabbaṇābhūtesu. (1)

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

adinnādāyī hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasankhātāṃ ādātā hoti. (2)

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

kāmesumicchācārī hoti. yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhita dhammarakkhitā sasāmikā saparidaṇḍa antamaso mālāgūlaparikkhittāpi, tathārūpasu cārittaṃ āpajjitā hoti. (3)

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

evaṃ kho, cunda, tividham kāyena asoceyyaṃ hoti.

*This is the threefold impurity by way of body.*

kathaṇca, cunda, catubbidham vācāya asoceyyaṃ hoti?

*And how is impurity fourfold by way of speech?*

idha, cunda, ekacco musāvādī hoti. sabhaggato vā parisaggato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtṭho: ‘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 bhāsita hoti. (4)

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

pisuṇavāco hoti. ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandi vaggakaraṇiṃ vācam bhāsita hoti. (5)

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

pharusavāco hoti. yā sā vācā aṇḍakā kakkasā parakatukā parābhisajjani  
kodhasāmantaṁ asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitaṁ hoti. (6)  
*They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive,  
bordering on anger, not leading to immersion.*

samhappalāpī hoti akālāvādī abhūtāvādī anattavādī adhammavādī avinayavādī;  
anidhānavatiṃ vācaṃ bhāsitaṁ hoti akālena anapadesaṃ apariyantavatiṃ  
anattasamhitam.

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

evaṃ kho, cunda, catubbidham vācāya asoceyyaṃ hoti. (7)  
*This is the fourfold impurity by way of speech.*

kathaṇca, cunda, tividham manasā asoceyyaṃ hoti?  
*And how is impurity threefold by way of mind?*

idha, cunda, ekacco abhijjhālu hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ  
abhijjhātā hoti: ‘aho vata yaṃ parassa taṃ mamassā’ti. (8)  
*It’s when a certain person is covetous. They covet the wealth and belongings of others: ‘Oh, if  
only their belongings were mine!’*

byāpannacitto hoti paduttḥamanasaṅkappo: ‘ime sattā haññantu vā bajjhantu vā  
ucchiḥhantu vā vinassantu vā mā vā ahesun’ti. (9)  
*They have ill will and hateful intentions: ‘May these sentient beings be killed, slaughtered,  
slain, destroyed, or annihilated!’*

micchādittḥiko hoti viparītadassano:  
*They have wrong view. Their perspective is distorted:*

‘natthi dinnam, natthi yittam, natthi hutam, natthi sukatadukkaṭānaṃ kammānaṃ  
phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi  
sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye  
imaṇca lokam paraṇca lokam sayam abhinñā 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.’*

evaṃ kho, cunda, manasā tividham asoceyyaṃ hoti. (10)  
*This is the threefold impurity by way of mind.*

ime kho, cunda, dasa akusalakammāpathā.  
*These are the ten ways of doing unskillful deeds.*

imehi kho, cunda, dasahi akusalehi kammāpathehi samannāgato kālasseva  
uttahantova sayanamhā pathaviñcepi āmasati, asuciyeva hoti; no cepi pathaviṃ  
āmasati, asuciyeva hoti.

*When you have these ten ways of doing unskillful deeds, then if you rise early, whether or not  
you stroke the earth from your bed, you’re still impure.*

allāni cepi gomayāni āmasati, asuciyeva hoti; no cepi allāni gomayāni āmasati,  
asuciyeva hoti.  
*Whether or not you stroke fresh cow dung, you’re still impure.*

haritāni cepi tiṇāni āmasati, asuciyeva hoti; no cepi haritāni tiṇāni āmasati,  
asuciyeva hoti.  
*Whether or not you stroke green grass, you’re still impure.*

aggiñcepi paricarati, asuciyeva hoti, no cepi aggiṃ paricarati, asuciyeva hoti.  
*Whether or not you serve the sacred flame, you’re still impure.*

pañjaliko cepi ādiccam namassati, asuciyeva hoti; no cepi pañjaliko ādiccam  
namassati, asuciyeva hoti.  
*Whether or not you revere the sun with joined palms, you’re still impure.*



sāyatatiyakañcepi udakaṃ orohati, asuciyeva hoti; no cepi sāyatatiyakaṃ udakaṃ orohati, asuciyeva hoti.

*Whether or not you immerse yourself in water three times, you're still impure.*

taṃ kissa hetu?

*Why is that?*

ime, cunda, dasa akusalakammaphā asucīyeva honti asucikaraṇā ca.

*These ten ways of doing unskillful deeds are impure and make things impure.*

imesaṃ pana, cunda, dasannaṃ akusalānaṃ kammaphānaṃ samannāgamanahetu nirayo paññāyati, tiracchānayoni paññāyati, pettivisaṃ paññāyati, yā vā panaññāpi kācī duggatiyo.

*It's because of those who do these ten kinds of unskillful deeds that hell, the animal realm, the ghost realm, or any other bad places are found.*

tividhaṃ kho, cunda, kāyena soceyyaṃ hoti;

*Cunda, purity is threefold by way of body,*

catubbidhaṃ vācāya soceyyaṃ hoti;

*fourfold by way of speech,*

tividhaṃ manasā soceyyaṃ hoti.

*and threefold by way of mind.*

kathaṃ, cunda, tividhaṃ kāyena soceyyaṃ hoti?

*And how is purity threefold by way of body?*

idha, cunda, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihiatasatto, lajji dayāpanno, sabbapāṇabhūtahitānukampī viharati. (1)

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

adinnādānaṃ pahāya, adinnādānā paṭivirato hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na taṃ adinnaṃ theyyasankhātāṃ ādātā hoti. (2)

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

kāmesumicchācāraṃ pahāya, kāmesumicchācārā paṭivirato hoti yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhītā dhammarakkhitā sasāmikā sapaṇḍāṇā antamaso mālāgulaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjītā hoti. (3)

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

evaṃ kho, cunda, tividhaṃ kāyena soceyyaṃ hoti.

*This is the threefold purity by way of body.*

kathaṃ, cunda, catubbidhaṃ vācāya soceyyaṃ hoti?

*And how is purity fourfold by way of speech?*

idha, cunda, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. sabhaggato vā parisaggato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputto: 'ehambho purisa, yaṃ jānāsi taṃ vadehi'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. (4)

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

pisunaṃ vācaṃ pahāya, piṣuṇāya vācāya paṭivirato hoti—na ito sutvā amutra akkhātā imesaṃ bhedāya, na amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. iti bhinnānaṃ vā sandhātā sahitaṇaṃ vā anuppadātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ vācaṃ bhāsītā hoti. (5)

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

pharusāṃ vācaṃ pahāya, pharusāya vācāya paṭivirato hoti. yā sā vācā nelā kannasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā, tathārūpiṃ vācaṃ bhāsītā hoti. (6)

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

samphappalāpaṃ pahāya, samphappalāpā paṭivirato hoti kālavadī bhūtavādī atthavadī dhammavadī vinayavadī;

*They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training.*

nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ. (7)

*They say things at the right time which are valuable, reasonable, succinct, and beneficial.*

evaṃ kho, cunda, catubbidhaṃ vācāya soceyyaṃ hoti.

*This is the fourfold purity by way of speech.*

kathaṇca, cunda, tividhaṃ manasā soceyyaṃ hoti?

*And how is purity threefold by way of mind?*

idha, cunda, ekacco anabhijjhālu hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ anabhijjhitaṃ hoti: 'aho vata yaṃ parassa taṃ mamassā'ti. (8)

*It's when a certain person is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'*

abyāpannacitto hoti appaduṭṭhamanasaṅkappo: 'ime sattā averā hontu abyāpajjā, anighā sukhī attānaṃ parihaṇantū'ti. (9)

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

sammāditṭhiko hoti avipaṇṇadassano:

*They have right view, an undistorted perspective:*

'atthi dinnaṃ, atthi yitthaṃ, atthi hutā, atthi sukaṭadukkaṭāṇaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipanna y e imaṇca lokāṃ paraṇca lokāṃ sayāṃ abhiññā sacchikatvā pavedenti'ti. (10)

*'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.'*

evaṃ kho, cunda, tividhaṃ manasā soceyyaṃ hoti.

*This is the threefold purity by way of mind.*

ime kho, cunda, dasa kusalakammaphathā.

*These are the ten ways of doing skillful deeds.*

imehi kho, cunda, dasahi kusalehi kammaphatthehi samannāgato kālasseva uṭṭhahantova sayanaṃhā pathaviñcepi āmasati, suciyeva hoti; no cepi pathaviṃ āmasati, suciyeva hoti.

*When you have these ten ways of doing skillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you're still pure.*

allāni cepi gomayāni āmasati, suciyeva hoti; no cepi allāni gomayāni āmasati, suciyeva hoti.

*Whether or not you stroke fresh cow dung, you're still pure.*

haritāni cepi tiṇāni āmasati, suciyeva hoti; no cepi haritāni tiṇāni āmasati, suciyeva hoti.

*Whether or not you stroke green grass, you're still pure.*

aggiñcepi paricarati, suciyeva hoti; no cepi aggiṃ paricarati, suciyeva hoti.

*Whether or not you serve the sacred flame, you're still pure.*

pañjaliko cepi ādiccaṃ namassati, suciyeva hoti; no cepi pañjaliko ādiccaṃ namassati, suciyeva hoti.

*Whether or not you revere the sun with joined palms, you're still pure.*

sāyatatiyakañcepi udakaṃ orohati, suciyeva hoti; no cepi sāyatatiyakaṃ udakaṃ orohati, suciyeva hoti.

*Whether or not you immerse yourself in water three times, you're still pure.*

taṃ kissa hetu?

*Why is that?*

ime, cunda, dasa kusalakammapathā suciyeva honti sucikaraṇā ca.

*These ten ways of doing skillful deeds are pure and make things pure.*

imesaṃ pana, cunda, dasannaṃ kusalānaṃ kammaṃpathānaṃ samannāgamanahetu devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatiyo'ti.

*It's because of those who do these ten kinds of skillful deeds that gods, humans, or any other good places are found."*

evam vutte, cundo kammāraputto bhagavantaṃ etadavoca:

*When he said this, Cunda the smith said to the Buddha,*

“abhikkantaṃ, bhante ... pe ...

*“Excellent, sir! Excellent! ...*

upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

*From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”*

dasamaṃ.

aṅguttara nikāya 10  
Numbered Discourses 10

17. jāṇussoṇivagga  
17. With Jāṇussoṇi

177. jāṇussoṇisutta  
177. With Jāṇussoṇi

atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jāṇussoṇi 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.  
“We who are known as brahmins

dānāni dema, saddhāni karoma:  
give gifts and perform memorial rites for the dead:

‘idaṃ dānaṃ petānaṃ nātisālohitānaṃ upakappatu, idaṃ dānaṃ petā nātisālohitā paribhuñjantū ti.

*‘May this gift aid my departed relatives and family. May they partake of this gift.’*

kacci taṃ, bho gotama, dānaṃ petānaṃ nātisālohitānaṃ upakappati;  
But does this gift really aid departed relatives and family?

kacci te petā nātisālohitā taṃ dānaṃ paribhuñjantī”ti?  
Do they actually partake of it?”

“thāne kho, brāhmaṇa, upakappati, no aṭṭhāne”ti.  
“It aids them if the conditions are right, brahmin, but not if the conditions are wrong.”

“katamaṃ pana, bho gotama, thānaṃ, katamaṃ aṭṭhānaṃ”ti?  
“Then, Master Gotama, what are the right and wrong conditions?”

“idha, brāhmaṇa, ekacco paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādittthiko hoti.

*“Brahmin, take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.*

so kāyassa bhedā paraṃ maraṇā nirayaṃ upapajjati.  
When their body breaks up, after death, they’re reborn in hell.

yo nerayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati.  
There they survive feeding on the food of the hell beings.

idampi kho, brāhmaṇa, aṭṭhānaṃ yattha thitassa taṃ dānaṃ na upakappati.  
The conditions there are wrong, so the gift does not aid the one who lives there.

idha pana, brāhmaṇa, ekacco paṇātipātī ... pe ... micchādittthiko hoti.  
Take someone else who kills living creatures ... and has wrong view.

so kāyassa bhedā paraṃ maraṇā tiracchānayaṇiṃ upapajjati.  
When their body breaks up, after death, they’re reborn in the animal realm.

yo tiracchānayaṇikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati.  
There they survive feeding on the food of the beings in the animal realm.

idampi kho, brāhmaṇa, aṭṭhānaṃ yattha thitassa taṃ dānaṃ na upakappati.  
The conditions there too are wrong, so the gift does not aid the one who lives there.

idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpānnacitto hoti, sammādiṭṭhiko hoti.

*Take someone else who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, and have right view.*

so kāyassa bhedaṃ paraṃ maraṇā manussānaṃ sahaḃyatam upapajjati.

*When their body breaks up, after death, they're reborn in the human realm.*

yo manussānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati.

*There they survive feeding on human food.*

idampi kho, brāhmaṇa, aṭṭhānaṃ yattha ṭhitassa taṃ dānaṃ na upakappati.

*The conditions there too are wrong, so the gift does not aid the one who lives there.*

idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhiko hoti.

*Take someone else who doesn't kill living creatures ... and has right view.*

so kāyassa bhedaṃ paraṃ maraṇā devānaṃ sahaḃyatam upapajjati.

*When their body breaks up, after death, they're reborn in the company of the gods.*

yo devānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati.

*There they survive feeding on the food of the gods.*

idampi, brāhmaṇa, aṭṭhānaṃ yattha ṭhitassa taṃ dānaṃ upakappati.

*The conditions there too are wrong, so the gift does not aid the one who lives there.*

idha pana, brāhmaṇa, ekacco pāṇātipātī hoti ... pe ... micchādiṭṭhiko hoti.

*Take someone else who kills living creatures ... and has wrong view.*

so kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapajjati.

*When their body breaks up, after death, they're reborn in the ghost realm.*

yo pettivisaḃkānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati, yaṃ vā panaṃsā ito anuppaveccanti mittāmaccā vā ñāṭisālohitā vā, tena so tattha yāpeti, tena so tattha tiṭṭhati.

*There they survive feeding on the food of the beings in the ghost realm. Or else they survive feeding on what friends and colleagues, relatives and kin provide them with from here.*

idaṃ kho, brāhmaṇa, ṭhānaṃ yattha ṭhitassa taṃ dānaṃ upakappati”ti.

*The conditions there are right, so the gift aids the one who lives there.”*

“sace pana, bho gotama, so peto ñāṭisālohito taṃ ṭhānaṃ anupapanno hoti, ko taṃ dānaṃ paribhuñjati”ti?

*“But Master Gotama, who partakes of that gift if the departed relative is not reborn in that place?”*

“aññepissa, brāhmaṇa, petā ñāṭisālohitā taṃ ṭhānaṃ upapannā honti, te taṃ dānaṃ paribhuñjati”ti.

*“Other departed relatives reborn there will partake of that gift.”*

“sace pana, bho gotama, so ceva peto ñāṭisālohito taṃ ṭhānaṃ anupapanno hoti aññepissa ñāṭisālohitā petā taṃ ṭhānaṃ anupapannā honti, ko taṃ dānaṃ paribhuñjati”ti?

*“But who partakes of the gift when neither that relative nor other relatives have been reborn in that place?”*

“aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ taṃ ṭhānaṃ vivittaṃ assa iminā diḡghena addhunā yadidaṃ petehi ñāṭisāloहितehi.

*“It's impossible, brahmin, it cannot happen that that place is vacant of departed relatives in all this long time.*

api ca, brāhmaṇa, dāyakopi anipphalo”ti.

*It's never fruitless for the donor.”*

“atthānēpi bhavaṃ gotama parikappaṃ vadaṭī”ti?

*“Does Master Gotama propose this even when the conditions are wrong?”*

“atthānēpi kho ahaṃ, brāhmaṇa, parikappaṃ vadāmi.

*“I propose this even when the conditions are wrong.*

idha, brāhmaṇa, ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādīṭṭhiko hoti;

*Take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view.*

so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

*They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.*

so kāyassa bhedaṃ paraṃ maraṇā hatthīnaṃ sahaḃyatāṃ upapajjati.

*When their body breaks up, after death, they're reborn in the company of elephants.*

so tattha lābhī hoti annassa pānassa mālānānālaṅkāraṇaṃ.

*There they get to have food and drink, garlands and various adornments.*

yaṃ kho, brāhmaṇa, idha pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādīṭṭhiko, tena so kāyassa bhedaṃ paraṃ maraṇā hatthīnaṃ sahaḃyatāṃ upapajjati.

*Since in this life they killed living creatures ... and had wrong view, they were reborn in the company of elephants.*

yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti annassa pānassa mālānānālaṅkāraṇaṃ.

*Since they gave to ascetics or brahmins ... they get to have food and drink, garlands and various adornments.*

idha pana, brāhmaṇa, ekacco pāṇātipātī hoti ... pe ... micchādīṭṭhiko hoti.

*Take someone else who kills living creatures ... and has wrong view.*

so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

*They give to ascetics or brahmins ...*

so kāyassa bhedaṃ paraṃ maraṇā assānaṃ sahaḃyatāṃ upapajjati ... pe ...

*When their body breaks up, after death, they're reborn in the company of horses. ...*

gunnaṃ sahaḃyatāṃ upapajjati ... pe ...

*cattle ...*

kukkurānaṃ sahaḃyatāṃ upapajjati.

*dogs.*

so tattha lābhī hoti annassa pānassa mālānānālaṅkāraṇaṃ.

*There they get to have food and drink, garlands and various adornments.*

yaṃ kho, brāhmaṇa, idha pāṇātipātī ... pe ... micchādīṭṭhiko, tena so kāyassa bhedaṃ paraṃ maraṇā kukkurānaṃ sahaḃyatāṃ upapajjati.

*Since in this life they killed living creatures ... and had wrong view, they were reborn in the company of dogs.*

yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti annassa pānassa mālānānālaṅkāraṇaṃ.

*Since they gave to ascetics or brahmins ... they get to have food and drink, garlands and various adornments.*

idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhiko hoti.

*Take someone else who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view.*

so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

*They give to ascetics or brahmins ...*

so kāyassa bhedaṃ paraṃ maraṇā manussānaṃ sahaḃyatam upapajjati.

*When their body breaks up, after death, they're reborn in the human realm.*

so tattha lābhī hoti mānusakānaṃ pañcannaṃ kāmagaṇānaṃ.

*There they get to have the five kinds of human sensual stimulation.*

yaṃ kho, brāhmaṇa, idha pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhiko, tena so kāyassa bhedaṃ paraṃ maraṇā manussānaṃ sahaḃyatam upapajjati.

*Since in this life they didn't kill living creatures ... and had right view, they were reborn in the company of humans.*

yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti mānusakānaṃ pañcannaṃ kāmagaṇānaṃ.

*Since they gave to ascetics or brahmins ... they get to have the five kinds of human sensual stimulation.*

idha pana, brāhmaṇa, ekacco pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhiko hoti.

*Take someone else who doesn't kill living creatures ... and has right view.*

so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

*They give to ascetics or brahmins ...*

so kāyassa bhedaṃ paraṃ maraṇā devānaṃ sahaḃyatam upapajjati.

*When their body breaks up, after death, they're reborn in the company of the gods.*

so tattha lābhī hoti dibbānaṃ pañcannaṃ kāmagaṇānaṃ.

*There they get to have the five kinds of heavenly sensual stimulation.*

yaṃ kho, brāhmaṇa, idha pāṇātipātā paṭivirato hoti ... pe ... sammādiṭṭhiko, tena so kāyassa bhedaṃ paraṃ maraṇā devānaṃ sahaḃyatam upapajjati.

*Since in this life they didn't kill living creatures ... and had right view, they were reborn in the company of the gods.*

yañca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, tena so tattha lābhī hoti dibbānaṃ pañcannaṃ kāmagaṇānaṃ.

*Since they gave to ascetics or brahmins ... they get to have the five kinds of heavenly sensual stimulation.*

api ca, brāhmaṇa, dāyakopi anipphalo”ti.

*It's never fruitless for the donor.”*

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

*“It's incredible, Master Gotama, it's amazing,*

yāvañcidam, bho gotama, alameva dānāni dātuṃ, alaṃ saddhāni kātuṃ, yatra hi nāma dāyakopi anipphalo”ti.

*Just this much is quite enough to justify giving gifts and performing memorial rites for the dead, since it's never fruitless for the donor.”*

“evamevaṃ, brāhmaṇa, dāyakopi hi, brāhmaṇa, anipphalo”ti.

*“That's so true, brahmin. It's never fruitless for the donor.”*

“abhikkantaṃ, bho gotama, 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.”*

ekādasamaṃ.

jāṇussoṇivaggo dutiyo.



aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

178. sādhusutta  
*178. Good*

“sādhuñca vo, bhikkhave, desessāmi asādhuñca.  
*“Mendicants, I will teach you what is good and what is not good.*

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:*

“katamañca, bhikkhave, asādhū?  
*“And what, mendicants, is not good?*

pāṇātīpāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, piṣuṇā vācā, pharusā  
vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi—  
*Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or  
nonsensical; covetousness, ill will, and wrong view.*

idaṃ vuccati, bhikkhave, asādhū.  
*This is called what is not good.*

katamañca, bhikkhave, sādhu?  
*And what is good?*

pāṇātīpātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā  
veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā  
veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi—  
*Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that’s false,  
divisive, harsh, or nonsensical; contentment, good will, and right view.*

idaṃ vuccati, bhikkhave, sādhu”ti.  
*This is called what is good.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

179. ariyadhammasutta  
*179. The Teaching of the Noble Ones*

“ariyadhammañca vo, bhikkhave, desessāmi anariyadhammañca.  
*“Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones.*

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

katamo ca, bhikkhave, anariyo dhammo?  
*And what is not the teaching of the noble ones?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, anariyo dhammo.  
*This is called what is not the teaching of the noble ones.*

katamo ca, bhikkhave, ariyo dhammo?  
*And what is the teaching of the noble ones?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, ariyo dhammo”ti.  
*This is called the teaching of the noble ones.”*

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

180. kusalasutta  
*180. Skillful*

“kusalañca vo, bhikkhave, desessāmi akusalañca.  
*“I will teach you the skillful and the unskillful ...*

taṃ suṇātha ... pe ...

katamañca, bhikkhave, akusalaṃ?  
*And what is the unskillful?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

idaṃ vuccati, bhikkhave, akusalaṃ.  
*This is called the unskillful.*

katamañca, bhikkhave, kusalaṃ?  
*And what is the skillful?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

idaṃ vuccati, bhikkhave, kusalaṃ”ti.  
*This is called the skillful.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

181. atthasutta  
*181. Beneficial*

“atthañca vo, bhikkhave, desessāmi anattañca.  
*“I will teach you the beneficial and the harmful. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, anatto?  
*And what is the harmful?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, anatto.  
*This is called the harmful.*

katamo ca, bhikkhave, attho?  
*And what is the beneficial?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, attho”ti.  
*This is called the beneficial.”*

catuttham.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

182. dhammasutta  
*182. The Teaching*

“dhammañca vo, bhikkhave, desessāmi adhammañca.  
*“I will teach you what is the teaching and what is not the teaching. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, adhammo?  
*And what is not the teaching?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, adhammo.  
*This is called what is not the teaching.*

katamo ca, bhikkhave, dhammo?  
*And what is the teaching?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, dhammo”ti.  
*This is called the teaching.”*

pañcamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

183. āsavaṣutta  
*183. Defiled*

“sāsavaṇca vo, bhikkhave, dhammaṃ desessāmi anāsavaṇca.  
*“I will teach you the defiled principle and the undefiled. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, sāsavo dhammo?  
*And what is the defiled principle?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, sāsavo dhammo.  
*This is called the defiled principle.*

katamo ca, bhikkhave, anāsavo dhammo?  
*And what is the undefiled principle?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, anāsavo dhammo”ti.  
*This is called the undefiled principle.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

184. vajjasutta  
*184. Blameworthy*

“sāvajjaṇca vo, bhikkhave, dhammaṃ desessāmi anavajjaṇca.  
*“I will teach you the blameworthy principle and the blameless. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, sāvajjo dhammo?  
*And what is the blameworthy principle?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, sāvajjo dhammo.  
*This is called the blameworthy principle.*

katamo ca, bhikkhave, anavajjo dhammo?  
*And what is the blameless principle?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, anavajjo dhammo”ti.  
*This is called the blameless principle.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

185. tapanīyasutta  
*185. Mortifying*

“tapanīyañca vo, bhikkhave, dhammaṃ desessāmi atapanīyañca.  
*“I will teach you the mortifying principle and the unmortifying. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, tapanīyo dhammo?  
*And what is the mortifying principle?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, tapanīyo dhammo.  
*This is called the mortifying principle.*

katamo ca, bhikkhave, atapanīyo dhammo?  
*And what is the unmortifying principle?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, atapanīyo dhammo”ti.  
*This is called the unmortifying principle.”*

aṭṭhamam.



aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

186. ācayagāmisutta  
*186. Leading to Accumulation*

“ācayagāmiṇca vo, bhikkhave, dhammaṃ desessāmi apacayagāmiṇca.  
*“I will teach you the principle that leads to accumulation and that which leads to dispersal. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, ācayagāmi dhammo?  
*And what is the principle that leads to accumulation?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, ācayagāmi dhammo.  
*This is called the principle that leads to accumulation.*

katamo ca, bhikkhave, apacayagāmi dhammo?  
*And what is the principle that leads to dispersal?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, apacayagāmi dhammo”ti.  
*This is called the principle that leads to dispersal.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

187. dukkhudrayasutta  
*187. With Suffering as Outcome*

“dukkhudrayaṇca vo, bhikkhave, dhammaṃ desessāmi sukhudrayaṇca.  
*“I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, dukkhudrayo dhammo?  
*And what is the principle whose outcome is suffering?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, dukkhudrayo dhammo.  
*This is the principle whose outcome is suffering.*

katamo ca, bhikkhave, sukhudrayo dhammo?  
*And what is the principle whose outcome is happiness?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, sukhudrayo dhammo”ti.  
*This is the principle whose outcome is happiness.”*

dasamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

18. sādhuvagga  
*18. Good*

188. vipākasutta  
*188. Result*

“dukkhaviṭṭhāna vo, bhikkhave, dhammaṃ desessāmi sukhaviṭṭhāna.  
*“I will teach you the principle that results in suffering and that which results in happiness. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, dukkhaviṭṭhāna dhammo?  
*And what is the principle that results in suffering?*

pāṇātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, dukkhaviṭṭhāna dhammo.  
*This is called the principle that results in suffering.*

katamo ca, bhikkhave, sukhaviṭṭhāna dhammo?  
*And what is the principle that results in happiness?*

pāṇātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, sukhaviṭṭhāna dhammo”ti.  
*This is called the principle that results in happiness.”*

ekādasamaṃ.

sādhuvaggo tatiyo.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

189. ariyamaggasutta  
*189. The Noble Path*

“ariyamaggañca vo, bhikkhave, desessāmi anariyamaggañca.  
*“I will teach you the noble path and the ignoble path. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, anariyo maggo?  
*And what is the ignoble path?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, anariyo maggo.  
*This is called the ignoble path.*

katamo ca, bhikkhave, ariyo maggo?  
*And what is the noble path?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, ariyo maggo”ti.  
*This is called the noble path.”*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

190. kaṇhamaggasutta  
*190. The Dark Path*

“kaṇhamaggañca vo, bhikkhave, desessāmi sukkamaggañca.  
*“I will teach you the dark path and the bright path. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, kaṇho maggo?  
*And what is the dark path?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, kaṇho maggo.  
*This is called the dark path.*

katamo ca, bhikkhave, sukko maggo?  
*And what is the bright path?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, sukko maggo”ti.  
*This is called the bright path.”*

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

191. saddhammasutta  
*191. The True Teaching*

“saddhammañca vo, bhikkhave, desessāmi asaddhammañca.  
*“I will teach you what is the true teaching and what is not the true teaching. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, asaddhammo?  
*And what is not the true teaching?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, asaddhammo.  
*This is called what is not the true teaching.*

katamo ca, bhikkhave, saddhammo?  
*And what is the true teaching?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, saddhammo”ti.  
*This is called the true teaching.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

192. sappurisadhammasutta  
*192. The Teaching of the Good Persons*

“sappurisadhammañca vo, bhikkhave, desessāmi asappurisadhammañca.  
*“Mendicants, I will teach you the teaching of the good persons and the teaching of the bad persons.*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, asappurisadhammo?  
*And what is the teaching of the bad persons?*

pānātipāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, asappurisadhammo.  
*This is the teaching of the bad persons.*

katamo ca, bhikkhave, sappurisadhammo?  
*And what is the teaching of the good persons?*

pānātipātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, sappurisadhammo”ti.  
*This is the teaching of the good persons.”*

catuttham.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

193. uppādetabbadhammasutta  
*193. Principles That Should Be Activated*

“uppādetabbañca vo, bhikkhave, dhammaṃ desessāmi na uppādetabbañca.  
*“I will teach you the principle to activate and the principle not to activate. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na uppādetabbo dhammo?  
*And what is the principle not to activate?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, na uppādetabbo dhammo.  
*This is called the principle not to activate.*

katamo ca, bhikkhave, uppādetabbo dhammo?  
*And what is the principle to activate?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, uppādetabbo dhammo”ti.  
*This is called the principle to activate.”*

pañcamaṃ.



aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

194. āsevitabbadhammasutta  
*194. Principles That Should Be Cultivated*

“āsevitabbañca vo, bhikkhave, dhammaṃ desessāmi nāsevitabbañca.  
*“I will teach you the principle to cultivate and the principle not to cultivate. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, nāsevitabbo dhammo?  
*And what is the principle not to cultivate?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchāditṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, nāsevitabbo dhammo.  
*This is called the principle not to cultivate.*

katamo ca, bhikkhave, āsevitabbo dhammo?  
*And what is the principle to cultivate?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammāditṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, āsevitabbo dhammo”ti.  
*This is called the principle to cultivate.”*

chaṭṭhaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

195. bhāvetabbadhammasutta  
*195. Principles That Should Be Developed*

“bhāvetabbañca vo, bhikkhave, dhammaṃ desessāmi na bhāvetabbañca.  
*“I will teach you the principle to develop and the principle not to develop. ...*

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

katamo ca, bhikkhave, na bhāvetabbo dhammo?  
*And what is the principle not to develop?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchādiṭṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, na bhāvetabbo dhammo.  
*This is called the principle not to develop.*

katamo ca, bhikkhave, bhāvetabbo dhammo?  
*And what is the principle to develop?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammādiṭṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, bhāvetabbo dhammo”ti.  
*This is called the principle to develop.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

196. bahulīkātabbasutta  
*196. Principles That Should Be Made Much Of*

“bahulīkātabbañca vo, bhikkhave, dhammaṃ desessāmi na bahulīkātabbañca.  
*“I will teach you the principle to make much of and the principle not to make much of. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na bahulīkātabbo dhammo?  
*And what is the principle not to make much of?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchāditṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, na bahulīkātabbo dhammo.  
*This is called the principle not to make much of.*

katamo ca, bhikkhave, bahulīkātabbo dhammo?  
*And what is the principle to make much of?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammāditṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, bahulīkātabbo dhammo”ti.  
*This is called the principle to make much of.”*

aṭṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

197. anussaritabbasutta  
*197. Should Be Recollected*

“anussaritabbañca vo, bhikkhave, dhammaṃ desessāmi nānussaritabbañca.  
*“I will teach you the principle to recollect and the principle not to recollect. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, nānussaritabbo dhammo?  
*And what is the principle not to recollect?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchāditṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, nānussaritabbo dhammo.  
*This is called the principle not to recollect.*

katamo ca, bhikkhave, anussaritabbo dhammo?  
*And what is the principle to recollect?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammāditṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, anussaritabbo dhammo”ti.  
*This is called the principle to recollect.”*

navamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

19. ariyamaggavagga  
*19. The Noble Path*

198. sacchikātabbasutta  
*198. Should Be Realized*

“sacchikātabbañca vo, bhikkhave, dhammaṃ desessāmi na sacchikātabbañca.  
*“I will teach you the principle to realize and the principle not to realize. ...*

taṃ suṇātha ... pe ...

katamo ca, bhikkhave, na sacchikātabbo dhammo?  
*And what is the principle not to realize?*

pāṇātīpāto ... pe ...  
*Killing living creatures ...*

micchāditṭhi—  
*wrong view.*

ayaṃ vuccati, bhikkhave, na sacchikātabbo dhammo.  
*This is called the principle not to realize.*

katamo ca, bhikkhave, sacchikātabbo dhammo?  
*And what is the principle to realize?*

pāṇātīpātā veramaṇī ... pe ...  
*Not killing living creatures ...*

sammāditṭhi—  
*right view.*

ayaṃ vuccati, bhikkhave, sacchikātabbo dhammo”ti.  
*This is called the principle to realize.”*

dasamaṃ.

ariyamaggavaggo catuttho.

aṅguttara nikāya 10  
*Numbered Discourses 10*

20. aparapuggalavagga  
*20. Another Chapter on Persons*

199–210. nasevittabbādisutta  
*199–210. Should Not Associate, Etc.*

“dasahi, bhikkhave, dhammehi samannāgato puggalo na sevittabbo.  
*“Mendicants, you should not associate with a person who has ten qualities.*

katamehi dasahi?  
*What ten?*

pañātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṇḍavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītthiko hoti—

*They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo na sevittabbo.  
*You should not associate with a person who has these ten qualities.*

dasahi, bhikkhave, dhammehi samannāgato puggalo sevittabbo.  
*You should associate with a person who has ten qualities.*

katamehi dasahi?  
*What ten?*

pañātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṇḍāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītthiko hoti—

*They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo sevittabbo. (1)  
*You should associate with a person who has these ten qualities.”*

dasahi, bhikkhave, dhammehi samannāgato puggalo na bhajittabbo ... pe ...  
*“Mendicants, you should not frequent a person who has ten qualities.*

bhajittabbo ...  
*you should frequent ...*

na payirupāsittabbo ...  
*you should not pay homage ...*

payirupāsittabbo ...  
*you should pay homage ...*

na puṇṇo hoti ...  
*you should not venerate ...*

puṇṇo hoti ...  
*you should venerate ...*

na pāsaṃso hoti ...  
*you should not praise ...*

pāsaṃso hoti ...  
*you should praise ...*

agāraṇo hoti ...  
*you should not revere ...*

gāraṇo hoti ...  
*you should revere ...*

appatisso hoti ...  
*you should not defer to ...*

sappatisso hoti ...  
*you should defer to ...*

na ārādhako hoti ...  
*is not a success ...*

ārādhako hoti ...  
*is a success ...*

na visujjhati ...  
*is not pure ...*

visujjhati ...  
*is pure ...*

mānaṃ nādhibhoti ...  
*does not win over conceit ...*

mānaṃ adhibhoti ...  
*wins over conceit ...*

paññāya na vaḍḍhati ...  
*does not grow in wisdom ...*

paññāya vaḍḍhati ... pe .... (2–11.)  
*grows in wisdom ...*

dasahi, bhikkhave, dhammehi samannāgato puggalo bahuṃ apuññaṃ pasavati ...  
*A person who has these ten qualities makes much bad karma. ...*

bahuṃ puññaṃ pasavati.  
*makes much merit.*

katamehi dasahi?  
*What ten?*

pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpānācitto hoti, sammāditthiko hoti—

*They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato puggalo bahuṃ puññaṃ pasavati”ti. (12)

*A person who has these ten qualities makes much merit.”*

aparapuggalavaggo pañcama.

catuttho paṇṇāsako samatto.

aṅguttara nikāya 10  
Numbered Discourses 10

21. karajakāyavagga  
21. The Body Born of Deeds

211. paṭhamanirayasaggasutta  
211. Heaven and Hell (1st)

“dasahi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ niraye.  
“Someone with ten qualities is cast down to hell.

katamehi dasahi?  
What ten?

idha, bhikkhave, ekacco pañātipātī hoti, luddo lohitapāṇi hatapahate nivittaḥ  
adayaṇno sabbapaṇabhūtesu. (1)  
It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

adinnādāyī hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ  
vā, taṃ adinnaṃ theyyaśaṅkhataṃ ādātā hoti. (2)  
They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

kāmesu micchācārī hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā  
bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitaṃ dhammarakkhitā sasāmikā  
saparidaṇḍā antamaso mālāgūlaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti. (3)  
They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

musāvādī hoti, sabhaggato vā parisaggato vā nātimajjhagato vā pūgamajjhagato vā  
rājakulamajjhagato vā abhinīto sakkhiputto: ‘ehambho purisa, yaṃ jānāsi taṃ  
vadehī’ti, so ajānaṃ vā āha: ‘jānāmi’ti, jānaṃ vā āha: ‘na jānāmi’ti, apassaṃ vā āha:  
‘passāmi’ti, passaṃ vā āha: ‘na passāmi’ti. iti attahetu vā parahetu vā  
āmisakiñcikkhahetu vā sampajānamusā bhāsitaṃ hoti. (4)  
They lie. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don't know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don't see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

pisunavāco hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ  
akkhātā amūsaṃ bhedāya. iti samaggānaṃ vā bhettā bhinnānaṃ vā anuppadātā  
vaggārāmo vaggarato vagganandī, vaggakaraṇiṃ vācaṃ bhāsitaṃ hoti. (5)  
They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

pharusavāco hoti, yā sā vācā aṇḍakā kakkasā parakatukā parābhisajjanī  
kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitaṃ hoti. (6)  
They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

samphappalāpī hoti, akālavadī abhūtavadī anattavādī adhammavādī avinayavādī,  
anidhānavatiṃ vācaṃ bhāsitaṃ hoti akālena anapadesaṃ apariyantavatiṃ  
anattasamhitāṃ. (7)  
They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti: ‘aho vata  
yaṃ parassa taṃ mama assā’ti. (8)  
They're covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’



byāpannacitto hoti, paduṭṭhamanasāṅkappo: ‘ime sattā haññantu vā bajjhantu vā uccijjantu vā vinassantu vā mā vā ahesun’ti. (9)

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

micchādītthiko hoti, viparītadassano:

*They have wrong view. Their perspective is distorted:*

‘natthi dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭāṇam kammāṇam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā (10) sammāpaṭipannā 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.’*

imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhatam nikkhitto evam niraye.

*Someone with these ten qualities is cast down to hell.*

dasahi, bhikkhave, dhammehi samannāgato yathābhatam nikkhitto evam sagge.

*Someone with ten qualities is raised up to heaven.*

katamehi dasahi?

*What ten?*

idha, bhikkhave, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasatto lajji dayāpanno, sabbapāṇabhūtahitānukampi viharati. (1)

*It’s when a certain person gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.*

adinnādāṇaṃ pahāya adinnādāṇā paṭivirato hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na taṃ adinnaṃ theyyasāṅkhātāṃ ādātā hoti. (2)

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

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti. yā tā māturakkhitā ... pe ... antamaso mālāgulaṃ parikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti. (3)

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

musāvādaṃ pahāya musāvādā paṭivirato hoti. sabhaggaṭṭo vā parisaggaṭṭo vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: ‘ehambho purisa, yaṃ jānāsi taṃ vadehi’ti, so aṇaṇaṃ 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 āmisakiñcikkahetu vā na sampajānamusā bhāsītā hoti. (4)

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

pisuṇavācaṃ pahāya pisuṇāya vācāya paṭivirato hoti—na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. iti bhinnāṇaṃ vā sandhātā sahītāṇaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācāṃ bhāsītā hoti. (5)

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

pharusavācam pahāya pharusāya vācāya paṭivirato hoti. yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācam bhāsītā hoti. (6)

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

samphappalāpam pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavādī, atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācam bhāsītā hoti kālana sāpadesam pariyantavatiṃ atthasamhitam. (7)

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

anabhijjhālu hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ anabhijjhātā hoti: 'aho vata yaṃ parassa taṃ mama assā'ti. (8)

*They're content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'*

abyāpannacitto hoti appaduṭṭhamanasāṅkappo: 'ime sattā averā hontu abyāpajjā anīghā, sukhī attānaṃ pariharantū'ti. (9)

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

sammādiṭṭhiko hoti aviparītadassano:

*They have right view, an undistorted perspective:*

'atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutam, atthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedenti'ti. (10)

*'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.'*

imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge'ti.

*Someone with these ten qualities is raised up to heaven."*

paṭhamam.

aṅguttara nikāya 10  
*Numbered Discourses 10*

21. karajakāyavagga  
*21. The Body Born of Deeds*

212. dutiyanirayasaggasutta  
*212. Heaven and Hell (2nd)*

“dasahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
*“Someone with ten qualities is cast down to hell.*

katamehi dasahi?  
*What ten?*

idha, bhikkhave, ekacco paṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho  
adayāpanno sabbapaṇabhūtesu.  
*It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened  
killer, merciless to living beings.*

adinnādāyī hoti ...  
*They steal. ...*

kāmesumicchācārī hoti ...  
*They commit sexual misconduct. ...*

musāvādī hoti ...  
*They lie. ...*

pisuṇavāco hoti ...  
*They speak divisively. ...*

pharusavāco hoti ...  
*They speak harshly. ...*

samphappalāpī hoti ...  
*They indulge in talking nonsense. ...*

abhijjhālu hoti ...  
*They're covetous. ...*

byāpannacitto hoti ...  
*They have cruel intentions. ...*

micchādiṭṭhiko hoti viparītadassano:  
*They have wrong view. ...*

‘natthi dinnam ... pe ...  
-

sayam abhiññā sacchikatvā pavedentī'ti.

imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ  
niraye.  
*Someone with these ten qualities is cast down to hell.*

dasahi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.  
*Someone with ten qualities is raised up to heaven.*

katamehi dasahi?  
*What ten?*

idha, bhikkhave, ekacco paṇātipātāṃ pahāya paṇātipātā paṭivirato hoti nihitadāṇo  
nihitasatto lajjī dayāpanno, sabbapaṇabhūtahitānukampī viharati.  
*It's when a certain person gives up killing living creatures. They renounce the rod and the  
sword. They're scrupulous and kind, living full of compassion for all living beings.*

adinnādānaṃ pahāya adinnādānā paṭivirato hoti ...  
*They give up stealing. ...*

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti ...

*They give up sexual misconduct. ...*

musāvādaṃ pahāya musāvādā paṭivirato hoti ...

*They give up lying. ...*

piṣuṇaṃ vācaṃ pahāya piṣuṇāya vācāya paṭivirato hoti ...

*They give up divisive speech. ...*

pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti ...

*They give up harsh speech. ...*

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti ...

*They give up talking nonsense. ...*

anabhijjhālu hoti ...

*They're content. ...*

abyāpannacitto hoti ...

*They're kind hearted. ...*

sammādiṭṭhiko hoti aviparītadassano:

*They have right view. ...*

‘atthi dinnāṃ ... pe ... ye imaṅca lokaṃ paraṅca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī’ti.

imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge’ti.

*Someone with these ten qualities is raised up to heaven.”*

dutiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

21. karajakāyavagga  
*21. The Body Born of Deeds*

213. mātugāmasutta  
*213. A Female*

“dasahi, bhikkhave, dhammehi samannāgato mātugāmo yathābhaṭaṃ nikkhitto evaṃ niraye.

*“A female with ten qualities is cast down to hell.*

katamehi dasahi?  
*What ten?*

pāṇātipātī hoti ... pe ...  
*She kills living creatures. ...*

adinnādāyī hoti ...  
*She steals. ...*

kāmesumicchācārī hoti ...  
*She commits sexual misconduct. ...*

musāvādī hoti ...  
*She lies. ...*

piṇḍavāco hoti ...  
*She speaks divisively. ...*

pharusavāco hoti ...  
*She speaks harshly. ...*

samphappalāpī hoti ...  
*She indulges in talking nonsense. ...*

abhijjhālu hoti ...  
*She's covetous. ...*

byāpannacitto hoti ...  
*She has cruel intentions. ...*

micchādiṭṭhiko hoti ....  
*She has wrong view. ...*

imehi kho, bhikkhave, dasahi dhammehi samannāgato mātugāmo yathābhaṭaṃ nikkhitto evaṃ niraye.  
*A female with these ten qualities is cast down to hell.*

dasahi, bhikkhave, dhammehi samannāgato mātugāmo yathābhaṭaṃ nikkhitto evaṃ sagge.  
*A female with ten qualities is raised up to heaven.*

katamehi dasahi?  
*What ten?*

pāṇātipātā paṭivirato hoti ... pe ...  
*She doesn't kill living creatures. ...*

adinnādānā paṭivirato hoti ...  
*She doesn't steal. ...*

kāmesumicchācārā paṭivirato hoti ...  
*She doesn't commit sexual misconduct. ...*

musāvādā paṭivirato hoti ...  
*She doesn't lie. ...*

pisuṇāya vācāya paṭivirato hoti ...

*She doesn't speak divisively. ...*

pharusāya vācāya paṭivirato hoti ...

*She doesn't speak harshly. ...*

samphappalāpā paṭivirato hoti ...

*She doesn't indulge in talking nonsense. ...*

anabhijjhālu hoti ...

*She's content. ...*

abyāpannacitto hoti ...

*She's kind hearted. ...*

sammāditṭhiko hoti ....

*She has right view. ...*

imehi kho, bhikkhave, dasahi dhammehi samannāgato mātugāmo yathābhaṭaṃ  
nikkhitto evaṃ sagge”ti.

*A female with these ten qualities is raised up to heaven.”*

tatiyaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

21. karajakāyavagga  
*21. The Body Born of Deeds*

214. upāsikāsutta  
*214. A Laywoman*

“dasahi, bhikkhave, dhammehi samannāgatā upāsikā yathābhataṃ nikkhittā evaṃ niraye.

*“A laywoman with ten qualities is cast down to hell.*

katamehi dasahi?  
*What ten?*

pāṇātipātīnī hoti ... pe ...  
*She kills living creatures. ...*

micchādiṭṭhikā hoti ....  
*She has wrong view. ...*

imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā yathābhataṃ nikkhittā evaṃ niraye.  
*A laywoman with these ten qualities is cast down to hell.*

dasahi, bhikkhave, dhammehi samannāgatā upāsikā yathābhataṃ nikkhittā evaṃ sagge.  
*A laywoman with ten qualities is raised up to heaven.*

katamehi dasahi?  
*What ten?*

pāṇātipātā paṭiviratā hoti ... pe ...  
*She doesn't kill living creatures. ...*

sammādiṭṭhikā hoti ....  
*She has right view. ...*

imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā yathābhataṃ nikkhittā evaṃ sagge”.  
*A laywoman with these ten qualities is raised up to heaven.”*

catuttham.

aṅguttara nikāya 10  
*Numbered Discourses 10*

21. karajakāyavagga  
*21. The Body Born of Deeds*

215. viśāradasutta  
*215. Assured*

“dasahi, bhikkhave, dhammehi samannāgatā upāsikā avisāradā agāraṃ ajjhāvasati.  
*“A laywoman living at home with these ten qualities is not self-assured.*

katamehi dasahi?  
*What ten?*

pāṇātipātīnī hoti ...  
*She kills living creatures. ...*

adinnādāyinī hoti ...

kāmesumicchācārīnī hoti ...

musāvādīnī hoti ...

piṣuṇavācā hoti ...

pharusavācā hoti ...

samphappalāpinī hoti ...

abhijjhālunī hoti ...

byāpannacittā hoti ...

micchādiṭṭhikā hoti ....  
*She has wrong view. ...*

imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā avisāradā agāraṃ  
ajjhāvasati.  
*A laywoman living at home with these ten qualities is not self-assured.*

dasahi, bhikkhave, dhammehi samannāgatā upāsikā viśāradā agāraṃ ajjhāvasati.  
*A laywoman living at home with these ten qualities is self-assured.*

katamehi dasahi?  
*What ten?*

pāṇātipātā paṭiviratā hoti ...  
*She doesn't kill living creatures. ...*

adinnādānā paṭiviratā hoti ...

kāmesumicchācārā paṭiviratā hoti ...

musāvādā paṭiviratā hoti ...

piṣuṇāya vācāya paṭiviratā hoti ...

pharusāya vācāya paṭiviratā hoti ...



samphappalāpā paṭiviratā hoti ...

anabhijjhālunī hoti ...

abyāpannacittā hoti ...

sammādiṭṭhikā hoti ....

*She has right view. ...*

imehi kho, bhikkhave, dasahi dhammehi samannāgatā upāsikā visāradā agāraṃ  
ajjhāvasati”ti.

*A laywoman living at home with these ten qualities is self-assured.”*

pañcamāṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

21. karajakāyavagga  
*21. The Body Born of Deeds*

216. saṃsappanīyasutta  
*216. Creepy Creatures*

“saṃsappanīyapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.  
*“Mendicants, I will teach you an exposition of the teaching on creepy creatures.*

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.  
*Listen and pay close attention, I will speak.”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“katamo ca, bhikkhave, saṃsappanīyapariyāyo dhammapariyāyo?  
*“What is the exposition of the teaching on creepy creatures?*

kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū  
kammapaṭisaraṇā, yaṃ kammaṃ karonti—  
*Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.*

kalyāṇaṃ vā pāpakaṃ vā—tassa dāyādā bhavanti.  
*They shall be the heir of whatever deeds they do, whether good or bad.*

idha, bhikkhave, ekacco pāṇātipātī hoti luddo lohitapāṇi hatapahate niviṭṭho,  
adayāpanno sabbapāṇabhūtesu.  
*Take a certain person who kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.*

so saṃsappati kāyena, saṃsappati vācāya, saṃsappati manasā.  
*They’re creepy in body, speech, and mind.*

tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacīkammaṃ, jimhaṃ manokammaṃ,  
jimhā gati, jimhupapatti.  
*Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth is crooked.*

jimhagatikassa kho panāhaṃ, bhikkhave, jimhupapattikassa dvinnaṃ gaṭiṇaṃ  
aññataraṃ gatiṃ vadāmi—  
*Someone whose destiny and rebirth is crooked is reborn in one of two places, I say:*

ye vā ekantadukkhā nirayā yā vā saṃsappajātikā tiracchānayani.  
*in an exclusively painful hell, or among the species of creepy animals.*

katamā ca sā, bhikkhave, saṃsappajātikā tiracchānayani?  
*And what are the species of creepy animals?*

ahi vicchikā satapadī nakulā bilārā mūsikā ulūkā, ye vā panaññepi keci  
tiracchānayanikā sattā manussē disvā saṃsappanti.  
*Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans.*

iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti.  
*This is how a being is born from a being.*

yaṃ karoti tena upapajjati.  
*For your deeds determine your rebirth,*

upapannamenam phassā phusanti.  
*and when you’re reborn contacts affect you.*

evamaḥaṃ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi.

*This is why I say that sentient beings are heirs to their deeds.*

idha pana, bhikkhave, ekacco adinnādāyī hoti ... pe ...

*Take someone else who steals ...*

kāmesumicchācārī hoti ...

*commits sexual misconduct ...*

musāvādī hoti ...

*lies ...*

pisuṇavāco hoti ...

*speaks divisively ...*

pharusavāco hoti ...

*speaks harshly ...*

samphappalāpī hoti ...

*indulges in talking nonsense ...*

abhijjhālu hoti ...

*is covetous ...*

byāpannacitto hoti ...

*has cruel intentions ...*

micchādiṭṭhiko hoti viparītadassano:

*has wrong view ...*

‘natthi dinnam ... pe ...

sayam abhiññā sacchikatvā pavedentī’ti.

so saṃsappati kāyena, saṃsappati vācāya, saṃsappati manasā.

*They’re creepy in body, speech, and mind.*

tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacīkammaṃ, jimhaṃ manokammaṃ,  
jimhā gati, jimhupapatti.

*Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth is crooked.*

jimhagatikassa kho panāhaṃ, bhikkhave, jimhupapattikassa dvinnam gatīnaṃ  
aññataram gatim vadāmi—

*Someone whose destiny and rebirth is crooked is reborn in one of two places, I say:*

ye vā ekantadukkhā nirayā yā vā saṃsappajātikā tiracchānayoni.

*in an exclusively painful hell, or among the species of creepy animals.*

katamā ca sā, bhikkhave, saṃsappajātikā tiracchānayoni?

*And what are the species of creepy animals?*

ahi vicchikā satapadī nakulā bilārā mūsikā ulūkā, ye vā panaññepi keci  
tiracchānayonikā sattā manusse disvā saṃsappanti.

*Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans.*

iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti,

*This is how a being is born from a being.*

yaṃ karoti tena upapajjati.

*For your deeds determine your rebirth,*

upapannamenam phassā phusanti.

*and when you’re reborn contacts affect you.*

evamaḥaṃ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi.

*This is why I say that sentient beings are heirs to their deeds.*

kammassakā, bhikkhave, sattā kammaḍāyādā kammayonī kammabandhū  
kammapaṭisaraṇā, yaṃ kammaṃ karonti—

*Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb,  
their relative, and their refuge.*

kalyāṇaṃ vā pāpakaṃ vā—tassa dāyādā bhavanti.

*They shall be the heir of whatever deeds they do, whether good or bad.*

idha, bhikkhave, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo  
nihitasattho, lajjī dayāpanno sabbapānabhūtaḥitānukampī viharati.

*Take a certain person who gives up killing living creatures. They renounce the rod and the  
sword. They're scrupulous and kind, living full of compassion for all living beings.*

so na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā.

*They're not creepy in body, speech, and mind.*

tassa uju kāyakammaṃ hoti, uju vacīkammaṃ, uju manokammaṃ, uju gati,  
ujupapatti.

*Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.*

ujugatikassa kho panāhaṃ, bhikkhave, ujupapattikassa dvinnāṃ gatīnaṃ aññatarāṃ  
gatīṃ vadāmi—

*Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say:*

ye vā ekantasukhā saggā yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā  
brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā adḍhāni mahaddhanāni  
mahābhogāni pahūtajātarūparajātāni pahūtavittūpakaraṇāni pahūtdhanadhaññāni.

*in a heaven of perfect happiness, or in an eminent well-to-do family of aristocrats, brahmins,  
or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and  
assets, and lots of money and grain.*

iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti.

*This is how a being is born from a being.*

yaṃ karoti tena upapajjati.

*For your deeds determine your rebirth,*

upapannamenāṃ phassā phusanti.

*and when you're reborn contacts affect you.*

evamaṃ, bhikkhave, 'kammaḍāyādā sattā'ti vadāmi.

*This is why I say that sentient beings are heirs to their deeds.*

idha pana, bhikkhave, ekacco adinnādānaṃ pahāya adinnādānā paṭivirato hoti ... pe

... *Take someone else who gives up stealing ...*

kāmesumicchācārā paṭivirato hoti ...

*sexual misconduct ...*

musāvādaṃ pahāya musāvādā paṭivirato hoti ...

*lying ...*

pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti ...

*divisive speech ...*

pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti ...

*harsh speech ...*

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti ...

*talking nonsense ...*

anabhijjhālu hoti ...

*They're content ...*

abyāpannacitto hoti ...

*kind hearted ...*

sammāditthiko hoti aviparītadassano:

*they have right view ...*

‘atthi dinnam ... pe ...

ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī”ti.

so na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā.

*They’re not creepy in body, speech, and mind.*

tassa uju kāyakammaṃ hoti, uju vacīkammaṃ, uju manokammaṃ, uju gati, ujuṇapatti.

*Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.*

ujugatikassa kho pana ahaṃ, bhikkhave, ujuṇapattikassa dvinnam gatīnam aññataram gatiṃ vadāmi—

*Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say:*

ye vā ekantasukhā saggā yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā adḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajātāni pahūtavittūpakaraṇāni pahūtadhanadhaññāni.

*in a heaven of perfect happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.*

iti kho, bhikkhave, bhūtā bhūtassa upapatti hoti.

*This is how a being is born from a being.*

yaṃ karoti tena upapajjati.

*For your deeds determine your rebirth,*

upapannamenam phassā phusanti.

*and when you’re reborn contacts affect you.*

evamaṃ, bhikkhave, ‘kammadāyādā sattā’ti vadāmi.

*This is why I say that sentient beings are heirs to their deeds.*

kammassakā, bhikkhave, sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṃ kammaṃ karonti—

*Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.*

kalyāṇam vā pāpakam vā—tassa dāyādā bhavanti.

*They shall be the heir of whatever deeds they do, whether good or bad.*

ayaṃ kho so, bhikkhave, saṃsappanīyapariyāyo dhammapariyāyo”ti.

*This is the exposition of the teaching on creepy creatures.”*

chaṭṭham.

21. karajakāyavagga  
21. The Body Born of Deeds

217. paṭhamasañcetanikasutta  
217. Intentional (1st)

“nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ  
appaṭisaṃveditvā byantībhavaṃ vadāmi.

*“Mendicants, I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced.*

tañca kho dittheva dhamme upapajje vā apare vā pariyāye.

*And that may be in the present life, or in the next life, or in some subsequent period.*

na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ  
appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.

*And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.*

tatra, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti;

*Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result.*

catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā  
dukkhavipākā hoti;

*There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result.*

tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā  
dukkhavipākā hoti.

*There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.*

kathañca, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti?

*And what are the three kinds of corruption and failure of bodily action?*

idha, bhikkhave, ekacco pañātipātī hoti, luddo lohitapāṇi hatapahate nivīṭṭho  
adayaṇno sabbapāṇabhūtesu. (1)

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

adinnādāyī hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ  
vā, taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti. (2)

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

kāmesumicchācārī hoti, yā tā māturakkhitā ... pe ... antamaso  
mālāguḷaparikkhattāpi, tathārūpāsu cārittaṃ āpajjitā hoti. (3)

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

evaṃ kho, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti.

*These are the three kinds of corruption and failure of bodily action.*

kathañca, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti?

*And what are the four kinds of corruption and failure of verbal action?*

idha, bhikkhave, ekacco musāvādī hoti. sabhaggaṭṭo vā parisaggaṭṭo vā  
ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtṭho  
*It's when a certain person lies. They're summoned to a council, an assembly, a family meeting,  
a guild, or to the royal court, and asked to bear witness:*

‘ehambho purisa, yaṃ jānāsi tam 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. (4)  
*‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I  
don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they  
deliberately lie for the sake of themselves or another, or for some trivial worldly reason.*

pisunavāco hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ  
akkhātā amūsaṃ bhedāya. iti samaggānaṃ vā bhettā bhinnānaṃ vā anuppadātā  
vaggārāmo vaggarato vagganandī, vaggakaraṇiṃ vācāṃ bhāsītā hoti. (5)  
*They speak divisively. They repeat in one place what they heard in another so as to divide  
people against each other. And so they divide those who are harmonious, supporting division,  
delighting in division, loving division, speaking words that promote division.*

pharusavāco hoti, yā sā vācā aṇḍakā kakkasā parakatukā parābhisajjani  
kodhasāmantaṃ. asamādhisaṃvattanikā, tathārūpiṃ vācāṃ bhāsītā hoti. (6)  
*They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive,  
bordering on anger, not leading to immersion.*

samhappalāpī hoti, akālavādī abhūtavādī anattavādī adhammavādī avinayavādī,  
anidhānavatiṃ vācāṃ bhāsītā hoti akālena anapadesaṃ apariyantavatiṃ  
anattasamhitāṃ. (7)  
*They indulge in talking nonsense. Their speech is untimely, and is neither factual nor  
beneficial. It has nothing to do with the teaching or the training. Their words have no value,  
and are untimely, unreasonable, rambling, and pointless.*

evaṃ kho, bhikkhave, catubbidhā vacīkamantasandosabyāpatti  
akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.  
*These are the four kinds of corruption and failure of verbal action.*

kathaṇca, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti?  
*And what are the three kinds of corruption and failure of mental action?*

idha, bhikkhave, ekacco abhiṃhālu hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ  
abhiṃhātā hoti: ‘aho vata, yaṃ parassa taṃ mama assā’ ti. (8)  
*It's when someone is covetous. They covet the wealth and belongings of others: ‘Oh, if only  
their belongings were mine!’*

byāpannacitto hoti, paduṭṭhamanasāṅkappo: ‘ime sattā haññantu vā bajjhantu vā  
ucchiṃjantu vā vinassantu vā mā vā ahesun’ ti. (9)  
*They have ill will and hateful intentions: ‘May these sentient beings be killed, slaughtered,  
slain, destroyed, or annihilated!’*

micchāditṭhiko hoti, viparītadassano:  
*They have wrong view. Their perspective is distorted:*

‘natthi dinnam ... pe ... ye imaṇca lokaṃ paraṇca lokaṃ sayamaṃ abhiññā sacchikatvā  
pavedentī’ ti. (10)  
*‘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.’*

evaṃ kho, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti.  
*These are the three kinds of corruption and failure of mental action.*

tividhakāyakammantasandosabyāpattiakusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti; catubbidhavacīkammantasandosabyāpattiakusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti; tividhamanokammantasandosabyāpatti akusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

*When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.*

seyyathāpi, bhikkhave, apanṇako maṇi uddhaṅkhitto yena yeneva patitthāti suppatitthitaṃyeva patitthāti;

*It's like throwing loaded dice: they always fall the right side up.*

evamevaṃ kho, bhikkhave, tividhakāyakammantasandosabyāpattiakusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti; catubbidhavacīkammantasandosabyāpattiakusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti; tividhamanokammantasandosabyāpattiakusalasañcetanikāhetu vā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantīti.

*In the same way, when their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.*

nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantībhāvaṃ vadāmi,

*I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced.*

tañca kho diṭṭheva dhamme upapajje vā apare vā pariyāye.

*And that may be in the present life, or in the next life, or in some subsequent period.*

na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.

*And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.*

tatra, bhikkhave, tividhā kāyakammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti;

*Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result.*

catubbidhā vacīkammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti;

*There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result.*

tividhā manokammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti.

*There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.*

kathañca, bhikkhave, tividhā kāyakammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti?

*And what are the three kinds of successful bodily action?*

idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati ... pe .... (1)

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



adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na taṃ adinnaṃ theyyasāṅkhātāṃ ādātā hoti. (2)

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

kāmesumicchācāraṃ pahāya, kāmesumicchācārā paṭivirato hoti. yā tā māturakkhitā ... pe ... antamaso mālāgūlaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti. (3)

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

evaṃ kho, bhikkhave, tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

*These are the three kinds of successful bodily action.*

kathaṇca, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

*And what are the four kinds of successful verbal action?*

idha, bhikkhave, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. sabhaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtṭho 'ehambho purisa, yaṃ jānāsi 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 āmisakiñcikkahetu vā na sampajānamusā bhāsītā hoti. (4)

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

pisuṇaṃ vācaṃ pahāya, pisuṇāya vācāya paṭivirato hoti—na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandiṃ, samaggakaraṇiṃ vācaṃ bhāsītā hoti. (5)

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

pharusāṃ vācaṃ pahāya, pharusāya vācāya paṭivirato hoti. yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā, tathārūpiṃ vācaṃ bhāsītā hoti. (6)

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

samhappalāpaṃ pahāya, samhappalāpā paṭivirato hoti kālavadī bhūtavadī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā hoti kālana sāpadesaṃ pariyantavatiṃ atthasamhitāṃ. (7)

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

evaṃ kho, bhikkhave, catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

*These are the four kinds of successful verbal action.*

kathaṇca, bhikkhave, tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

*And what are the three kinds of successful mental action?*

idha, bhikkhave, ekacco anabhijjhālu hoti. yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ anabhijjhātā hoti: 'aho vata, yaṃ parassa taṃ mamaṣā' ti. (8)

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

abyāpannacitto hoti appadutthamanasaṅkappo: ‘ime sattā averā hontu abyāpajjā anigghā, sukhī attānaṃ parihāraṇtū’ ti. (9)

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

sammāditthiko hoti aviparītadassano:

*They have right view, an undistorted perspective:*

‘atthi dinnaṃ, atthi yitthaṃ ... pe ... ye imaṅca lokāṃ paraṅca lokāṃ sayāṃ abhiññā sacchikatvā pāvedentī’ ti. (10)

*‘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.’*

evaṃ kho, bhikkhave, tividhā manokammantasampatti kusalasāñcetanikā sukhudrayā sukhavipākā hoti.

*These are the three kinds of successful mental action.*

tividhakāyakammantasampattikusalasāñcetanikāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokāṃ upapajjanti; catubbidhavadicāmmantasampattikusalasāñcetanikāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokāṃ upapajjanti; tividhamanokammantasampattikusalasāñcetanikāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokāṃ upapajjanti.

*When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.*

seyyathāpi, bhikkhave, apanṇako maṇi uddhaṅkhitto yena yeneva patitthāti suppatitthitaṃ yeva patitthāti;

*It’s like throwing loaded dice: they always fall the right side up.*

evamevaṃ kho, bhikkhave, tividhakāyakammantasampattikusalasāñcetanikāhetu vā sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokāṃ upapajjanti; catubbidhavadicāmmantasampattikusalasāñcetanikāhetu vā sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokāṃ upapajjanti; tividhamanokammantasampattikusalasāñcetanikāhetu vā sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokāṃ upapajjanti.

*In the same way, when their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.*

nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā byantibhāvaṃ vadāmi.

*I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced.*

taṅca kho dittheva dhamme upapajje vā apare vā pariyāye.

*And that may be in the present life, or in the next life, or in some subsequent period.*

na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi” ti.

*And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.”*

sattamaṃ.

aṅguttara nikāya 10  
*Numbered Discourses 10*

21. karajakāyavagga  
*21. The Body Born of Deeds*

218. dutiyasañcetanikasutta  
*218. Intentional (2nd)*

“nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ  
appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi,  
*“Mendicants, I don't say that intentional deeds that have been performed and accumulated are  
eliminated without being experienced.*

taṇha kho dittheva dhamme upapajje vā apare vā pariyāye.  
*And that may be in the present life, or in the next life, or in some subsequent period.*

na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ  
appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.  
*And I don't say that suffering is ended without experiencing intentional deeds that have been  
performed and accumulated.*

tatra, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti;  
*Now, there are three kinds of corruption and failure of bodily action that have unskillful  
intention, with suffering as their outcome and result.*

catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā dukkhudrayā  
dukkhavipākā hoti;  
*There are four kinds of corruption and failure of verbal action that have unskillful intention,  
with suffering as their outcome and result.*

tividhā manokammantasandosabyāpatti akusalasañcetanikā dukkhudrayā  
dukkhavipākā hoti.  
*There are three kinds of corruption and failure of mental action that have unskillful intention,  
with suffering as their outcome and result.*

kathaṇca, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti ... pe ...  
*And what are the three kinds of corruption and failure of bodily action? ...*

evaṃ kho, bhikkhave, tividhā kāyakammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti.  
*These are the three kinds of corruption and failure of bodily action.*

kathaṇca, bhikkhave, catubbidhā vacīkammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti ... pe ...  
*And what are the four kinds of corruption and failure of verbal action? ...*

evaṃ kho, bhikkhave, catubbidhā vacīkammantasandosabyāpatti  
akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.  
*These are the four kinds of corruption and failure of verbal action.*

kathaṇca, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti ... pe ...  
*And what are the three kinds of corruption and failure of mental action? ...*

evaṃ kho, bhikkhave, tividhā manokammantasandosabyāpatti akusalasañcetanikā  
dukkhudrayā dukkhavipākā hoti.  
*These are the three kinds of corruption and failure of mental action.*

tividhakāyakammantasandosabyāpattiakusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhavacīkammanta ... pe ...  
tividhamanokammantasandosabyāpattiakusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

*When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.*

nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appatisaṃveditvā byantībhāvaṃ vadāmi,

*I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced.*

tañca kho dittheva dhamme upapajje vā apare vā pariyāye.

*And that may be in the present life, or in the next life, or in some subsequent period.*

na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appatisaṃveditvā dukkhassantakiriyaṃ vadāmi.

*And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.*

tatra kho, bhikkhave, tividhā kāyakammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti;

*Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result.*

catubbidhā vacīkammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti;

*There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result.*

tividhā manokammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti.

*There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.*

kathaṇca, bhikkhave, tividhā kāyakammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti ... pe ...

*And what are the three kinds of successful bodily action? ...*

evaṃ kho, bhikkhave, tividhā kāyakammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti.

*These are the three kinds of successful bodily action.*

kathaṇca, bhikkhave, catubbidhā vacīkammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti ... pe ...

*And what are the four kinds of successful verbal action? ...*

evaṃ kho, bhikkhave, catubbidhā vacīkammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti.

*These are the four kinds of successful verbal action.*

kathaṇca, bhikkhave, tividhā manokammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti ... pe ...

*And what are the three kinds of successful mental action? ...*

evaṃ kho, bhikkhave, tividhā manokammantasampatti kusalañcetanikā sukhudrayā sukhavipākā hoti.

*These are the three kinds of successful mental action.*

tividhakāyakammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa  
bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti;  
catubbidhavadīkammantasampatti ... pe ...  
tividhamanokammantasampattikusalasañcetanikāhetu vā, bhikkhave, sattā kāyassa  
bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti ... pe ...

*When their body breaks up, after death, sentient beings are reborn in a good place, in heaven  
because of these three kinds of successful bodily action, these four kinds of successful verbal  
action, or these three kinds of successful mental action that have skillful intention, with  
happiness as their outcome and result. ...”*

atthamam.

aṅguttara nikāya 10  
Numbered Discourses 10

21. karajakāyavagga  
21. The Body Born of Deeds

219. karajakāyasutta  
219. The Body Born of Deeds

“nāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ  
appaṭisaṃveditvā byantūbhāvaṃ vadāmi,  
“Mendicants, I don’t say that intentional deeds that have been performed and accumulated are  
eliminated without being experienced.

taṇha kho dittheva dhamme upapajje vā apare vā pariyāye.  
And that may be in the present life, or in the next life, or in some subsequent period.

na tvevāhaṃ, bhikkhave, sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ  
appaṭisaṃveditvā dukkhassantakiriyaṃ vadāmi.  
And I don’t say that suffering is ended without experiencing intentional deeds that have been  
performed and accumulated.

sa kho so, bhikkhave, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūlho  
sappajāno paṭissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā  
dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi  
sabbattatāya sabbāvaṃtaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena  
appamāṇena averena abyāpajjena pharitvā viharati.  
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.

so evaṃ pajānāti:  
They understand:

‘pubbe kho me idaṃ cittaṃ parittaṃ ahosi abhāvitam, etarahi pana me idaṃ cittaṃ  
appamāṇaṃ subhāvitam. yaṃ kho pana kiñci pamāṇakataṃ kammaṃ, na taṃ  
tatṛavāsissati na taṃ tatṛavatiṭṭhati’<sup>ti</sup>.  
‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed.  
Whatever limited deeds I’ve done don’t remain or persist there.’

taṃ kiṃ maññatha, bhikkhave,  
What do you think, mendicants?

daharatagge ce so ayaṃ kumāro mettaṃ cetovimuttiṃ bhāveyya, api nu kho  
pāpakammaṃ kareyyā’<sup>ti</sup>?  
Suppose a child had developed the heart’s release by love from their childhood on. Would they  
still do any bad deed?”

“no hetam, bhante”.  
“No, sir.”

“akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā’<sup>ti</sup>?  
“Not doing any bad deed, would they still experience any suffering?”

“no hetam, bhante.  
“No, sir.

akarontañhi, bhante, pāpakammaṃ kuto dukkhaṃ phusissatī’<sup>ti</sup>.  
For if they don’t do any bad deed, from where would suffering afflict them?”

“bhāvetabbā kho panāyaṃ, bhikkhave, mettācetovimutti itthiyā vā purisena vā.  
“This heart’s release by love should be developed by women or men.

itthiyā vā, bhikkhave, purisassa vā nāyaṃ kāyo ādāya gamanīyo.  
For neither women nor men take this body with them when they go.

cittantaro ayaṃ, bhikkhave, macco.

*The mind is what's inside mortal beings.*

so evaṃ pajānāti:

*They understand:*

‘yaṃ kho me idaṃ kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedanīyaṃ;

*‘Whatever bad deeds I have done in the past with this deed-born body I will experience here.*

na taṃ anugaṃ bhavissatī’ti.

*It will not follow me to my next life.’*

evaṃ bhāvitā kho, bhikkhave, mettā cetovimutti anāgāmitāya saṃvattati, idha paññassa bhikkhuno uttari vimuttiṃ appaṭivijjhato.

*The heart's release by love developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.*

karuṇāsahagatena cetasā ...

*They meditate spreading a heart full of compassion ...*

muditāsahagatena cetasā ...

*They meditate spreading a heart full of rejoicing ...*

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ.

*They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.*

iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam

upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

*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:*

‘pubbe kho me idaṃ cittaṃ parittaṃ ahosi abhāvitam, etarahi pana me idaṃ cittaṃ appamāṇam subhāvitam. yaṃ kho pana kiñci pamāṇakataṃ kammaṃ, na taṃ tatārasissati na taṃ tatrāvatitṭhati’ti.

*‘Formerly my mind was limited and undeveloped. Now it's limitless and well developed.*

*Whatever limited deeds I've done don't remain or persist there.’*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

daharatagge ce so ayaṃ kumāro upekkham cetovimuttiṃ bhāveyya, api nu kho pāpakammaṃ kareyyā’ti?

*Suppose a child had developed the heart's release by equanimity from their childhood on.*

*Would they still do any bad deed?”*

“no hetam, bhante”.

*“No, sir.”*

“akarontam kho pana pāpakammaṃ api nu kho dukkham phuseyyā’ti?

*“Not doing any bad deed, would they still experience any suffering?”*

“no hetam, bhante.

*“No, sir.*

akarontañhi, bhante, pāpakammaṃ kuto dukkham phusissatī’ti.

*For if they don't do any bad deed, from where would suffering afflict them?”*

“bhāvetabbā kho panāyaṃ, bhikkhave, upekkhā cetovimutti itthiyā vā purisena vā.

*“This heart's release by equanimity should be developed by women or men.*

itthiyā vā, bhikkhave, purisassa vā nāyaṃ kāyo ādāya gamanīyo.  
*For neither women nor men take this body with them when they go.*

cittantaro ayaṃ, bhikkhave, macco.  
*The mind is what's inside mortal beings.*

so evaṃ pajānāti:  
*They understand:*

‘yaṃ kho me idaṃ kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ  
taṃ idha vedanīyaṃ;  
*‘Whatever bad deeds I have done in the past with this deed-born body I will experience here.*

na taṃ anugaṃ bhavissatī’ti.  
*It will not follow me to my next life.’*

evaṃ bhāvitā kho, bhikkhave, upekkhā cetovimutti anāgāmitāya saṃvattati, idha  
paññassa bhikkhuno uttari vimuttiṃ appaṭivijjhaṭī’ti.  
*The heart's release by equanimity developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.”*

navamaṃ.  
-



aṅguttara nikāya 10  
*Numbered Discourses 10*

21. karajakāyavagga  
*21. The Body Born of Deeds*

220. adhammacariyāsutta  
*220. Unprincipled Conduct*

atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

*Then a certain brahmin went up to the Buddha and exchanged greetings with him.*

sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnō kho so brāhmaṇo bhāgavantaṃ etadavoca:

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

“ko nu kho, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī”ti?

*“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”*

“adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evaṃ idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī”ti.

*“Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”*

“ko pana, bho gotama, hetu ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī”ti?

*“But what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”*

“dhammacariyāsamacariyāhetu kho, brāhmaṇa, evaṃ idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī”ti.

*“Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”*

“na kho ahaṃ imassa bhoto gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ ājānāmi.

*“I don’t understand the detailed meaning of what Master Gotama has said in brief.*

sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathāhaṃ imassa bhoto gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ ājāneyyaṃ”ti.

*Please, Master Gotama, teach me this matter so I can understand the detailed meaning.”*

“tena hi, brāhmaṇa, suṇāhi, sādhu kaṃ manasi karoḥi; bhāsissāmi”ti.

*“Well then, brahmin, listen and pay close attention, I will speak.”*

“evaṃ, bho”ti kho so brāhmaṇo bhagavato paccassosi.

*“Yes, sir,” the brahmin replied.*

bhagavā etadavoca:

*The Buddha said this:*

“tividhā kho, brāhmaṇa, kāyena adhammacariyāvisamacariyā hoti;

*“Brahmin, unprincipled and immoral conduct is threefold by way of body,*

catubbidhā vācāya adhammacariyāvisamacariyā hoti;

*fourfold by way of speech,*

tividhā manasā adhammacariyāvisamacariyā hoti.

*and threefold by way of mind.*

kathaṇca, brāhmaṇa, tividhā kāyena adhammacariyāvisamacariyā hoti ... pe ...

*And how is unprincipled and immoral conduct threefold by way of body? ...*

evaṃ kho, brāhmaṇa, tividhā kāyena adhammacariyā visamacariyā hoti.

*That's how unprincipled and immoral conduct is threefold by way of body.*

kathaṇca, brāhmaṇa, catubbidhā vācāya adhammacariyāvisamacariyā hoti ... pe ...

*And how is unprincipled and immoral conduct fourfold by way of speech? ...*

evaṃ kho, brāhmaṇa, catubbidhā vācāya adhammacariyāvisamacariyā hoti.

*That's how unprincipled and immoral conduct is fourfold by way of speech.*

kathaṇca, brāhmaṇa, tividhā manasā adhammacariyāvisamacariyā hoti ... pe ...

*And how is unprincipled and immoral conduct threefold by way of mind? ...*

evaṃ kho, brāhmaṇa, tividhā manasā adhammacariyāvisamacariyā hoti.

*That's how unprincipled and immoral conduct is threefold by way of mind.*

evaṃ adhammacariyāvisamacariyāhetu kho, brāhmaṇa, evaṃ' idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

*That's how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.*

tividhā, brāhmaṇa, kāyena dhammacariyāsamacariyā hoti;

*Principled and moral conduct is threefold by way of body,*

catubbidhā vācāya dhammacariyāsamacariyā hoti;

*fourfold by way of speech,*

tividhā manasā dhammacariyāsamacariyā hoti.

*and threefold by way of mind.*

kathaṇca, brāhmaṇa, tividhā kāyena dhammacariyāsamacariyā hoti ... pe ...

*And how is principled and moral conduct threefold by way of body? ...*

evaṃ kho, brāhmaṇa, tividhā kāyena dhammacariyāsamacariyā hoti.

*That's how principled and moral conduct is threefold by way of body.*

kathaṇca, brāhmaṇa, catubbidhā vācāya dhammacariyāsamacariyā hoti ... pe ...

*And how is principled and moral conduct fourfold by way of speech? ...*

evaṃ kho, brāhmaṇa, catubbidhā vācāya dhammacariyāsamacariyā hoti.

*That's how principled and moral conduct is fourfold by way of speech.*

kathaṇca, brāhmaṇa, tividhā manasā dhammacariyāsamacariyā hoti ... pe ...

*And how is principled and moral conduct threefold by way of mind? ...*

evaṃ kho, brāhmaṇa, tividhā manasā dhammacariyāsamacariyā hoti.

*That's how principled and moral conduct is threefold by way of mind.*

evaṃ dhammacariyāsamacariyāhetu kho, brāhmaṇa, evaṃ' idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti"ti.

*That's how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."*

“abhikkantaṃ, bho gotama, 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."*

dasamaṃ.

karajakāyavaggo paṭhamo.

22. sāmaññavagga  
22. Similarity

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221.

“dasahi, bhikkhave, dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.  
“Someone with ten qualities is cast down to hell.

katamehi dasahi?  
What ten?

pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītthiko hoti—

*They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

*Someone with these ten qualities is cast down to hell.*

dasahi, bhikkhave, dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge.

*Someone with ten qualities is raised up to heaven.*

katamehi dasahi?  
What ten?

pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītthiko hoti—

*They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view.*

imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge”ti.

*Someone with these ten qualities is raised up to heaven.”*

22. sāmaññavagga  
22. Similarity

222  
222.

“vīsatiyā, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
“Someone with twenty qualities is cast down to hell.

katamehi vīsatiyā?  
What twenty?

attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti;  
They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things.

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti;

attanā ca musāvādī hoti, parañca musāvāde samādapeti;

attanā ca piṣuṇavāco hoti, parañca piṣuṇāya vācāya samādapeti;

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti;

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti;

attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti;

attanā ca byāpannacitto hoti, parañca byāpāde samādapeti;

attanā ca micchādīṭṭhiko hoti, parañca micchādīṭṭhiyā samādapeti—

imehi kho, bhikkhave, vīsatiyā dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
Someone with these twenty qualities is cast down to hell.

vīsatiyā, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.  
Someone with twenty qualities is raised up to heaven.

katamehi vīsatiyā?  
What twenty?

attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti;  
They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things.

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti;

attanā ca piṣuṇāya vācāya paṭivirato hoti, parañca piṣuṇāya vācāya veramaṇiyā samādapeti;

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti;

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti;

attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti;

attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti;

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti—

imehi kho, bhikkhave, vīsatiyā dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.

*Someone with these twenty qualities is raised up to heaven.”*

22. sāmaññavagga  
22. Similarity

223  
223.

“tiṃsāya, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
“Someone with thirty qualities is cast down to hell.

katamehi tiṃsāya?  
What thirty?

attanā ca pañātīpātī hoti, parañca pañātīpāte samādapeti, pañātīpāte ca samanunño hoti;  
*They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. They encourage others to do these things. And they approve of these things.*

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanunño hoti;  
-

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanunño hoti;  
-

attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanunño hoti;  
-

attanā ca piṣuṇavāco hoti, parañca piṣuṇāya vācāya samādapeti, piṣuṇāya vācāya ca samanunño hoti;  
-

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanunño hoti;  
-

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanunño hoti;  
-

attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti;  
-

attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanunño hoti;  
-

attanā ca micchādīṭṭhiko hoti, parañca micchādīṭṭhiyā samādapeti, micchādīṭṭhiyā ca samanunño hoti—  
-

imehi kho, bhikkhave, tiṃsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.  
*Someone with these thirty qualities is cast down to hell.*

tiṃsāya, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.  
*Someone with thirty qualities is raised up to heaven.*

katamehi tiṃsāya?  
What thirty?

attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanunño hoti;

*They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. They encourage others to do these things. And they approve of these things.*

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanunño hoti;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanunño hoti;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanunño hoti;

attanā ca piṣuṇāya vācāya paṭivirato hoti, parañca piṣuṇāya vācāya veramaṇiyā samādapeti, piṣuṇāya vācāya veramaṇiyā ca samanunño hoti;

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanunño hoti;

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanunño hoti;

attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti;

attanā ca abyāpānaccitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanunño hoti;

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanunño hoti—

imehi kho, bhikkhave, tiṃsāya dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge”ti.

*Someone with these thirty qualities is raised up to heaven.”*

22. sāmāññavagga  
22. Similarity

224  
224.

“cattārīsāya, bhikkhave, dhammehi samannāgato yathābhattaṃ nikkhitto evaṃ niraye.

*“Someone with forty qualities is cast down to hell.*

katamehi cattārīsāya?  
What forty?

attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanunño hoti, pāṇātipātassa ca vaṇṇaṃ bhāsati;

*They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. They approve of these things. And they praise these things.*

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca samanunño hoti, adinnādānassa ca vaṇṇaṃ bhāsati;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti, kāmesumicchācāre ca samanunño hoti, kāmesumicchācārassa ca vaṇṇaṃ bhāsati;

attanā ca musāvādī hoti, parañca musāvāde samādapeti, musāvāde ca samanunño hoti, musāvādassa ca vaṇṇaṃ bhāsati;

attanā ca piṣuṇavāco hoti, parañca piṣuṇāya vācāya samādapeti, piṣuṇāya vācāya ca samanunño hoti, piṣuṇāya vācāya ca vaṇṇaṃ bhāsati;

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti, pharusāya vācāya ca samanunño hoti, pharusāya vācāya ca vaṇṇaṃ bhāsati;

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti, samphappalāpe ca samanunño hoti, samphappalāpassa ca vaṇṇaṃ bhāsati;

attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti, abhijjhāya ca vaṇṇaṃ bhāsati;

attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanunño hoti, byāpādassa ca vaṇṇaṃ bhāsati;

attanā ca micchādīṭṭhiko hoti, parañca micchādīṭṭhiyā samādapeti, micchādīṭṭhiyā ca samanunño hoti, micchādīṭṭhiyā ca vaṇṇaṃ bhāsati—

imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato yathābhattaṃ nikkhitto evaṃ niraye.

*Someone with these forty qualities is cast down to hell.*

cattārīsāya, bhikkhave, dhammehi samannāgato yathābhattaṃ nikkhitto evaṃ sagge.  
*Someone with forty qualities is raised up to heaven.*

katamehi cattārīsāya?  
What forty?



attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanunñho hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati;

*They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. They encourage others to do these things. They approve of these things. And they praise these things.*

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanunñho hoti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca samanunñho hoti, kāmesumicchācārā veramaṇiyā ca vaṇṇaṃ bhāsati;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanunñho hoti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati;

attanā ca pisunāya vācāya paṭivirato hoti, parañca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanunñho hoti, pisunāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati;

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā ca samādapeti, pharusāya vācāya veramaṇiyā ca samanunñho hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati;

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanunñho hoti, samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati;

attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanunñho hoti, anabhijjhāya ca vaṇṇaṃ bhāsati;

attanā ca abyāpānaccitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanunñho hoti, abyāpādassa ca vaṇṇaṃ bhāsati;

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanunñho hoti, sammādiṭṭhiyā ca vaṇṇaṃ bhāsati—

imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.

*Someone with these forty qualities is raised up to heaven.”*

aṅguttara nikāya 10  
*Numbered Discourses 10*

22. sāmāñṇavagga  
*22. Similarity*

225–228  
*225–228.*

“dasahi, bhikkhave, dhammehi samannāgato khataṃ upahataṃ attānaṃ pariharati  
... pe ...  
*“Someone with ten qualities keeps themselves broken and damaged ...*

akkhataṃ anupahataṃ attānaṃ pariharati ... pe ...  
*keeps themselves healthy and whole ...*

vīsatiyā, bhikkhave ... pe ...  
*twenty ...*

tiṃsāya, bhikkhave ... pe ...  
*thirty ...*

cattārīsāya, bhikkhave, dhammehi samannāgato khataṃ upahataṃ attānaṃ  
pariharati ... pe ....  
*forty ...*”

()  
()

aṅguttara nikāya 10  
*Numbered Discourses 10*

22. sāmāñṇavagga  
*22. Similarity*

229–232  
*229–232.*

“dasahi, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati ... pe ...

*“When they have ten qualities, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. ...*

idhekacco kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.  
*some people, when their body breaks up, after death, are reborn in a good place, a heavenly realm ...*

vīsatiyā, bhikkhave ... pe ...  
*twenty ...*

tiṃsāya, bhikkhave ... pe ...  
*thirty ...*

cattārīsāya, bhikkhave, dhammehi samannāgato idhekacco kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati ... pe ...  
*forty ...”*

idhekacco kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati”.

aṅguttara nikāya 10  
*Numbered Discourses 10*

22. sāmāññavagga  
22. *Similarity*

233–236  
233–236.

“dasahi, bhikkhave, dhammehi samannāgato bālo veditabbo ... pe ...  
*“A fool is known by ten qualities ...*

pandito veditabbo ... pe ...  
*aññute person ...*

vīsatiyā, bhikkhave ... pe ...  
*twenty ...*

tiṃsāya, bhikkhave ... pe ...  
*thirty ...*

cattārīsāya, bhikkhave, dhammehi samannāgato bālo veditabbo ... pe ...  
*forty ...”*

paṇḍito veditabbo ... pe ...

imehi kho, bhikkhave, cattārīsāya dhammehi samannāgato paṇḍito veditabbo”ti.

sāmāññavaggo dutiyo.

23. rāgaṭṭhāyāla  
*23. Abbreviated Texts Beginning With Greed*

237  
237.

“rāgaṭṭhā, bhikkhave, abhiññāya dasa dhammā bhāvetabbā.  
*“For insight into greed, ten things should be developed.*

katame dasa?  
*What ten?*

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

rāgaṭṭhā, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā”ti.  
*For insight into greed, these ten things should be developed.”*

23. rāgaḍḍeyyāla  
*23. Abbreviated Texts Beginning With Greed*

238  
238.

“rāgassa, bhikkhave, abhiññāya dasa dhammā bhāvetabbā.  
*“For insight into greed, ten things should be developed.*

katame dasa?  
*What ten?*

aniccasaññā, anattasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā,  
aṭṭhikasaññā, pulavakasaññā, vinīlakasaññā, vipubbakasaññā, vicchiddakasaññā,  
uddhumātakasaññā—

*The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse.*

rāgassa, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā”ti.  
*For insight into greed, these ten things should be developed.”*

23. rāgaḥpeyyāla  
*23. Abbreviated Texts Beginning With Greed*

239  
*239.*

“rāgassa, bhikkhave, abhiññāya dasa dhammā bhāvetabbā.  
*“For insight into greed, ten things should be developed.*

katame dasa?  
*What ten?*

sammāditṭhi, sammāsāṅkappo, sammāvācā, sammākammanto, sammāājīvo,  
sammāvāyāmo, sammāsati, sammāsamādhī, sammāñāṇaṃ, sammāvimutti—  
*Right view, right thought, right speech, right action, right livelihood, right effort, right*  
*mindfulness, right immersion, right knowledge, and right freedom.*

rāgassa, bhikkhave, abhiññāya ime dasa dhammā bhāvetabbā”ti.  
*For insight into greed, these ten things should be developed.”*

aṅguttara nikāya 10  
*Numbered Discourses 10*

23. rāgaṭṭhāyāla  
*23. Abbreviated Texts Beginning With Greed*

240–266  
*240–266.*

“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 ... pe ...  
*letting go ...*

ime dasa dhammā bhāvetabbā”  
*these ten things should be developed.”*



aṅguttara nikāya 10  
*Numbered Discourses 10*

23. rāgaṭṭhāyāla  
*23. Abbreviated Texts Beginning With Greed*

267–746  
*267–746.*

“dosassa ... pe ...  
*“Of hate ...*

mohassa ...  
*delusion ...*

kodhassa ...  
*anger ...*

upanāhassa ...  
*hostility ...*

makkhassa ...  
*offensiveness ...*

palāsassa ...  
*contempt ...*

issāya ...  
*jealousy ...*

macchariyassa ...  
*stinginess ...*

māyāya ...  
*deceitfulness ...*

sāṭṭheyyassa ...  
*deviousness ...*

thambhassa ...  
*obstinacy ...*

sārambhassa ...  
*aggression ...*

mānassa ...  
*conceit ...*

atimānassa ...  
*arrogance ...*

madassa ...  
*vanity ...*

pamādaṭṭhāyāla ... pe ...  
*for the complete understanding of negligence ...*

parikkhayaṭṭhāyāla ...  
*complete ending ...*

pahāṇāya ...  
*giving up ...*

khayaṭṭhāyāla ...  
*ending ...*

vayaṭṭhāyāla ...  
*vanishing ...*

virāgāya ...  
*fading away ...*

nirodhāya ...  
*cessation ...*

() cāgāya ...  
*giving away ...*

paṭinissaggāya ... pe ...  
*letting go of negligence ...*

ime dasa dhammā bhāvetabbā”ti.  
*these ten things should be developed.”*

rāgaḥpeyyālaṃ niṭṭhitam.

pañcamo paṇṇāsako samatto.

dasakanipātapāli niṭṭhitā.  
*The Book of the Tens is finished.*