

aṅguttara nikāya 1
Numbered Discourses 1

1. rūpādivagga
1. Sights, Etc.

1
1

evaṃ me sutam—
So I have heard.

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

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

“bhikkhavo”ti.
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ purisassa cittaṃ
pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthirūpaṃ.
“Mendicants, I do not see a single sight that occupies a man's mind like the sight of a woman.

itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati”ti.
The sight of a woman occupies a man's mind.”

paṭhamam.

2
2

“nāhaṃ, bhikkhave, aññaṃ ekasaddampi samanupassāmi yaṃ evaṃ purisassa
cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthisaddo.
“Mendicants, I do not see a single sound that occupies a man's mind like the sound of a woman.

itthisaddo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati”ti.
The sound of a woman occupies a man's mind.”

dutiyam.

3
3

“nāhaṃ, bhikkhave, aññaṃ ekagandhampi samanupassāmi yaṃ evaṃ purisassa
cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthigandho.
“Mendicants, I do not see a single smell that occupies a man's mind like the smell of a woman.

itthigandho, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhati”ti.
The smell of a woman occupies a man's mind.”

tatiyam.

4
4

“nāhaṃ, bhikkhave, aññaṃ ekarasampi samanupassāmi yaṃ evaṃ purisassa cittaṃ
pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthiraso.
“Mendicants, I do not see a single taste that occupies a man's mind like the taste of a woman.

itthiraso, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhaṭī”ti.

The taste of a woman occupies a man's mind.”

catutthaṃ.

5
5

“nāhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbampi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, itthiphoṭṭhabbo.

“Mendicants, I do not see a single touch that occupies a man's mind like the touch of a woman.

itthiphoṭṭhabbo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhaṭī”ti.

The touch of a woman occupies a man's mind.”

pañcamaṃ.

6
6

“nāhaṃ, bhikkhave, aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisarūpaṃ.

“Mendicants, I do not see a single sight that occupies a woman's mind like the sight of a man.

purisarūpaṃ, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhaṭī”ti.

The sight of a man occupies a woman's mind.”

chaṭṭhaṃ.

7
7

“nāhaṃ, bhikkhave, aññaṃ ekasaddampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisasaddo.

“Mendicants, I do not see a single sound that occupies a woman's mind like the sound of a man.

purisasaddo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhaṭī”ti.

The sound of a man occupies a woman's mind.”

sattamaṃ.

8
8

“nāhaṃ, bhikkhave, aññaṃ ekagandhampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisagandho.

“Mendicants, I do not see a single smell that occupies a woman's mind like the smell of a man.

purisagandho, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhaṭī”ti.

The smell of a man occupies a woman's mind.”

aṭṭhamaṃ.

9
9

“nāhaṃ, bhikkhave, aññaṃ ekarasampi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisaraso.

“Mendicants, I do not see a single taste that occupies a woman's mind like the taste of a man.

purisaraso, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhaṭī”ti.

The taste of a man occupies a woman's mind.”

navamaṃ.

“nāhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbampi samanupassāmi yaṃ evaṃ itthiyā
cittaṃ pariyādāya tiṭṭhati yathayidaṃ, bhikkhave, purisaphoṭṭhabbo.

“Mendicants, I do not see a single touch that occupies a woman’s mind like the touch of a man.

purisaphoṭṭhabbo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatī”ti.

The touch of a man occupies a woman’s mind.”

dasamaṃ.

rūpādivaggo paṭhamo.

aṅguttara nikāya 1
Numbered Discourses 1

2. nīvaraṇappahānavagga
2. Giving Up the Hindrances

11
11

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā kāmaccando uppajjati uppanno vā kāmaccando bhīyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, subhanimittaṃ.

“Mendicants, I do not see a single thing that gives rise to sensual desire, or, when it has arisen, makes it increase and grow like the feature of beauty.

subhanimittaṃ, bhikkhave, ayoniso manasi karoto anuppanno ceva kāmaccando uppajjati uppanno ca kāmaccando bhīyyobhāvāya vepullāya saṃvattati”ti.

When you attend improperly to the feature of beauty, sensual desire arises, and once arisen it increases and grows.”

paṭhamam.

12
12

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā byāpādo uppajjati uppanno vā byāpādo bhīyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, paṭighanimittaṃ.

“Mendicants, I do not see a single thing that gives rise to ill will, or, when it has arisen, makes it increase and grow like the feature of harshness.

paṭighanimittaṃ, bhikkhave, ayoniso manasi karoto anuppanno ceva byāpādo uppajjati uppanno ca byāpādo bhīyyobhāvāya vepullāya saṃvattati”ti.

When you attend improperly to the feature of harshness, ill will arises, and once arisen it increases and grows.”

dutiyaṃ.

13
13

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā thinamiddhaṃ uppajjati uppannaṃ vā thinamiddhaṃ bhīyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, aratī tandī vijambhitā bhattasammado cetaso ca līnattaṃ.

“Mendicants, I do not see a single thing that gives rise to dullness and drowsiness, or, when they have arisen, makes them increase and grow like discontent, sloth, yawning, sleepiness after eating, and mental sluggishness.

līnacittassa, bhikkhave, anuppannañceva thinamiddhaṃ uppajjati uppannañca thinamiddhaṃ bhīyyobhāvāya vepullāya saṃvattati”ti.

When you have a sluggish mind, dullness and drowsiness arise, and once arisen they increase and grow.”

tatiyaṃ.

14
14

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā uddhaccakukkuccaṃ uppajjati uppannaṃ vā uddhaccakukkuccaṃ bhīyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, cetaso avūpasamo.

“Mendicants, I do not see a single thing that gives rise to restlessness and remorse, or, when they have arisen, makes them increase and grow like an unsettled mind.

avūpasantacittassa, bhikkhave, anuppannañceva uddhaccakukkuccaṃ uppajjati uppannañca uddhaccakukkuccaṃ bhiyyobhāvāya vepullāya saṃvattatī”ti.

When you have no peace of mind, restlessness and remorse arise, and once arisen they increase and grow.”

catutthaṃ.

15

15

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā uppajjati uppannā vā vicikicchā bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, ayonisomanasikāro.

“Mendicants, I do not see a single thing that gives rise to doubt, or, when it has arisen, makes it increase and grow like improper attention.

ayoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā uppajjati uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṃvattatī”ti.

When you attend improperly, doubt arises, and once arisen it increases and grows.”

pañcamaṃ.

16

16

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā kāmacchando nuppajjati uppanno vā kāmacchando pahīyati yathayidaṃ, bhikkhave, asubhanimittam.

“Mendicants, I do not see a single thing that prevents sensual desire from arising, or, when it has arisen, abandons it like the feature of ugliness.

asubhanimittam, bhikkhave, yoniso manasi karoto anuppanno ceva kāmacchando nuppajjati uppanno ca kāmacchando pahīyatī”ti.

When you attend properly to the feature of ugliness, sensual desire does not arise, or, if it has already arisen, it’s given up.”

chaṭṭhaṃ.

17

17

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā byāpādo nuppajjati uppanno vā byāpādo pahīyati yathayidaṃ, bhikkhave, mettā cetovimutti.

“Mendicants, I do not see a single thing that prevents ill will from arising, or, when it has arisen, abandons it like the heart’s release by love.

mettaṃ, bhikkhave, cetovimuttiṃ yoniso manasi karoto anuppanno ceva byāpādo nuppajjati uppanno ca byāpādo pahīyatī”ti.

When you attend properly on the heart’s release by love, ill will does not arise, or, if it has already arisen, it’s given up.”

sattamaṃ.

18

18

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā thinamiddhaṃ nuppajjati uppannaṃ vā thinamiddhaṃ pahīyati yathayidaṃ, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.

“Mendicants, I do not see a single thing that prevents dullness and drowsiness from arising, or, when they have arisen, gives them up like the elements of initiative, persistence, and vigor.

āradhāvīriyassa, bhikkhave, anuppannañceva thinamiddhaṃ nuppajjati
uppannañca thinamiddhaṃ pahīyati”ti.

When you're energetic, dullness and drowsiness do not arise, or, if they've already arisen, they're given up.”

aṭṭhamam.

19

19

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannaṃ vā
uddhaccakukkuccaṃ nuppajjati uppannaṃ vā uddhaccakukkuccaṃ pahīyati
yathayidaṃ, bhikkhave, cetaso vūpasamo.

“Mendicants, I do not see a single thing that prevents restlessness and remorse from arising, or, when they have arisen, gives them up like peace of mind.

vūpasantacittassa, bhikkhave, anuppannañceva uddhaccakukkuccaṃ nuppajjati
uppannañca uddhaccakukkuccaṃ pahīyati”ti.

When your mind is peaceful, restlessness and remorse do not arise, or, if they've already arisen, they're given up.”

navamam.

20

20

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā
vicikicchā nuppajjati uppannā vā vicikicchā pahīyati yathayidaṃ, bhikkhave,
yonisomanasikāro.

“Mendicants, I do not see a single thing that prevents doubt from arising, or, when it has arisen, gives it up like proper attention.

yoniso, bhikkhave, manasi karoto anuppannā ceva vicikicchā nuppajjati uppannā ca
vicikicchā pahīyati”ti.

When you attend properly, doubt does not arise, or, if it's already arisen, it's given up.”

dasamam.

nīvaraṇappahānavaggo dutiyo.

aṅguttara nikāya 1
Numbered Discourses 1

3. akammaniyavagga
3. Useless

21
21

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitam
akammaniyaṃ hoti yathayidaṃ, bhikkhave, cittaṃ.

*“Mendicants, I do not see a single thing that, when it’s not developed like this, is as useless as
the mind.*

cittaṃ, bhikkhave, abhāvitam akammaniyaṃ hoti”ti.
An undeveloped mind is useless.”

paṭhamam.

22
22

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitam
kammaniyaṃ hoti yathayidaṃ, bhikkhave, cittaṃ.

*“Mendicants, I do not see a single thing that, when it is developed like this, is as workable as
the mind.*

cittaṃ, bhikkhave, bhāvitam kammaniyaṃ hoti”ti.
A developed mind is workable.”

duṭṭiyam.

23
23

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitam
mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Mendicants, I do not see a single thing that, when it’s not developed like this, is so very
harmful as the mind.*

cittaṃ, bhikkhave, abhāvitam mahato anathāya saṃvattati”ti.
An undeveloped mind is very harmful.”

tatiyam.

24
24

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitam
mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Mendicants, I do not see a single thing that, when it is developed like this, is so very
beneficial as the mind.*

cittaṃ, bhikkhave, bhāvitam mahato atthāya saṃvattati”ti.
A developed mind is very beneficial.”

catuttham.

25
25

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāvitam
apātubhūtam mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

*“Mendicants, I do not see a single thing that, when it’s not developed, with such untapped
potential, is so very harmful as the mind.*

cittaṃ, bhikkhave, abhāviṃ apātubhūtaṃ mahato anattāya saṃvattatī”ti.

An undeveloped mind, with untapped potential, is very harmful.”

pañcamaṃ.

26

26

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāviṃ pātubhūtaṃ mahato attāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is developed, with its potential realized, is so very beneficial as the mind.

cittaṃ, bhikkhave, bhāviṃ pātubhūtaṃ mahato attāya saṃvattatī”ti.

A developed mind, with its potential realized, is very beneficial.”

chaṭṭhaṃ.

27

27

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāviṃ abahulīkataṃ mahato anattāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, is so very harmful as the mind.

cittaṃ, bhikkhave, abhāviṃ abahulīkataṃ mahato anattāya saṃvattatī”ti.

An undeveloped and uncultivated mind is very harmful.”

sattamaṃ.

28

28

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāviṃ bahulīkataṃ mahato attāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is developed and cultivated, is so very beneficial as the mind.

cittaṃ, bhikkhave, bhāviṃ bahulīkataṃ mahato attāya saṃvattatī”ti.

A developed and cultivated mind is very beneficial.”

aṭṭhaṃ.

29

29

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ abhāviṃ abahulīkataṃ dukkhādhivahaṃ hoti yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, brings such suffering as the mind.

cittaṃ, bhikkhave, abhāviṃ abahulīkataṃ dukkhādhivahaṃ hotī”ti.

An undeveloped and uncultivated mind brings suffering.”

navamaṃ.

30

30

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāviṃ bahulīkataṃ sukhādhivahaṃ hoti yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is developed and cultivated, brings such happiness as the mind.

cittaṃ, bhikkhave, bhāviṃ bahulīkaṃ sukhādhivahaṃ hotī”ti.
A developed and cultivated mind brings happiness.”

dasamaṃ.

akammaniyaṃ vaggō tatiyo.

4. adantavagga
4. Wild

31
31

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ adantaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it’s not tamed, is so very harmful as the mind.

cittaṃ, bhikkhave, adantaṃ mahato anathāya saṃvattati”ti.
A wild mind is very harmful.”

paṭhamam.

32
32

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ dantaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is tamed, is so very beneficial as the mind.

cittaṃ, bhikkhave, dantaṃ mahato atthāya saṃvattati”ti.
A tamed mind is very beneficial.”

duṭṭiyam.

33
33

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ aguttaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it’s not guarded, is so very harmful as the mind.

cittaṃ, bhikkhave, aguttaṃ mahato anathāya saṃvattati”ti.
An unguarded mind is very harmful.”

tatiyam.

34
34

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ guttaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is guarded, is so very beneficial as the mind.

cittaṃ, bhikkhave, guttaṃ mahato atthāya saṃvattati”ti.
A guarded mind is very beneficial.”

catuttham.

35
35

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ arakkhitaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it’s not protected, is so very harmful as the mind.

cittaṃ, bhikkhave, arakkhitaṃ mahato anathāya saṃvattati”ti.
An unprotected mind is very harmful.”

pañcamam.

36
36

“nāham, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ rakkhitaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is protected, is so very beneficial as the mind.

cittaṃ, bhikkhave, rakkhitaṃ mahato atthāya saṃvattatī”ti.
A protected mind is very beneficial.”

chaṭṭham.

37
37

“nāham, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ asaṃvutaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it's not restrained, is so very harmful as the mind.

cittaṃ, bhikkhave, asaṃvutaṃ mahato anathāya saṃvattatī”ti.
An unrestrained mind is very harmful.”

sattamam.

38
38

“nāham, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ saṃvutaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is restrained, is so very beneficial as the mind.

cittaṃ, bhikkhave, saṃvutaṃ mahato atthāya saṃvattatī”ti.
A restrained mind is very beneficial.”

aṭṭhamam.

39
39

“nāham, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is not tamed, guarded, protected, and restrained, is so very harmful as the mind.

cittaṃ, bhikkhave, adantaṃ aguttaṃ arakkhitaṃ asaṃvutaṃ mahato anathāya saṃvattatī”ti.
An untamed, unguarded, unprotected, and unrestrained mind is very harmful.”

navamam.

40
40

“nāham, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, cittaṃ.

“Mendicants, I do not see a single thing that, when it is tamed, guarded, protected, and restrained, is so very beneficial as the mind.

cittaṃ, bhikkhave, dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ mahato atthāya
saṃvattati”ti.

A tamed, guarded, protected, and restrained mind is very beneficial.”

dasamaṃ.

adantavaggo catuttho.

5. paṇihitaacchavagga
5. A Spike

41
41

“seyyathāpi, bhikkhave, sālisūkam vā yavasūkam vā micchāpaṇihitam hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhecchati lohitaṃ vā uppādessatīti netam ṭhānaṃ vijjati.

“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood.

taṃ kissa hetu?
Why is that?

micchāpaṇihitattā, bhikkhave, sūkassa.
Because the spike is pointing the wrong way.

evamevaṃ kho, bhikkhave, so vata bhikkhu micchāpaṇihitena cittaṇa avijjaṃ bhecchati, vijjaṃ uppādessati, nibbānaṃ sacchikarissatīti netam ṭhānaṃ vijjati.
In the same way, a mendicant whose mind is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment.

taṃ kissa hetu?
Why is that?

micchāpaṇihitattā, bhikkhave, cittassā”ti.
Because their mind is pointing the wrong way.”

paṭhamam.

42
42

“seyyathāpi, bhikkhave, sālisūkam vā yavasūkam vā sammāpaṇihitam hatthena vā pādena vā akkantaṃ hatthaṃ vā pādaṃ vā bhecchati lohitaṃ vā uppādessatīti ṭhānametaṃ vijjati.

“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood.

taṃ kissa hetu?
Why is that?

sammāpaṇihitattā, bhikkhave, sūkassa.
Because the spike is pointing the right way.

evamevaṃ kho, bhikkhave, so vata bhikkhu sammāpaṇihitena cittaṇa avijjaṃ bhecchati, vijjaṃ uppādessati, nibbānaṃ sacchikarissatīti ṭhānametaṃ vijjati.
In the same way, a mendicant whose mind is pointing the right way can break ignorance, produce knowledge, and realize extinguishment.

taṃ kissa hetu?
Why is that?

sammāpaṇihitattā, bhikkhave, cittassā”ti.
Because the mind is pointing the right way.”

dutiyaṃ.

43
43

“idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ paduṭṭhacittaṃ evaṃ cetasā ceto paricca pajānāmi:

“Mendicants, when I’ve comprehended the mind of a person whose mind is corrupted, I understand:

‘imaṃhi ce ayaṃ samaye puggalo kālaṃ kareyya, yathābhataṃ nikkhitto evaṃ niraye’.

‘If this person were to die right now, they would be cast down to hell.’

taṃ kissa hetu?

Why is that?

cittaṃ hissa, bhikkhave, paduṭṭhaṃ.

Because their mind is corrupted.

cetopadosahetu pana, bhikkhave, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjantī”ti.

Depravity of mind 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.”

tatiyaṃ.

44

44

“idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ pasannacittaṃ evaṃ cetasā ceto paricca pajānāmi:

“Mendicants, when I’ve comprehended the mind of a person whose mind is confident, I understand:

‘imaṃhi ce ayaṃ samaye puggalo kālaṃ kareyya, yathābhataṃ nikkhitto evaṃ sage’.

‘If this person were to die right now, they would be raised up to heaven.’

taṃ kissa hetu?

Why is that?

cittaṃ hissa, bhikkhave, pasannaṃ.

Because their mind is clear.

cetopasādahetu pana, bhikkhave, evaṃ’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjantī”ti.

Clarity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

catutthaṃ.

45

45

“seyyathāpi, bhikkhave, udakarahado āvilo luḷito kalalībhūto tattha cakkhumā puriso tīre ṭhito na passeyya sippisambukampi sakkharakaṭṭhalampi macchagumbampi carantampi tiṭṭhantampi.

“Suppose, mendicants, there was a lake that was cloudy, murky, and muddy. A person with good eyesight standing on the bank would not see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.

taṃ kissa hetu?

Why is that?

āvilattā, bhikkhave, udakassa.

Because the water is clouded.

evamevaṃ kho, bhikkhave, so vata bhikkhu āvilena cittena attatthaṃ vā ñassati paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttarīṃ vā manussadhammā alamariyañāṇadassanavisesaṃ sacchikarissatīti netam̐ tñānaṃ vijjati.

In the same way, that a mendicant whose mind is clouded would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is not possible.

taṃ kissa hetu?

Why is that?

āvilattā, bhikkhave, cittassā"ti.

Because their mind is clouded."

pañcamaṃ.

46

46

"seyyathāpi, bhikkhave, udakarahado accho vippasanno anāvalo tattha cakkhumā puriso tīre t̐hito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi.

"Suppose, mendicants, there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.

taṃ kissa hetu?

Why is that?

anāvilattā, bhikkhave, udakassa.

Because the water is unclouded.

evamevaṃ kho, bhikkhave, so vata bhikkhu anāvilena cittena attatthaṃ vā ñassati paratthaṃ vā ñassati ubhayatthaṃ vā ñassati uttarīṃ vā manussadhammā alamariyañāṇadassanavisesaṃ sacchikarissatīti tñānametaṃ vijjati.

In the same way, that a mendicant whose mind is not clouded would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is possible.

taṃ kissa hetu?

Why is that?

anāvilattā, bhikkhave, cittassā"ti.

Because their mind is unclouded."

chatthaṃ.

47

47

"seyyathāpi, bhikkhave, yāni kānici rukkhajātānaṃ phandano tesam̐ aggamakkhāyati yadidaṃ mudutāya ceva kammaññaṭāya ca.

"Just as, mendicants, the <i>papra</i> is said to be the best kind of tree in terms of its pliability and workability,

evamevaṃ kho ahaṃ, bhikkhave, nāññaṃ ekadhammampi samanupassāmi yaṃ evaṃ bhāvitam̐ bahulīkataṃ mudu ca hoti kammaññaṇca yathayidaṃ cittaṃ.

so too, I do not see a single thing that's as pliable and workable as the mind, when it is developed and cultivated.

cittaṃ, bhikkhave, bhāvitam̐ bahulīkataṃ mudu ca hoti kammaññaṇca hoti"ti.

A mind that is developed and cultivated is pliable and workable."

sattamaṃ.

48

48

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ
lahuparivattaṃ yathayidaṃ cittaṃ.

“Mendicants, I do not see a single thing that’s as quick to change as the mind.

yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṃ cittaṃ”ti.

So much so that it’s not easy to give a simile for how quickly the mind changes.”

aṭṭhaṃ.

49

49

“pabhassaramidaṃ, bhikkhave, cittaṃ.

“This mind, mendicants, is radiant.

tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ”ti.

But it’s corrupted by passing corruptions.”

navamaṃ.

50

50

“pabhassaramidaṃ, bhikkhave, cittaṃ.

“This mind, mendicants, is radiant.

tañca kho āgantukehi upakkilesehi vippamuttaṃ”ti.

And it is freed from passing corruptions.”

dasamaṃ.

pañihitaacchavaggo pañcamaṃ.

aṅguttara nikāya 1
Numbered Discourses 1

6. accharāsaṅghātavagga
6. Finger Snap

51
51

“pabhassaramidaṃ, bhikkhave, cittaṃ.
“This mind, mendicants, is radiant.

tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ.
But it is corrupted by passing corruptions.

taṃ assutavā puthujjano yathābhūtaṃ nappajānāti.
An uneducated ordinary person does not truly understand this.

tasmā ‘assutavato puthujjanassa cittabhāvanā natthi’ ti vadāmi” ti.
So I say that the uneducated ordinary person has no development of the mind.”

paṭhamam.

52
52

“pabhassaramidaṃ, bhikkhave, cittaṃ.
“This mind, mendicants, is radiant.

tañca kho āgantukehi upakkilesehi vippamuttaṃ.
And it is freed from passing corruptions.

taṃ sutavā ariyasāvako yathābhūtaṃ pajānāti.
An educated noble disciple truly understands this.

tasmā ‘sutavato ariyasāvakassa cittabhāvanā atthi’ ti vadāmi” ti.
So I say that the educated noble disciple has development of the mind.”

dutiyam.

53
53

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṃ āsevatī;
“If, mendicants, a mendicant cultivates a mind of love even as long as a finger snap,

ayaṃ vuccati, bhikkhave:
they’re called

‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ
raṭṭhapiṇḍaṃ bhuñjati’.
a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain.

ko pana vādo ye naṃ bahulīkarontī” ti.
How much more so those who make much of it!”

tatiyam.

54
54

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṃ bhāvetī;
“If, mendicants, a mendicant develops a mind of love even as long as a finger snap,

ayaṃ vuccati, bhikkhave:
they’re called

‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ ratthapiṇḍaṃ bhuñjati’.

a mendicant who does not lack absorption, who follows the Teacher's instructions, who responds to advice, and who does not eat the country's alms in vain.

ko pana vādo ye naṃ bahulīkarontī”ti.

How much more so those who make much of it!”

catutthaṃ.

55

55

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu mettācittaṃ manasi karoti;

“If, mendicants, a mendicant focuses on a mind of love even as long as a finger snap,

ayaṃ vuccati, bhikkhave:

they're called

‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro amoghaṃ ratthapiṇḍaṃ bhuñjati’.

a mendicant who does not lack absorption, who follows the Teacher's instructions, who responds to advice, and who does not eat the country's alms in vain.

ko pana vādo ye naṃ bahulīkarontī”ti.

How much more so those who make much of it!”

pañcamaṃ.

56

56

“ye keci, bhikkhave, dhammā akusalā akusalabhāgiyā akusalapakkhikā, sabbe te manopubbaṅgamā.

“Mendicants, whatever qualities are unskillful, part of the unskillful, on the side of the unskillful, all of them are preceded by the mind.

mano tesam dhammānaṃ paṭhamam uppajjati, anvadeva akusalā dhammā”ti.

Mind arises first, and unskillful qualities follow right behind.”

chaṭṭhaṃ.

57

57

“ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te manopubbaṅgamā.

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are preceded by the mind.

mano tesam dhammānaṃ paṭhamam uppajjati, anvadeva kusalā dhammā”ti.

Mind arises first, and skillful qualities follow right behind.”

sattamaṃ.

58

58

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, pamādo.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like negligence.

pamattassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you’re negligent, unskillful qualities arise and skillful qualities decline.”

atṭhamam.

59

59

“nāham, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, appamādo.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like diligence.

appamattassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you’re diligent, skillful qualities arise and unskillful qualities decline.”

navamam.

60

60

“nāham, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, kosajjaṃ.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like laziness.

kusītaṃ, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you’re lazy, unskillful qualities arise and skillful qualities decline.”

dasamam.

accharāsaṅghātavaggo chaṭṭho.

7. vīriyārambhādivagga
7. Arousing Energy

61
61

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, vīriyārambho.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like arousing energy.

āraddhavīriyassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you’re energetic, skillful qualities arise and unskillful qualities decline.”

paṭhamam.

62
62

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, mahicchata.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like having many wishes.

mahicchassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you have many wishes, unskillful qualities arise and skillful qualities decline.”

dutiyam.

63
63

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, appicchata.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like having few wishes.

appicchassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you have few wishes, skillful qualities arise and unskillful qualities decline.”

tatiyam.

64
64

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, asantutthita.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of contentment.

asantutthassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you lack contentment, unskillful qualities arise and skillful qualities decline.”

catuttham.

65
65

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, santuṭṭhitā.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like contentment.

santuṭṭhassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you’re contented, skillful qualities arise and unskillful qualities decline.”

pañcamaṃ.

66
66

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, ayonisomanasikāro.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like improper attention.

ayoniso, bhikkhave, manasi karoto anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you attend improperly, unskillful qualities arise and skillful qualities decline.”

chatṭhaṃ.

67
67

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, yonisomanasikāro.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like proper attention.

yoniso, bhikkhave, manasi karoto anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you attend properly, skillful qualities arise and unskillful qualities decline.”

sattamaṃ.

68
68

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, asampajāññaṃ.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of situational awareness.

asampajānassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you lack situational awareness, unskillful qualities arise and skillful qualities decline.”

aṭṭhaṃ.

69
69

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, sampajaññaṃ.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like situational awareness.

sampajānassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you have situational awareness, skillful qualities arise and unskillful qualities decline.”

navamaṃ.

70

70

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, pāpamittatā.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like bad friends.

pāpamittassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you have bad friends, unskillful qualities arise and skillful qualities decline.”

dasamaṃ.

vīriyārambhādivaggo sattamo.

8. kalyāṇamittādivagga
8. Good Friends

71
71

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, kalyāṇamittatā.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like good friends.

kalyāṇamittassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you have good friends, skillful qualities arise and unskillful qualities decline.”

paṭhamam.

72
72

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like pursuing bad habits and not good habits.

anuyogā, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogā kusalānaṃ dhammānaṃ anuppannā ceva akusalā dhammā uppajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you pursue bad habits and not good habits, unskillful qualities arise and skillful qualities decline.”

dutiyaṃ.

73
73

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like pursuing good habits and not bad habits.

anuyogā, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogā akusalānaṃ dhammānaṃ anuppannā ceva kusalā dhammā uppajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you pursue good habits and not bad habits, skillful qualities arise and unskillful qualities decline.”

tatiyaṃ.

74
74

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā bojjhaṅgā nupajjanti uppannā vā bojjhaṅgā na bhāvanāpāripūriṃ gacchanti yathayidaṃ, bhikkhave, ayoṇisomanasikāro.

“Mendicants, I do not see a single thing that prevents the awakening factors from arising, or, if they’ve already arisen, prevents them from being fully developed like improper attention.

ayoniso, bhikkhave, manasi karoto anuppannā ceva bojjaṅgā nuppajjanti uppannā ca bojjaṅgā na bhāvanāpāripūriṃ gacchanti”ti.

When you attend improperly, the awakening factors don't arise, or, if they've already arisen, they're not fully developed.”

catuttham.

75

75

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā bojjaṅgā uppajjanti uppannā vā bojjaṅgā bhāvanāpāripūriṃ gacchanti yathayidaṃ, bhikkhave, yonisomanasikāro.

“Mendicants, I do not see a single thing that gives rise to the awakening factors, or, if they've already arisen, fully develops them like proper attention.

yoniso, bhikkhave, manasi karoto anuppannā ceva bojjaṅgā uppajjanti uppannā ca bojjaṅgā bhāvanāpāripūriṃ gacchanti”ti.

When you attend properly, the awakening factors arise, or, if they've already arisen, they're fully developed.”

pañcamaṃ.

76

76

“appamattikā esā, bhikkhave, parihāni yadidaṃ ñātīparihāni.

“Loss of relatives, mendicants, is a small thing.

etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihānī”ti.

Wisdom is the worst thing to lose.”

chaṭṭhaṃ.

77

77

“appamattikā esā, bhikkhave, vuddhi yadidaṃ ñātīvuddhi.

“Growth of relatives, mendicants, is a small thing.

etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi.

Wisdom is the best thing to grow.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘paññāvuddhiyā vaddhissāmā’ti.

‘We will grow in wisdom.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That's how you should train.”

sattamaṃ.

78

78

“appamattikā esā, bhikkhave, parihāni yadidaṃ bhogaparihāni.

“Loss of wealth, mendicants, is a small thing.

etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihānī”ti.

Wisdom is the worst thing to lose.”

aṭṭhamam.

“appamattikā esā, bhikkhave, vuddhi yadidaṃ bhogavuddhi.

“Growth of wealth, mendicants, is a small thing.

etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi.

Wisdom is the best thing to grow.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘paññāvuddhiyā vaddhissāmā’ti.

‘We will grow in wisdom.’

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

navamaṃ.

“appamattikā esā, bhikkhave, parihāni yadidaṃ yasoparihāni.

“Loss of fame, mendicants, is a small thing.

etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihānī”ti.

Wisdom is the worst thing to lose.”

dasamaṃ.

“appamattikā esā, bhikkhave, vuddhi yadidaṃ yasovuddhi.

“Growth of fame, mendicants, is a small thing.

etadaggaṃ, bhikkhave, vuddhīnaṃ yadidaṃ paññāvuddhi.

Wisdom is the best thing to grow.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘paññāvuddhiyā vaddhissāmā’ti.

‘We will grow in wisdom.’

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

ekādasamaṃ.

kalyāṇamittādivaggo aṭṭhamo.

aṅguttara nikāya 1
Numbered Discourses 1

9. pamādādivagga
9. Negligence

82
82

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, pamādo.

“Mendicants, I do not see a single thing that is so very harmful as negligence.

pamādo, bhikkhave, mahato anathāya saṃvattati”ti.
Negligence is very harmful.”

paṭhamam.

83
83

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, appamādo.

“Mendicants, I do not see a single thing that is so very beneficial as diligence.

appamādo, bhikkhave, mahato atthāya saṃvattati”ti.
Diligence is very beneficial.”

dutiyam.

84
84

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, kosajjam.

“Mendicants, I do not see a single thing that is so very harmful as laziness.

kosajjam, bhikkhave, mahato anathāya saṃvattati”ti.
Laziness is very harmful.”

tatiyam.

85
85

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, vīriyārambho.

“Mendicants, I do not see a single thing that is so very beneficial as arousing energy.

vīriyārambho, bhikkhave, mahato atthāya saṃvattati”ti.
Arousing energy is very beneficial.”

catuttham.

86
86

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, mahicchātā.

“Mendicants, I do not see a single thing that is so very harmful as having many wishes.

mahicchātā, bhikkhave, mahato anathāya saṃvattati”ti.
Having many wishes is very harmful.”

pañcamam.

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, appicchatā.

“Mendicants, I do not see a single thing that is so very beneficial as having few wishes.

appicchatā, bhikkhave, mahato atthāya saṃvattatī”ti.

Having few wishes is very beneficial.”

chaṭṭhaṃ.

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, asantuṭṭhitā.

“Mendicants, I do not see a single thing that is so very harmful as lack of contentment.

asantuṭṭhitā, bhikkhave, mahato anathāya saṃvattatī”ti.

Lack of contentment is very harmful.”

sattamaṃ.

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, santuṭṭhitā.

“Mendicants, I do not see a single thing that is so very beneficial as contentment.

santuṭṭhitā, bhikkhave, mahato atthāya saṃvattatī”ti.

Contentment is very beneficial.”

aṭṭhamaṃ.

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, ayonisomanasikāro.

“Mendicants, I do not see a single thing that is so very harmful as improper attention.

ayonisomanasikāro, bhikkhave, mahato anathāya saṃvattatī”ti.

Improper attention is very harmful.”

navamaṃ.

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, yoniso—manasikāro.

“Mendicants, I do not see a single thing that is so very beneficial as proper attention.

yonisomanasikāro, bhikkhave, mahato atthāya saṃvattatī”ti.

Proper attention is very beneficial.”

dasamaṃ.

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, asaṃpajaññaṃ.

“Mendicants, I do not see a single thing that is so very harmful as lack of situational awareness.”

asaṃpajaññaṃ, bhikkhave, mahato anathāya saṃvattatī”ti.

Lack of situational awareness is very harmful.”

ekādasamaṃ.

93

93

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, saṃpajaññaṃ.

“Mendicants, I do not see a single thing that is so very beneficial as situational awareness.”

saṃpajaññaṃ, bhikkhave, mahato atthāya saṃvattatī”ti.

Situational awareness is very beneficial.”

dvādasamaṃ.

94

94

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā.

“Mendicants, I do not see a single thing that is so very harmful as bad friends.”

pāpamittatā, bhikkhave, mahato anathāya saṃvattatī”ti.

Bad friends are very harmful.”

terasamaṃ.

95

95

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, kalyāṇamittatā.

“Mendicants, I do not see a single thing that is so very beneficial as good friends.”

kalyāṇamittatā, bhikkhave, mahato atthāya saṃvattatī”ti.

Good friends are very beneficial.”

cuddasamaṃ.

96

96

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ.

“Mendicants, I do not see a single thing that is so very harmful as pursuing bad habits and not good habits.”

anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ mahato anathāya saṃvattatī”ti.

Pursuing bad habits and not good habits is very harmful.”

pannarasamaṃ.

97

97

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ.

“Mendicants, I do not see a single thing that is so very beneficial as pursuing good habits and not bad habits.

anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ mahato atthāya saṃvattati”ti.

Pursuing good habits and not bad habits is very beneficial.”

soḷasamaṃ.

pamādādivaggo navamo.

10. dutiyapamādādivagga
10. Negligence (2nd)

98
98

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ
evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, pamādo.
“Taking into account interior factors, mendicants, I do not see a single one that is so very
harmful as negligence.

pamādo, bhikkhave, mahato anathāya saṃvattati”ti.
Negligence is very harmful.”

paṭhamam.

99
99

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ
evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, appamādo.
“Taking into account interior factors, mendicants, I do not see a single one that is so very
beneficial as diligence.

appamādo, bhikkhave, mahato atthāya saṃvattati”ti.
Diligence is very beneficial.”

dutiyam.

100
100

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ
evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, kosajjam.
“Taking into account interior factors, mendicants, I do not see a single one that is so very
harmful as laziness.

kosajjam, bhikkhave, mahato anathāya saṃvattati”ti.
Laziness is very harmful.”

tatiyam.

101
101

“ajjhattikaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ
evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, vīriyārambho.
“Taking into account interior factors, mendicants, I do not see a single one that is so very
beneficial as arousing energy.

vīriyārambho, bhikkhave, mahato atthāya saṃvattati”ti.
Arousing energy is very beneficial.”

catuttham.

102–109
102–109

“ajjhatickaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, mahicchatā ... pe ... appicchatā ... asantuṭṭhitā ... santuṭṭhitā ... ayonisomanasikāro ... yonisomanasikāro ... asampajaññaṃ ... sampajaññaṃ ... dvādasamaṃ.

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as having many wishes ... having few wishes ... lack of contentment ... contentment ... improper attention ... proper attention ... lack of situational awareness ... situational awareness ...”

110
110

“bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā.

“Taking into account exterior factors, mendicants, I do not see a single one that is so very harmful as bad friends.

pāpamittatā, bhikkhave, mahato anathāya saṃvattatī”ti.

Bad friends are very harmful.”

terasamaṃ.

111
111

“bāhiraṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, kalyāṇamittatā.

“Taking into account exterior factors, mendicants, I do not see a single one that is so very beneficial as good friends.

kalyāṇamittatā, bhikkhave, mahato atthāya saṃvattatī”ti.

Good friends are very beneficial.”

cuddasamaṃ.

112
112

“ajjhatickaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato anathāya saṃvattati yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ.

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as pursuing bad habits and not good habits.

anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ mahato anathāya saṃvattatī”ti.

Pursuing bad habits and not good habits is very harmful.”

pannarasamaṃ.

113
113

“ajjhatickaṃ, bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ.

“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as pursuing good habits and not bad habits.

anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ mahato atthāya saṃvattatī”ti.

Pursuing good habits and not bad habits is very beneficial.”

soḷasamaṃ.

114
114

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, pamādo.

“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like negligence.”

pamādo, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattati”ti.
Negligence leads to the decline and disappearance of the true teaching.”

sattarasamaṃ.
-

115
115

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, appamādo.

“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like diligence.”

appamādo, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti.

Diligence leads to the continuation, persistence, and enduring of the true teaching.”

aṭṭhārasamaṃ.
-

116
116

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, kosajjaṃ.

“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like laziness.”

kosajjaṃ, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattati”ti.
Laziness leads to the decline and disappearance of the true teaching.”

ekūnavīsatiamaṃ.
-

117
117

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, vīriyārambho.

“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like arousing energy.”

vīriyārambho, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati”ti.

Arousing energy leads to the continuation, persistence, and enduring of the true teaching.”

vīsatiamaṃ.
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118–128
118–128

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa sammossāya antaradhānāya saṃvattati yathayidaṃ, bhikkhave, mahicchataṃ ... pe ... appicchataṃ ... asantuṭṭhitaṃ ... santuṭṭhitaṃ ... ayonisomanasikāro ... yonisomanasikāro ... asampajaññaṃ ... sampajaññaṃ ... pāpamittatā ... kalyāṇamittatā ... anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ.

“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like having many wishes ... having few wishes ... lack of contentment ... contentment ... improper attention ... proper attention ... lack of situational awareness ... situational awareness ... bad friends ... good friends ... pursuing bad habits and not good habits.

anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ saddhammassa sammossāya antaradhānāya saṃvattati”ti.

Pursuing bad habits and not good habits leads to the decline and disappearance of the true teaching.”

ekattiṃsatimaṃ.

129
129

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yo evaṃ saddhammassa ṭhitiyā asammossāya anantaradhānāya saṃvattati yathayidaṃ, bhikkhave, anuyogo kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ.

“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like pursuing good habits and not bad habits.

anuyogo, bhikkhave, kusalānaṃ dhammānaṃ, ananuyogo akusalānaṃ dhammānaṃ saddhammassa ṭhitiyā asammossāya anantaradhānāya saṃvattati”ti.

Pursuing good habits and not bad habits leads to the continuation, persistence, and enduring of the true teaching”

bāttiṃsatimaṃ.

catukkoṭikaṃ niṭṭhitaṃ.

130
130

“ye te, bhikkhave, bhikkhū adhammaṃ dhammoti dīpenti te, bhikkhave, bhikkhū bahujaṇaahitāya paṭipannā bahujaṇaasukhāya, bahunō jaṇassa anattāya ahitāya dukkhāya devamanussānaṃ.

“Mendicants, those mendicants who explain what is not the teaching as the teaching are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpenti”ti.

They make much bad karma and make the true teaching disappear.”

tettiṃsatimaṃ.

131
131

“ye te, bhikkhave, bhikkhū dhammaṃ adhammoti dīpenti te, bhikkhave, bhikkhū bahujaṇaahitāya paṭipannā bahujaṇaasukhāya, bahunō jaṇassa anattāya ahitāya dukkhāya devamanussānaṃ.

“Mendicants, those mendicants who explain what is the teaching as not the teaching are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti.

They make much bad karma and make the true teaching disappear.”

catutthimsatimaṃ.

132–139
132–139

“ye te, bhikkhave, bhikkhū avinayaṃ vinayoti dīpenti ... pe ... vinayaṃ avinayoti dīpenti ... pe ... abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti ... pe ... bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti ... pe ... anācinnaṃ tathāgatena ācinnaṃ tathāgatenāti dīpenti ... pe ... ācinnaṃ tathāgatena anācinnaṃ tathāgatenāti dīpenti ... pe ... apaññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti ... pe ... paññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti;

“Those mendicants who explain what is not found in the texts on monastic training as found in those texts ... what is found in the texts on monastic training as not found in those texts ... what was not spoken and stated by the Realized One as spoken and stated by the Realized One ... what was spoken and stated by the Realized One as not spoken and stated by the Realized One ... what was not practiced by the Realized One as practiced by the Realized One ... what was practiced by the Realized One as not practiced by the Realized One ... what was not prescribed by the Realized One as prescribed by the Realized One ... what was prescribed by the Realized One as not prescribed by the Realized One

te, bhikkhave, bhikkhū bahujanaahitāya paṭipannā bahujanaasukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti.

They make much bad karma and make the true teaching disappear.”

dvācattālīsatimaṃ.

dutiyaṃ amādhāvaggo dasamo.

11. adhammavagga
11. Not the Teaching

140
140

“ye te, bhikkhave, bhikkhū adhammaṃ adhammoti dīpenti te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

“Mendicants, those mendicants who explain what is not the teaching as not the teaching are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ thapenti”ti.

They make much merit and make the true teaching continue.”

paṭhamam.

141
141

“ye te, bhikkhave, bhikkhū dhammaṃ dhammoti dīpenti te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

“Mendicants, those mendicants who explain what is the teaching as the teaching are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ thapenti”ti.

They make much merit and make the true teaching continue.”

duṭṭiyam.

142–149
142–149

“ye te, bhikkhave, bhikkhū avinayaṃ avinayoti dīpenti ... pe ... vinayaṃ vinayoti dīpenti ... pe ... abhāsitaṃ alapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenāti dīpenti ... pe ... bhāsitaṃ lapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenāti dīpenti ... pe ... anāciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenāti dīpenti ... pe ... āciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenāti dīpenti ... pe ... apaññattaṃ tathāgatena apaññattaṃ tathāgatenāti dīpenti ... pe ... paññattaṃ tathāgatena paññattaṃ tathāgatenāti dīpenti;

“Those mendicants who explain what is not found in the texts on monastic training as not found in the texts on monastic training ... what is found in the texts on monastic training as found in the texts on monastic training ... what was not spoken and stated by the Realized One as not spoken and stated by the Realized One ... what was spoken and stated by the Realized One as spoken and stated by the Realized One ... what was not practiced by the Realized One as not practiced by the Realized One ... what was practiced by the Realized One as practiced by the Realized One ... what was not prescribed by the Realized One as not prescribed by the Realized One ... what was prescribed by the Realized One as prescribed by the Realized One ...

te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ thapenti”ti.

They make much merit and make the true teaching continue.”

dasamaṃ.

adhammavaggo ekādasamo.

12. anāpattivagga
12. Non-offense

150
150

“ye te, bhikkhave, bhikkhū anāpattiṃ āpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇaahitāya paṭipannā bahujaṇaasukhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

“Mendicants, those mendicants who explain non-offense as an offense are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti.

They make much bad karma and make the true teaching disappear.”

paṭhamam.

151
151

“ye te, bhikkhave, bhikkhū āpattiṃ anāpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇaahitāya paṭipannā bahujaṇaasukhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

“Mendicants, those mendicants who explain an offense as non-offense are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti.

Those mendicants make much bad karma and make the true teaching disappear.”

duṭṭiyam.

152–159
152–159

“ye te, bhikkhave, bhikkhū lahuḥkaṃ āpattiṃ garukā āpattīti dīpenti ... pe ... garukaṃ āpattiṃ lahuḥkaṃ āpattīti dīpenti ... pe ... duṭṭhullaṃ āpattiṃ aduṭṭhullaṃ āpattīti dīpenti ... pe ... aduṭṭhullaṃ āpattiṃ duṭṭhullaṃ āpattīti dīpenti ... pe ... sāvasesaṃ āpattiṃ anavasesā āpattīti dīpenti ... pe ... anavasesaṃ āpattiṃ sāvasesā āpattīti dīpenti ... pe ... sappatikammaṃ āpattiṃ appatikammā āpattīti dīpenti ... pe ... appatikammaṃ āpattiṃ sappatikammā āpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇaahitāya paṭipannā bahujaṇaasukhāya, bahuno janassa anathāya ahitāya dukkhāya devamanussānaṃ.

“Those mendicants who explain a light offense as a serious offense ... a serious offense as a light offense ... an offense committed with corrupt intention as an offense not committed with corrupt intention ... an offense not committed with corrupt intention as an offense committed with corrupt intention ... an offense requiring rehabilitation as an offense not requiring rehabilitation ... an offense not requiring rehabilitation as an offense requiring rehabilitation ... an offense with redress as an offense without redress ... an offense without redress as an offense with redress are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī”ti.

Those mendicants make much bad karma and make the true teaching disappear.”

dasamam.

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“ye te, bhikkhave, bhikkhū anāpattiṃ anāpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

“Mendicants, those mendicants who explain non-offense as non-offense are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ thapentī”ti.

They make much merit and make the true teaching continue.”

ekādasamaṃ.

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“ye te, bhikkhave, bhikkhū āpattiṃ āpattīti dīpenti te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

“Mendicants, those mendicants who explain an offense as an offense are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ thapentī”ti.

They make much merit and make the true teaching continue.”

dvādasamaṃ.

162–169
162–169

“ye te, bhikkhave, bhikkhū lahukaṃ āpattiṃ lahukā āpattīti dīpenti ... garukaṃ āpattiṃ garukā āpattīti dīpenti ... duṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpenti ... aduṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpenti ... sāvasesaṃ āpattiṃ sāvasesā āpattīti dīpenti ... anavasesaṃ āpattiṃ anavasesā āpattīti dīpenti ... sappatikammaṃ āpattiṃ sappatikammā āpattīti dīpenti ... appaṭikammaṃ āpattiṃ appaṭikammā āpattīti dīpenti;

“Those mendicants who explain a light offense as a light offense ... a serious offense as a serious offense ... an offense committed with corrupt intention as an offense committed with corrupt intention ... an offense not committed with corrupt intention as an offense not committed with corrupt intention ... an offense requiring rehabilitation as an offense requiring rehabilitation ... an offense not requiring rehabilitation as an offense not requiring rehabilitation ... an offense with redress as an offense with redress ... an offense without redress

te, bhikkhave, bhikkhū bahujaṇahitāya paṭipannā bahujaṇasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.

are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of the people, of gods and humans.

bahuñca te, bhikkhave, bhikkhū puññaṃ pasavanti, te cimaṃ saddhammaṃ thapentī”ti.

They make much merit and make the true teaching continue.”

vīsatiamaṃ.

anāpattivaggo dvādasamo.

aṅguttara nikāya 1
Numbered Discourses 1

13. ekapuggalavagga
13. One Person

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“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.
“One person, mendicants, arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

katamo ekapuggalo?
What one person?

tathāgato araham sammāsambuddho.
The Realized One, the perfected one, the fully awakened Buddha.

ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.
This is the one person, mendicants, who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

171
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“ekapuggalassa, bhikkhave, pātubhāvo dullabho lokasmiṃ.
“The appearance of one person, mendicants, is rare in the world.

katamassa ekapuggalassa?
What one person?

tathāgatassa arahato sammāsambuddhassa.
The Realized One, the perfected one, the fully awakened Buddha.

imassa kho, bhikkhave, ekapuggalassa pātubhāvo dullabho lokasmiṃ”ti.
This is the one person, mendicants, whose appearance is rare in the world.”

172
172

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati acchariyamanusso.
“One person, mendicants, arises in the world who is an incredible human being.

katamo ekapuggalo?
What one person?

tathāgato araham sammāsambuddho.
The Realized One, the perfected one, the fully awakened Buddha.

ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati acchariyamanusso”ti.
This is the one person, mendicants, who arises in the world who is an incredible human being.”

173
173

“ekapuggalassa, bhikkhave, kālakiriyā bahuno janassa anutappā hoti.
“The death of one person, mendicants, is regretted by many people.

katamassa ekapuggalassa?
What one person?

tathāgatassa arahato sammāsambuddhassa.
The Realized One, the perfected one, the fully awakened Buddha.

imassa kho, bhikkhave, ekapuggalassa kālakiriyā bahuno janassa anutappā hoti”ti.
This is the one person, mendicants, whose death is regretted by many people.”

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati adutiyo asahāyo appaṭiṃmo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṃ aggo.

“One person, mendicants, arises in the world unique, without peer or counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the best of bipeds.

katamo ekapuggalo?

What one person?

tathāgato araham sammāsambuddho.

The Realized One, the perfected one, the fully awakened Buddha.

ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati adutiyo asahāyo appaṭiṃmo appaṭisamo appaṭibhāgo appaṭipuggalo asamo asamasamo dvipadānaṃ aggo”ti.

This is the one person, mendicants, who arises in the world unique, without peer or counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the best of bipeds.”

“ekapuggalassa, bhikkhave, pātubhāvā mahato cakkhussa pātubhāvo hoti, mahato ālokassa pātubhāvo hoti, mahato obhāsassa pātubhāvo hoti, channaṃ anuttariyānaṃ pātubhāvo hoti, catunnaṃ paṭisambhidānaṃ sacchikiriyaṃ hoti, anekadhātupaṭivedho hoti, nānādhātupaṭivedho hoti, vijjāvimuttiphalasacchikiriyaṃ hoti, sotāpattiṃphalasacchikiriyaṃ hoti, sakadāgāmiphalasacchikiriyaṃ hoti, anāgāmiphalasacchikiriyaṃ hoti, arahattaphalasacchikiriyaṃ hoti.

“With the appearance of one person, mendicants, there is the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection.

katamassa ekapuggalassa?

What one person?

tathāgatassa arahato sammāsambuddhassa.

The Realized One, the perfected one, the fully awakened Buddha.

imassa kho, bhikkhave, ekapuggalassa pātubhāvā mahato cakkhussa pātubhāvo hoti, mahato ālokassa pātubhāvo hoti, mahato obhāsassa pātubhāvo hoti, channaṃ anuttariyānaṃ pātubhāvo hoti, catunnaṃ paṭisambhidānaṃ sacchikiriyaṃ hoti, anekadhātupaṭivedho hoti, nānādhātupaṭivedho hoti, vijjāvimuttiphalasacchikiriyaṃ hoti, sotāpattiṃphalasacchikiriyaṃ hoti, sakadāgāmiphalasacchikiriyaṃ hoti, anāgāmiphalasacchikiriyaṃ hoti, arahattaphalasacchikiriyaṃ hoti”ti.

This is the one person whose appearance brings the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and release; the realization of the fruits of stream-entry, once-return, non-return, and perfection.”

“nāhaṃ, bhikkhave, aññaṃ ekapuggalampi samanupassāmi yo evaṃ tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti yathayidaṃ, bhikkhave, sārīputto.

“Mendicants, I do not see a single other person who rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One like Sāriputta.

sārīputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti”ti.

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

ekapuggalavaggo terasamo.

aṅguttara nikāya 1
Numbered Discourses 1

14. pathamavagga
14. First

188–197
188–197

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ aññāsikoṇḍañño. (1)

“The foremost of my monk disciples in seniority is Aññākoṇḍañña.

... mahāpaññānaṃ yadidaṃ sārīputta. (2)
... with great wisdom is Sāriputta.

... iddhimantānaṃ yadidaṃ mahāmoggallāno. (3)
... with psychic power is Mahāmoggallāna.

... dhutavādānaṃ yadidaṃ mahākassapo. (4)
... who advocate austerities is Mahākassapa.

... dibbacakkhukānaṃ yadidaṃ anuruddho. (5)
... with clairvoyance is Anuruddha.

... uccākulikānaṃ yadidaṃ bhaddiyo kālīgodhāya putto. (6)
... from eminent families is Bhaddiya Kālīgodhāyaputta.

... mañjussarānaṃ yadidaṃ lakuṇḍaka bhaddiyo. (7)
... with a charming voice is Lakunṭaka Bhaddiya.

... sīhanādikānaṃ yadidaṃ piṇḍolabhāradvājo. (8)
... with a lion’s roar is Piṇḍolabhāradvāja.

... dhammakathikānaṃ yadidaṃ puṇṇo mantāniputta. (9)
... who speak on the teaching is Puṇṇa Mantāniputta.

... saṅkhittena bhāsītassa vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccāno”ti. (10)
... who explain in detail the meaning of a brief statement is Mahākaccāna.”

vaggo paṭhamo.

aṅguttara nikāya 1
Numbered Discourses 1

15. dutiyavagga
15. Second

198–208
198–208

“etaḍḍaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ manomayaṃ kāyaṃ
abhinimminantānaṃ yadidaṃ cūḷapanthako. (1)

“The foremost of my monk disciples in creating a mind-made body is Cūḷapanthaka.

... cetovivaṭṭakusalānaṃ yadidaṃ cūḷapanthako. (2)

... who are skilled in the evolution of consciousness is Cūḷapanthaka.

... saññāvivatṭakusalānaṃ yadidaṃ mahāpanthako. (3)

... who are skilled in the evolution of perception is Mahāpanthaka.

... arañavihārīnaṃ yadidaṃ subhūti. (4)

... who live without conflict is Subhūti.

... dakkhiṇeyyānaṃ yadidaṃ subhūti. (5)

... who are worthy of a religious donation is Subhūti.

... āraññakānaṃ yadidaṃ revato khadiravaniyo. (6)

... who stay in the wilderness is Revata of the Acacia Wood.

... jhāyīnaṃ yadidaṃ kaṅkhārevato. (7)

... who practice absorption is Kaṅkhārevata.

... āradhāvīriyānaṃ yadidaṃ soṇo koḷiviso. (8)

... who are energetic is Soṇa Koḷivisa.

... kalyāṇavākkaraṇānaṃ yadidaṃ soṇo kuṭikaṇṇo. (9)

... who are good speakers is Soṇa Kuṭikaṇṇa.

... lābhīnaṃ yadidaṃ sīvali. (10)

... who receive many possessions is Sīvali.

... saddhādhimuttānaṃ yadidaṃ vakkalī^{ti}. (11)

... who are strong in faith is Vakkalī.”

vaggo dutiyo.

16. tatiyavagga
16. Third

209–218
209–218

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ sikkhākāmānaṃ yadidaṃ rāhulo. (1)

“The foremost of my monk disciples who want to train is Rāhula.

... saddhāpabbajitānaṃ yadidaṃ raṭṭhapālo. (2)

... who went forth out of faith is Raṭṭhapāla.

... paṭhamāṃ salākaṃ gaṇhantānaṃ yadidaṃ kuṇḍadhāno. (3)

... who are the first to pick up a ballot slip is Kuṇḍadhāna.

... paṭibhānavantānaṃ yadidaṃ vaṅgīso. (4)

... who are eloquent poets is Vaṅgīsa.

... samantapāsādikānaṃ yadidaṃ upaseno vaṅgantaputto. (5)

... who are impressive all around is Ūpasena Vaṅgantaputta.

... senāsanapaññāpakānaṃ yadidaṃ dabbo mallaputto. (6)

... who assign lodgings is Dabba Mallaputta.

... devatānaṃ piyamanāpānaṃ yadidaṃ pilindavaccho. (7)

... who are beloved of the deities is Pilindavaccha.

... khippābhiññānaṃ yadidaṃ bāhiyo dārucīriyo. (8)

... with swift insight is Bāhiya Dārucīriya.

... cittakathikānaṃ yadidaṃ kumārakassapo. (9)

... with brilliant speech is Kassapa the Prince.

... paṭisambhidāpattānaṃ yadidaṃ mahākoṭṭhito”ti. (10)

... who have attained the methods of textual analysis is Mahākoṭṭhita.”

vaggo tatiyo.

17. catutthavagga
17. Fourth

219–234
219–234

“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando. (1)

“The foremost of my monk disciples who are very learned is Ānanda.

... satimantānaṃ yadidaṃ ānando. (2)
... with a good memory is Ānanda.

... gatimantānaṃ yadidaṃ ānando. (3)
... with an extensive range is Ānanda.

... dhitimantānaṃ yadidaṃ ānando. (4)
... in retention is Ānanda.

... upaṭṭhākānaṃ yadidaṃ ānando. (5)
... as a personal attendant is Ānanda.

... mahāparisānaṃ yadidaṃ uruvelakassapo. (6)
... with a large congregation is Uruvelakassapa.

... kulappasādakānaṃ yadidaṃ kāludāyī. (7)
... who inspire lay families is Kāludāyī.

... appābhādhānaṃ yadidaṃ bākulo. (8)
... with good health is Bakkula.

... pubbenivāsaṃ anussarantānaṃ yadidaṃ sobhito. (9)
... who recollect past lives is Sobhita.

... vinayadharānaṃ yadidaṃ upāli. (10)
... who have memorized the texts on monastic training is Upāli.

... bhikkhunovādakānaṃ yadidaṃ nandako. (11)
... who advise the nuns is Nandaka.

... indriyesu guttadvārānaṃ yadidaṃ nando. (12)
... who guard the sense doors is Nanda.

... bhikkhuovādakānaṃ yadidaṃ mahākappino. (13)
... who advise the monks is Mahākappina.

... tejodhātukusalānaṃ yadidaṃ sāgato. (14)
... who are skilled in the fire element is Sāgata.

... paṭibhāneyyakānaṃ yadidaṃ rādho. (15)
... who inspire eloquent teachings is Rādha.

... lūkhacīvaradharānaṃ yadidaṃ mogharājā”ti. (16)
... who wear coarse robes is Mogharāja.”

vaggo catuttho.

18. pañcamavagga
18. Fifth

235–247
235–247

“etaḍaggaṃ, bhikkhave, mama sāvikānaṃ bhikkhunīnaṃ rattaññūnaṃ yadidaṃ mahāpajāpatigotamī. (1)

“The foremost of my nun disciples in seniority is Mahāpajāpatī Gotamī.

... mahāpaññānaṃ yadidaṃ khemā. (2)
... with great wisdom is Khemā.

... iddhimantīnaṃ yadidaṃ uppalavaṇṇā. (3)
... with psychic power is Uppalavaṇṇā.

... vinayadharānaṃ yadidaṃ paṭācārā. (4)
... who have memorized the texts on monastic training is Paṭācārā.

... dhammakathikānaṃ yadidaṃ dhammadinnā. (5)
... who speak on the teaching is Dhammadinnā.

... jhāyīnaṃ yadidaṃ nandā. (6)
... who practice absorption is Nandā.

... āraddhavīriyānaṃ yadidaṃ soṇā. (7)
... who are energetic is Soṇā.

... dibbacakkhukānaṃ yadidaṃ bakulā. (8)
... with clairvoyance is Sakulā.

... khippābhiññānaṃ yadidaṃ bhaddā kuṇḍalakesā. (9)
... with swift insight is Bhaddā Kuṇḍalakesā.

... pubbenivāsaṃ anussarantūnaṃ yadidaṃ bhaddā kāpilānī. (10)
... who recollect past lives is Bhaddā Kāpilānī.

... mahābhiññāpattānaṃ yadidaṃ bhaddakaccānā. (11)
... who have attained great insight is Bhaddakaccānā.

... lūkhacīvaradharānaṃ yadidaṃ kisāgotamī. (12)
... who wear coarse robes is Kisāgotamī.

... saddhādhimuttānaṃ yadidaṃ siṅgālakamātā”ti. (13)
... who are strong in faith is Siṅgālakamātā.”

vaggo pañcamo.

āṅguttara nikāya 1
Numbered Discourses 1

19. chaṭṭhavagga
19. Sixth

248–257
248–257

“etaḍaggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ paṭhamamaṃ saraṇaṃ
gacchantānaṃ yadidaṃ tapussabhallikā vāṇijā. (1)

“The foremost of my laymen in first going for refuge are the merchants Tapussa and Bhallika.

... dāyākānaṃ yadidaṃ sudatto gahapati anāthapiṇḍiko. (2)

... as a donor is the householder Sudatta Anāthapiṇḍika.

... dhammakathikānaṃ yadidaṃ citto gahapati macchikāsaṇḍiko. (3)

... who speak on the teaching is the householder Citta Macchikāsaṇḍika.

... catūhi saṅgahavatthūhi parisamaṃ saṅgaṇhantānaṃ yadidaṃ hatthako āḷavako. (4)

... who attract a congregation by the four ways of being inclusive is Hatthaka Āḷavaka.

... paṇītaḍāyākānaṃ yadidaṃ mahānāmo sakko. (5)

... who donate fine things is Mahānāma Sakka.

... manāpadāyākānaṃ yadidaṃ uggo gahapati vesāliko. (6)

... who donate nice things is the householder Ugga of Vesālī.

... saṅghupaṭṭhākānaṃ yadidaṃ hatthigāmaṃ uggato gahapati. (7)

... who attend on the Saṅgha is the householder Uggata of Hatthi Village.

... aveccappasannānaṃ yadidaṃ sūrambaṭṭho. (8)

... who have experiential confidence is Sūrambaṭṭha.

... puggalappasannānaṃ yadidaṃ jīvako komārabhacco. (9)

... who have confidence in a person is Jīvaka Komārabhacca.

... vissāsakānaṃ yadidaṃ nakulapitā gahapati^{ti}. (10)

... who are intimate is the householder Nakula's father.”

vaggo chaṭṭho.

20. sattamavagga
20. Seventh

258–267
258–267

“etadaggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ paṭhamañ saraṇañ
gacchantīnaṃ yadidaṃ sujātā seniyadhītā. (1)

“The foremost of my laywomen in first going for refuge is Sujātā Seniyadhītā.

... dāyikānaṃ yadidaṃ visākhā migāramātā. (2)

... as a donor is Visākhā, Migāra’s mother.

... bahussutānaṃ yadidaṃ khujjuttarā. (3)

... who are very learned is Khujjuttarā.

... mettāvihārīnaṃ yadidaṃ sāmāvatī. (4)

... who dwell in love is Sāmāvatī.

... jhāyīnaṃ yadidaṃ uttarānandamātā. (5)

... who practice absorption is Uttarānandamātā.

... paṇītaḍḍayikānaṃ yadidaṃ suppvāsā koliyadhītā. (6)

... who give fine things is Suppvāsā Koliyadhītā.

... gilānupaṭṭhākīnaṃ yadidaṃ suppiyā upāsikā. (7)

... who care for the sick is the laywoman Suppiyā.

... aveccappasannānaṃ yadidaṃ kātiyānī. (8)

... who have experiential confidence is Kātiyānī.

... vissāsikānaṃ yadidaṃ nakulamātā gahapatānī. (9)

... who are intimate is the householder Nakula’s mother.

... anussavappasannānaṃ yadidaṃ kālī upāsikā kuraragharikā”ti. (10)

... whose confidence is based on oral transmission is the laywoman Kālī of Kuraraghara.”

vaggo sattamo.

(etadaggavaggo nīṭṭhito.)

21. pathamavagga
21. First

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to take any condition as permanent. That is not possible.”

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to take some condition as permanent. That is possible.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagaccheyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to take any condition as pleasant.”

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhato upagaccheyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to take some condition as pleasant.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to take anything as self.”

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to take something as self.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitaṃ voropeyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder their mother.”

ṭhānañca kho, bhikkhave, vijjati yaṃ puthujjano mātaraṃ jīvitaṃ voropeyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to murder their mother.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo pitaraṃ jīvitaṃ voropeyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder their father.”

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano pitaraṃ jīvitaṃ voropeyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to murder their father.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo arahantaṃ jīvitaṃ voropeyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder a perfected one.

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano arahantaṃ jīvitaṃ voropeyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to murder a perfected one.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo tathāgatassa paduṭṭhacitto lohitaṃ uppādeyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to injure a Realized One with malicious intent.

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano tathāgatassa paduṭṭhacitto lohitaṃ uppādeyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to injure a Realized One with malicious intent.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to cause a schism in the Saṅgha.

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano saṅghaṃ bhindeyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to cause a schism in the Saṅgha.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyya. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a person accomplished in view to acknowledge another teacher.

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ puthujjano aññaṃ satthāraṃ uddiseyya. ṭhānametaṃ vijjati”ti.

But it is possible for an ordinary person to acknowledge another teacher.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ. netam ṭhānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ ekissā lokadhātuyā ekova arahantaṃ sammāsambuddho uppajjeyya. ṭhānametaṃ vijjati”ti.

But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.”

vaggo paṭhamo.

22. dutiyavagga
22. Second

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattī apūbbaṃ acarimaṃ uppajjeyyuṃ. netamaṃ thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for two wheel-turning monarchs to arise in the same solar system at the same time.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya. thānametaṃ vijjati”ti.

But it is possible for just one wheel-turning monarch to arise in one solar system.”

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279

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī arahaṃ assa sammāsambuddho. netamaṃ thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a woman to be a perfected one, a fully awakened Buddha.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso arahaṃ assa sammāsambuddho. thānametaṃ vijjati”ti.

But it is possible for a man to be a perfected one, a fully awakened Buddha.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī rājā assa cakkavattī. netamaṃ thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a woman to be a wheel-turning monarch.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso rājā assa cakkavattī. thānametaṃ vijjati”ti.

But it is possible for a man to be a wheel-turning monarch.”

281–283
281–283

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ itthī sakkattaṃ kāreyya ... pe ... mārattaṃ kāreyya ... pe ... brahmattaṃ kāreyya. netamaṃ thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a woman to perform the role of Sakka, Māra, or Brahmā.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ puriso sakkattaṃ kāreyya ... pe ... mārattaṃ kāreyya ... pe ... brahmattaṃ kāreyya. thānametaṃ vijjati”ti.

But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya. netamaṃ thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad bodily conduct.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya. thānametaṃ vijjati”ti.

But it is possible for an unlikable, undesirable, disagreeable result to come from bad bodily conduct.”

285–286
285–286

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīduccaritassa ... pe ... yaṃ
manoduccaritassa itṭho kanto manāpo vipāko nibbatteyya. netam ṭhānam vijjati.

*“It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to
come from bad verbal ... bad mental conduct.”*

ṭhānañca kho etaṃ, bhikkhave, vijjati yaṃ manoduccaritassa anitṭho akanto
amanāpo vipāko nibbatteyya. ṭhānametaṃ vijjati”ti.

*But it is possible for an unlikable, undesirable, disagreeable result to come from bad verbal ...
bad mental conduct.”*

vaggo dutiyo.

23. tatiyavagga
23. Third

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyasucaritassa aṇiṭṭho akanto amanāpo vipāko nibbatteyya. netam thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good bodily conduct.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya. thānametaṃ vijjati”ti.

But it is possible for a likable, desirable, agreeable result to come from good bodily conduct.”

288–289
288–289

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīsucaritassa ... pe ... manosucaritassa aṇiṭṭho akanto amanāpo vipāko nibbatteyya. netam thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good verbal ... good mental conduct.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya. thānametaṃ vijjati”ti.

But it is possible for a likable, desirable, agreeable result to come from good verbal ... good mental conduct.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya. netam thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen that someone who has engaged in bad bodily conduct, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. thānametaṃ vijjati”ti.

But it is possible that someone who has engaged in bad bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

291–292
291–292

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīduccaritasamaṅgī ... pe ... yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya. netam thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen that someone who has engaged in bad verbal ... bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. thānametaṃ vijjati”ti.

But it is possible that someone who has engaged in bad verbal ... bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

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“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. netam thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. thānametaṃ vijjati”ti.

But it is possible that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

294–295
294–295

“aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ vacīsucaritasamaṅgī ... pe ... yaṃ mānosucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. netam thānaṃ vijjati.

“It is impossible, mendicants, it cannot happen that someone who has engaged in good verbal ... good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.

thānañca kho etaṃ, bhikkhave, vijjati yaṃ mānosucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. thānametaṃ vijjati”ti.

But it is possible that someone who has engaged in good verbal ... good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, heavenly realm.”

vaggo tatiyo.

aṭṭhānapāli niṭṭhitā.

24. pathamavagga
24. First

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296

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

katamo ekadhammo?
What one thing?

buddhānussati.
Recollection of the Buddha.

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”ti.

This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

297–305
297–305

“ekadhammo, bhikkhave, bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

katamo ekadhammo?
What one thing?

dhammānussati ... pe ... saṅghānussati ... sīlānussati ... cāgānussati ... devatānussati ... ānāpānassati ... maraṇassati ... kāyagatāsati ... upasamānussati.

Recollection of the teaching ... Recollection of the Saṅgha ... Recollection of ethical conduct ... Recollection of generosity ... Recollection of the deities ... Mindfulness of breathing ... Mindfulness of death ... Mindfulness of the body ... Recollection of peace.

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”ti.

This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

vaggo paṭhamo.

25. dutiyavagga
25. Second

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306

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā uppajjanti uppannā vā akusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti yathayidaṃ, bhikkhave, micchādītthi.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or, when they have arisen, makes them increase and grow like wrong view.

micchādītthikassa, bhikkhave, anuppannā ceva akusalā dhammā uppajjanti uppannā ca akusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti”ti.

When you have wrong view, unskillful qualities arise and skillful qualities decline.”

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307

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā kusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti yathayidaṃ, bhikkhave, sammādītthi.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or, when they have arisen, makes them increase and grow like right view.

sammādītthikassa, bhikkhave, anuppannā ceva kusalā dhammā uppajjanti uppannā ca kusalā dhammā bhīyyobhāvāya vepullāya saṃvattanti”ti.

When you have right view, unarisen skillful qualities arise and unskillful qualities decline.”

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308

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā kusalā dhammā nupajjanti uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, micchādītthi.

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like wrong view.

micchādītthikassa, bhikkhave, anuppannā ceva kusalā dhammā nupajjanti uppannā ca kusalā dhammā parihāyanti”ti.

When you have wrong view, unskillful qualities arise and skillful qualities decline.”

309
309

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā akusalā dhammā nupajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, sammādītthi.

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like right view.

sammādītthikassa, bhikkhave, anuppannā ceva akusalā dhammā nupajjanti uppannā ca akusalā dhammā parihāyanti”ti.

When you have right view, skillful qualities arise and unskillful qualities decline.”

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310

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā micchādītthi uppajjati uppannā vā micchādītthi pavaḍḍhati yathayidaṃ, bhikkhave, ayoṇisomanasikāro.

“Mendicants, I do not see a single thing that gives rise to wrong view, and once arisen, makes it grow like improper attention.

ayoniso, bhikkhave, manasi karoto anuppannā ceva micchādītthi uppajjati uppannā ca micchādītthi pavaḍḍhati”ti.

When you attend improperly, wrong view arises, and once arisen it grows.”

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“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppannā vā sammādītthi uppajjati uppannā vā sammādītthi pavaḍḍhati yathayidaṃ, bhikkhave, yonisomaṇasikāro.

“Mendicants, I do not see a single thing that gives rise to right view, or, once it has already arisen, makes it grow like proper attention.

yoniso, bhikkhave, manasi karoto anuppannā ceva sammādītthi uppajjati uppannā ca sammādītthi pavaḍḍhati”ti.

When you attend properly, right view arises, and once arisen it grows.”

312
312

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjanti yathayidaṃ, bhikkhave, micchādītthi.

“Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a place of loss, a bad place, the underworld, hell like wrong view.

micchādītthiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjanti”ti.

It is because they have wrong view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

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313

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjanti yathayidaṃ, bhikkhave, sammādītthi.

“Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a good place, a heavenly realm like right view.

sammādītthiyā, bhikkhave, samannāgatā sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjanti”ti.

It is because they have right view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

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314

“micchādītthikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādītthi samattaṃ samādinnaṃ yañca vacīkammaṃ ... pe ... yañca manokammaṃ yathādītthi samattaṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca panidhi ye ca saṅkhārā sabbe te dhammā anīṭṭhāya akantāya amanāpāya ahitāya dukkhāya samvattanti.

“Mendicants, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering.

taṃ kissa hetu?

Why is that?

dītthi hissa, bhikkhave, pāpikā.

Because their view is bad.

seyyathāpi, bhikkhave, nimbabījāṃ vā kosātakibījāṃ vā tittakālābubījāṃ vā allāya pathaviyā nikkhittāṃ yañceva pathavirasāṃ upādiyati yañca āporasāṃ upādiyati sabbaṃ 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?

bījañhissa, bhikkhave, pāpakāṃ.

Because the seed is bad.

evamevaṃ kho, bhikkhave, micchādiṭṭhikassa purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattāṃ samādinnaṃ yañca vacīkammaṃ ... pe ... yañca manokammaṃ yathādiṭṭhi samattāṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā anitṭhāya akantāya amanāpāya ahitāya dukkhāya saṃvattanti.

In the same way, when an individual has wrong view, 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”ti.

Because their view is bad.”

315

315

“sammādiṭṭhikassa, bhikkhave, purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattāṃ samādinnaṃ yañca vacīkammaṃ ... pe ... yañca manokammaṃ yathādiṭṭhi samattāṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā itṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

“Mendicants, when an individual has right view, 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, ucchubījāṃ vā sālibījāṃ vā muddikābījāṃ vā allāya pathaviyā nikkhittāṃ yañceva pathavirasāṃ upādiyati yañca āporasāṃ upādiyati sabbaṃ taṃ madhurattāya sātattāya 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?

bījaṃ hissa, bhikkhave, bhaddakāṃ.

Because the seed is good.

evamevaṃ kho, bhikkhave, sammādiṭṭhikassa purisapuggalassa yañceva kāyakammaṃ yathādiṭṭhi samattāṃ samādinnaṃ yañca vacīkammaṃ ... pe ... yañca manokammaṃ yathādiṭṭhi samattāṃ samādinnaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā sabbe te dhammā itṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

In the same way, when an individual has right view, 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?

ditṭhi hissa, bhikkhave, bhaddikā”ti.

Because their view is good.”

vaggo dutiyo.

26. tatiyavagga
26. Third

316
316

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujaanaahitāya bahujaanaasukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.
“One person, mendicants, arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

katamo ekapuggalo?
What one person?

micchādītthiko hoti viparītadassano.
Someone with wrong view, whose perspective is distorted.

so bahujaṇaṃ saddhammā vuṭṭhāpetvā asaddhamme patitṭhāpeti.
They draw many people away from the true teaching and establish them in false teachings.

ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujaanaahitāya bahujaanaasukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ”ti.
This is one person who arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.”

317
317

“ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujaanaahitāya bahujaanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ.
“One person, mendicants, arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

katamo ekapuggalo?
What one person?

sammādītthiko hoti aviparītadassano.
Someone with right view, whose perspective is undistorted.

so bahujaṇaṃ asaddhammā vuṭṭhāpetvā saddhamme patitṭhāpeti.
They draw many people away from false teachings and establish them in the true teaching.

ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujaanaahitāya bahujaanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ”ti.
This is one person who arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

318
318

“nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ mahāsāvajjaṃ yathayidaṃ, bhikkhave, micchādītthi.
“Mendicants, I do not see a single thing that is so very blameworthy as wrong view.

micchādītthiparamāṇi, bhikkhave, mahāsāvajjānī”ti.
Wrong view is the most blameworthy thing of all.”

319
319

“nāhaṃ, bhikkhave, aññaṃ ekapuggalampi samanupassāmi yo evaṃ bahujaanaahitāya paṭipanno bahujaanaasukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ yathayidaṃ, bhikkhave, makkhali moghapuriso.
“Mendicants, I do not see a single other person who acts for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans like that silly man, Makkhali.

seyyathāpi, bhikkhave, nadī mukhe khippaṃ uḍḍeyya bahūnaṃ macchānaṃ ahitāya dukkhāya anayāya byasanāya;

Just as a trap set at the mouth of a river would bring harm, suffering, calamity, and disaster for many fish,

evamevaṃ kho, bhikkhave, makkhali moghapuriso manussakhippaṃ maññe loke uppanno bahūnaṃ sattānaṃ ahitāya dukkhāya anayāya byasanāya”ti.

so too that silly man, Makkhali, is a trap for humans, it seems to me. He has arisen in the world for the harm, suffering, calamity, and disaster of many beings.”

320

320

“durakkhāte, bhikkhave, dhammavinaye yo ca samādapeti yañca samādapeti yo ca samādapito tathattāya paṭipajjati sabbe te bahuṃ apuññaṃ pasavanti.

“Mendicants, the one who encourages someone in a poorly explained teaching and training, the one who they encourage, and the one who practices accordingly all make much bad karma.

taṃ kissa hetu?

Why is that?

durakkhātattā, bhikkhave, dhammassā”ti.

Because the teaching is poorly explained.”

321

321

“svākkhāte, bhikkhave, dhammavinaye yo ca samādapeti yañca samādapeti yo ca samādapito tathattāya paṭipajjati sabbe te bahuṃ puññaṃ pasavanti.

“Mendicants, the one who encourages someone in a well explained teaching and training, the one who they encourage, and the one who practices accordingly all make much merit.

taṃ kissa hetu?

Why is that?

svākkhātattā, bhikkhave, dhammassā”ti.

Because the teaching is well explained.”

322

322

“durakkhāte, bhikkhave, dhammavinaye dāyakena mattā jānitabbā, no paṭiggāhakena.

“Mendicants, in a poorly explained teaching and training, the donor should know moderation, not the recipient.

taṃ kissa hetu?

Why is that?

durakkhātattā, bhikkhave, dhammassā”ti.

Because the teaching is poorly explained.”

323

323

“svākkhāte, bhikkhave, dhammavinaye paṭiggāhakena mattā jānitabbā, no dāyakena.

“Mendicants, in a well explained teaching and training, the recipient should know moderation, not the donor.

taṃ kissa hetu?

Why is that?

svākkhātattā, bhikkhave, dhammassā”ti.

Because the teaching is well explained.”

324

324

“durakkhāte, bhikkhave, dhammavinaye yo āradhāvīriyo so dukkhaṃ viharati.
“Mendicants, in a poorly explained teaching and training an energetic person lives in suffering.

taṃ kissa hetu?
Why is that?

durakkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is poorly explained.”

325
325

“svākkhāte, bhikkhave, dhammavinaye yo kusīto so dukkhaṃ viharati.
“Mendicants, in a well explained teaching and training a lazy person lives in suffering.

taṃ kissa hetu?
Why is that?

svākkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is well explained.”

326
326

“durakkhāte, bhikkhave, dhammavinaye yo kusīto so sukhaṃ viharati.
“Mendicants, in a poorly explained teaching and training a lazy person lives happily.

taṃ kissa hetu?
Why is that?

durakkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is poorly explained.”

327
327

“svākkhāte, bhikkhave, dhammavinaye yo āradhāvīriyo so sukhaṃ viharati.
“Mendicants, in a well explained teaching and training an energetic person lives happily.

taṃ kissa hetu?
Why is that?

svākkhātattā, bhikkhave, dhammassā”ti.
Because the teaching is well explained.”

328
328

“seyyathāpi, bhikkhave, appamattakopi gūtho duggandho hoti;
“Just as, mendicants, even a tiny bit of fecal matter still stinks,

evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso
accharāsaṅghātamattampi”.
so too I don't approve of even a tiny bit of continued existence, not even as long as a finger snap.”

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329–332

“seyyathāpi, bhikkhave, appamattakampi muttaṃ duggandhaṃ hoti ...
appamattakopi khelo duggandho hoti ... appamattakopi pubbo duggandho hoti ...
appamattakampi lohitaṃ duggandhaṃ hoti;
“Just as even a tiny bit of urine, or spit, or pus, or blood still stinks,

evamevaṃ kho ahaṃ, bhikkhave, appamattakampi bhavaṃ na vaṇṇemi, antamaso
accharāsaṅghātamattampi”.
so too I don't approve of even a tiny bit of continued existence, not even as long as a finger snap.”

vaggo tatiyo.

27. catutthavagga
27. Fourth

333
333

“seyyathāpi, bhikkhave, appamattakaṃ imasmim jambudīpe ārāmarāmaṇeyyakam
vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanirāmaṇeyyakam;
“Just as, mendicants, in India the delightful parks, woods, meadows, and lotus ponds are few,

atha kho etadeva bahutaraṃ yadidaṃ ukkūlavikūlaṃ nadīviduggaṃ
khāṇukaṇṭakattāṇaṃ pabbatavisamaṃ;
while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many;

evamevaṃ kho, bhikkhave, appakā te sattā ye thalajā, atha kho eteva sattā bahutarā
ye odaḁ.
so too the sentient beings born on land are few, while those born in water are many.

334
334

... evamevaṃ kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti;
... so too the sentient beings reborn as humans are few,

atha kho eteva sattā bahutarā ye aññatra manussehi paccājāyanti.
while those not reborn as humans are many.

... evamevaṃ kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu
paccājāyanti;
... so too the sentient beings reborn in civilized countries are few,

atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti aviññātāresu
milakkhesu.
while those reborn in the borderlands, among strange barbarian tribes, are many.

335
335

... evamevaṃ kho, bhikkhave, appakā te sattā ye paññavanto ajaḁ aneḁamūgā
paṭibalaṃ subhāsitaḁubbhāsitaṃ atthamaññātum;
... so too the sentient beings who are wise, bright, clever, and able to distinguish what is well said from what is poorly said are few,

atha kho eteva sattā bahutarā ye duppaññā jaḁ eḁamūgā na paṭibalaṃ
subhāsitaḁubbhāsitaṃ atthamaññātum.
while the sentient beings who are witless, dull, stupid, and unable to distinguish what is well said from what is poorly said are many.

336
336

... evamevaṃ kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā
samannāgatā;
... so too the sentient beings who have the noble eye of wisdom are few,

atha kho eteva sattā bahutarā ye avijjāgatā sammūḁhā.
while those who are ignorant and confused are many.

337
337

... evamevaṃ kho, bhikkhave, appakā te sattā ye labhanti tathāgataṃ dassanāya;
... so too the sentient beings who get to see a Realized One are few,

atha kho eteva sattā bahutarā ye na labhanti tathāgatam dassanāya.
while those who don't get to see a Realized One are many.

338
338

... evamevaṃ kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditam
dhammavinayaṃ savanāya;
*... so too the sentient beings who get to hear the teaching and training proclaimed by a
Realized One are few,*

atha kho eteva sattā bahutarā ye na labhanti tathāgatappaveditam dhammavinayaṃ
savanāya.
*while those sentient beings who don't get to hear the teaching and training proclaimed by a
Realized One are many.*

339
339

... evamevaṃ kho, bhikkhave, appakā te sattā ye sutvā dhammaṃ dhārenti;
... so too the sentient beings who remember the teachings they hear are few,

atha kho eteva sattā bahutarā ye sutvā dhammaṃ na dhārenti.
while those who don't remember the teachings are many.

340
340

... evamevaṃ kho, bhikkhave, appakā te sattā ye dhātānaṃ dhammānaṃ atthaṃ
upaparikkhanti;
*... so too the sentient beings who examine the meaning of the teachings they have memorized
are few,*

atha kho eteva sattā bahutarā ye dhātānaṃ dhammānaṃ atthaṃ na upaparikkhanti.
while those who don't examine the meaning of the teachings are many.

341
341

... evamevaṃ kho, bhikkhave, appakā te sattā ye atthamaññāya dhammamaññāya
dhammānudhammaṃ paṭipajjanti;
*... so too the sentient beings who understand the meaning and the teaching and practice
accordingly are few,*

atha kho eteva sattā bahutarā ye atthamaññāya dhammamaññāya
dhammānudhammaṃ na paṭipajjanti.
*while those who understand the meaning and the teaching but don't practice accordingly are
many.*

342
342

... evamevaṃ kho, bhikkhave, appakā te sattā ye saṃvejaniyesu ṭhānesu saṃvijjanti;
... so too the sentient beings inspired by inspiring places are few,

atha kho eteva sattā bahutarā ye saṃvejaniyesu ṭhānesu na saṃvijjanti.
while those who are uninspired are many.

343
343

... evamevaṃ kho, bhikkhave, appakā te sattā ye saṃviggā yoniso padahanti;
... so too the sentient beings who, being inspired, strive effectively are few,

atha kho eteva sattā bahutarā ye saṃviggā yoniso na padahanti.
while those who, even though inspired, don't strive effectively are many.

344
344

... evamevaṃ kho, bhikkhave, appakā te sattā ye vavassaggārammaṇaṃ karitvā labhanti samādhim labhanti cittassekaggataṃ;

... so too the sentient beings who, relying on letting go, gain immersion, gain unification of mind are few,

atha kho eteva sattā bahutarā ye vavassaggārammaṇaṃ karitvā na labhanti samādhim na labhanti cittassekaggataṃ.

while those who don't gain immersion, don't gain unification of mind relying on letting go are many.

345

345

... evamevaṃ kho, bhikkhave, appakā te sattā ye annaggarasaggānaṃ lābhino;
... so too the sentient beings who get the best food and flavors are few,

atha kho eteva sattā bahutarā ye annaggarasaggānaṃ na lābhino, uñchena kapālābhatena yāpenti.

while those who don't get the best food and flavors, but get by with scraps in an alms bowl are many.

346

346

... evamevaṃ kho, bhikkhave, appakā te sattā ye attharasassa dhammarasassa vimuttirasassa lābhino;

... so too the sentient beings who get the essence of the meaning, the essence of the teaching, and the essence of freedom are few,

atha kho eteva sattā bahutarā ye attharasassa dhammarasassa vimuttirasassa na lābhino.

while the sentient beings who don't get the essence of the meaning, the essence of the teaching, and the essence of freedom are many.

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘attharasassa dhammarasassa vimuttirasassa lābhino bhavissāmā’ti.

‘We will get the essence of the meaning, the essence of the teaching, the essence of freedom.’

evañhi vo, bhikkhave, sikkhitabbaṃ”ti.

That’s how you should train.”

347–349

347–349

“seyyathāpi, bhikkhave, appamattakaṃ imasmim jambudīpe ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanirāmaṇeyyakam;

“Just as, mendicants, in India the delightful parks, woods, meadows, and lotus ponds are few,

atha kho etadeva bahutaraṃ yadidaṃ ukkūlavikūlaṃ nadīviduggaṃ khānukaṇṭakattāṇaṃ pabbatavisamaṃ.

while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many;

evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti,

atha kho eteva sattā bahutarā ye manussā cutā niraye paccājāyanti ... pe ...

tiracchānayaniyā paccājāyanti ... pe ... pettivisaye paccājāyanti”.

so too, those who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

350–352

350–352

... evamevaṃ kho, bhikkhave, appakā te sattā ye manussā cutā deveṣu paccājāyanti;

“... the sentient beings who die as humans and are reborn as gods are few,

atha kho eteva sattā bahutarā ye manussā cutā niraye paccājāyanti ...

tiracchānayoniya paccājāyanti ... pettivisaye paccājāyanti.

while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many."

353–355

353–355

... evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā devesu paccājāyanti;

"... the sentient beings who die as gods and are reborn as gods are few,

atha kho eteva sattā bahutarā ye devā cutā niraye paccājāyanti ... tiracchānayoniya

paccājāyanti ... pettivisaye paccājāyanti.

while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

356–358

356–358

... evamevaṃ kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti;

"... the sentient beings who die as gods and are reborn as humans are few,

atha kho eteva sattā bahutarā ye devā cutā niraye paccājāyanti ... tiracchānayoniya

paccājāyanti ... pettivisaye paccājāyanti.

while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

359–361

359–361

... evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu

paccājāyanti;

"... the sentient beings who die in hell and are reborn as humans are few,

atha kho eteva sattā bahutarā ye nirayā cutā niraye paccājāyanti ... tiracchānayoniya

paccājāyanti ... pettivisaye paccājāyanti.

while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

362–364

362–364

... evamevaṃ kho, bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti;

"... the sentient beings who die in hell and are reborn as gods are few,

atha kho eteva sattā bahutarā ye nirayā cutā niraye paccājāyanti ... tiracchānayoniya

paccājāyanti ... pettivisaye paccājāyanti.

while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

365–367

365–367

... evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayoniya cutā manussesu

paccājāyanti;

"... the sentient beings who die as animals and are reborn as humans are few,

atha kho eteva sattā bahutarā ye tiracchānayoniya cutā niraye paccājāyanti ...

tiracchānayoniya paccājāyanti ... pettivisaye paccājāyanti.

while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

368–370

368–370

... evamevaṃ kho, bhikkhave, appakā te sattā ye tiracchānayoniya cutā devesu

paccājāyanti;

"... the sentient beings who die as animals and are reborn as gods are few,

atha kho eteva sattā bahutarā ye tiracchānāyoniya cutā niraye paccājāyanti ...
tiracchānāyoniya paccājāyanti ... pettivisaye paccājāyanti.

*while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm
are many."*

371–373
371–373

... evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu
paccājāyanti;

"... the sentient beings who die as ghosts and are reborn as humans are few,

atha kho eteva sattā bahutarā ye pettivisayā cutā niraye paccājāyanti ...
tiracchānāyoniya paccājāyanti ... pettivisaye paccājāyanti.

*while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm
are many."*

374–377
374–377

... evamevaṃ kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu
paccājāyanti;

"... the sentient beings who die as ghosts and are reborn as gods are few,

atha kho eteva sattā bahutarā ye pettivisayā cutā niraye paccājāyanti ...
tiracchānāyoniya paccājāyanti ... pettivisaye paccājāyanti"ti.

*while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm
are many."*

vaggo catuttho.

(jambudīpapeyyālo nīṭṭhito.)

aṅguttara nikāya 1
Numbered Discourses 1

28. pasādakaraḍḍhamavagga
28. Inspirational

378–393
378–393

“addhamidaṃ, bhikkhave, lābhānaṃ yadidaṃ ārañṇikattaṃ ... pe ...
piṇḍapātikattaṃ ... paṃsukūlikattaṃ ... tecīvarikattaṃ ... dhammakathikattaṃ ...
vinayadharattaṃ ... bāhusaccaṃ ... thāvareyyaṃ ... ākappasampadā ...
parivārasampadā ... mahāparivāratā ... kolaputti ... vaṇṇapokkharatā ...
kalyāṇavākkaraṇatā ... appicchatā ... appābādhataṃ”ti.

*“Mendicants, this is definitely something worth having, that is, living in the wilderness ...
eating only alms-food ... wearing rag robes ... having just three robes ... teaching Dhamma ...
memorizing the texts on monastic training ... being very learned ... being respected ... being
well-presented ... having a following ... having a large following ... coming from a good family
... being handsome ... being a good speaker ... having few wishes ... having good health.”*

(soḷasa pasādakaraḍḍhamā niṭṭhitā.)

29. aparaccharāsaṅghātavagga
29. Another Chapter on a Finger Snap

394
394

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu paṭhamam jhānam bhāveti, ayam vuccati, bhikkhave:

“If, mendicants, a mendicant develops the first absorption, even as long as a finger snap, they are called

‘bhikkhu arittajjhāno viharati, satthusāsanakaro ovādapatikaro, amogham ratṭhapiṇḍam bhuñjati’.

a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain.

ko pana vādo ye nam bahuḷikarontī”ti.
How much more so those who make much of it!”

395–401
395–401

“accharāsaṅghātamattampi ce, bhikkhave, bhikkhu duttiyam jhānam bhāveti ... pe ... tatiyam jhānam bhāveti ... pe ... catuttham jhānam bhāveti ... pe ... mettam cetovimuttiṃ bhāveti ... pe ... karuṇam cetovimuttiṃ bhāveti ... pe ... muditaṃ cetovimuttiṃ bhāveti ... pe ... upekkham cetovimuttiṃ bhāveti ... pe

“If, mendicants, a mendicant develops the second ... third ... or fourth absorption ... or the heart’s release by love ... or the heart’s release by compassion ... or the heart’s release by rejoicing ... or the heart’s release by equanimity, even as long as a finger snap ...

402–405
402–405

kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam ... pe ...

If a mendicant meditates by observing an aspect of the body ...

vedanāsu vedanānupassī viharati ...
feelings ...

citte cittānupassī viharati ...
mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

principles—keen, aware, and mindful, rid of desire and aversion for the world, even for the time of a finger snap ...

406–409
406–409

anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandaṃ janeti vāyamati vīriyam ārabhati cittaṃ paggaṇhāti padahati;

If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise, even for the time of a finger snap ...

uppannānam pāpakānam akusalānam dhammānam pahānāya chandaṃ janeti vāyamati vīriyam ārabhati cittaṃ paggaṇhāti padahati.

If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up, even for the time of a finger snap ...

anuppannānam kusalaṇam dhammānam uppādāya chandaṃ janeti vāyamati vīriyam ārabhati cittaṃ paggaṇhāti padahati;

If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise, even for the time of a finger snap ...

uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammōsāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development, even for the time of a finger snap ...

410–413
410–413

chandasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti ...
vīriyasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti ...
cittasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti ...
vīmaṃsāsamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti

If they develop the basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort, even for the time of a finger snap ...

414–418
414–418

saddhindriyaṃ bhāveti ... vīriyindriyaṃ bhāveti ... satindriyaṃ bhāveti ...
samādhindriyaṃ bhāveti ... paññindriyaṃ bhāveti

If they develop the faculty of faith ... the faculty of energy ... the faculty of mindfulness ... the faculty of immersion ... the faculty of wisdom, even for the time of a finger snap ...

419–423
419–423

saddhābalaṃ bhāveti ... vīriyabalaṃ bhāveti ... satibalaṃ bhāveti ... samādhibalaṃ bhāveti ... paññābalaṃ bhāveti

If they develop the power of faith ... the power of energy ... the power of mindfulness ... the power of immersion ... the power of wisdom, even for the time of a finger snap ...

424–430
424–430

satisambojjhaṅgaṃ bhāveti ... dhammavicayasambojjhaṅgaṃ bhāveti ...
vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ...
passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ...
upekkhāsambojjhaṅgaṃ bhāveti

If they develop the awakening factor of mindfulness ... the awakening factor of investigation of principles ... the awakening factor of energy ... the awakening factor of rapture ... the awakening factor of tranquility ... the awakening factor of immersion ... the awakening factor of equanimity, even for the time of a finger snap ...

431–438
431–438

sammādit̥ṭṭhiṃ bhāveti ... sammāsāṅkappaṃ bhāveti ... sammāvācaṃ bhāveti ...
sammākammantaṃ bhāveti ... sammāājīvaṃ bhāveti ... sammāvāyamaṃ bhāveti ...
sammāsatiṃ bhāveti ... sammāsamaḍḍhiṃ bhāveti

If they develop right view ... right thought ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion, even for the time of a finger snap ...

439–446
439–446

ajjhataṃ rūpasāññī bahiddhā rūpāni passati parittāni suvaṇṇadubbhaṇṇāni.
Perceiving form internally, they see visions externally, limited, both pretty and ugly.

tāni abhibhuyya:

Having mastered this, they are aware that:

‘jānāmi passāmī’ ti—
‘I know and see.’ ...

evaṃsaññī hoti.

... ajjhattaṃ rūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, they see visions externally, limitless, both pretty and ugly.

tāni abhibhuyya:

Having mastered this, they are aware that:

‘jānāmi passāmi’ ti—
‘I know and see.’ ...

evaṃsaññī hoti.

... ajjhattaṃ arūpasaññī bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, they see visions externally, limited, both pretty and ugly.

tāni abhibhuyya:

Having mastered this, they are aware that:

‘jānāmi passāmi’ ti—
‘I know and see.’ ...

evaṃsaññī hoti.

... ajjhattaṃ arūpasaññī bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, they see visions externally, limitless, both pretty and ugly.

tāni abhibhuyya:

Having mastered this, they are aware that:

‘jānāmi passāmi’ ti—
‘I know and see.’ ...

evaṃsaññī hoti.

... ajjhattaṃ arūpasaññī bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni
nīlanibhāsāni.
Not perceiving form internally, they see visions externally that are blue, with blue color, blue hue, and blue tint.

tāni abhibhuyya:

Having mastered this, they are aware that:

‘jānāmi passāmi’ ti—
‘I know and see.’ ...

evaṃsaññī hoti.

... ajjhattaṃ arūpasaññī bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni
pītanibhāsāni.
Not perceiving form internally, they see visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

tāni abhibhuyya:

Having mastered this, they are aware that:

‘jānāmi passāmi’ ti—
‘I know and see.’ ...

evaṃsaññī hoti.

... ajjhattaṃ arūpasaññī bahiddhā rūpāni passati lohitaḱāni lohitaḱavaṇṇāni
lohitaḱanidassanāni lohitaḱanibhāsāni.
Not perceiving form internally, they see visions externally that are red, with red color, red hue, and red tint.

tāni abhibhuyya:

Having mastered this, they are aware that:

‘jānāmi passāmī’ ti—

‘I know and see.’ ...

evaṃsaññī hoti.

... ajjhataṃ arūpasaññī bahiddhā rūpāni passati odātāni odātavaṇṇāni
odātanidassanāni odātanibhāsāni.

*Not perceiving form internally, they see visions externally that are white, with white color,
white hue, and white tint.*

tāni abhibhuyya:

Having mastered this, they are aware that:

‘jānāmi passāmī’ ti—

‘I know and see.’ ...

evaṃsaññī hoti.

447–454

447–454

rūpī rūpāni passati ... ajjhataṃ arūpasaññī bahiddhā rūpāni passati ... subhanteva
adhimutto hoti ... sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ
atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanam
upasaṃpajja viharati ... sabbaso ākāsānañcāyatanam samatikkamma anantaṃ
viññānanti viññānañcāyatanam upasaṃpajja viharati ... sabbaso viññānañcāyatanam
samatikkamma natthi kiñcīti ākiñcaññāyatanam upasaṃpajja viharati ... sabbaso
ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasaṃpajja viharati
... sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham
upasaṃpajja viharati

*Having physical form, they see visions ... not perceiving form internally, they see visions
externally ... they’re focused only on beauty ... going totally beyond perceptions of form, with
the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that
‘space is infinite’, they enter and remain in the dimension of infinite space ... going totally
beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and
remain in the dimension of infinite consciousness ... going totally beyond the dimension of
infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the
dimension of nothingness ... going totally beyond the dimension of nothingness, they enter and
remain in the dimension of neither perception nor non-perception ... going totally beyond the
dimension of neither perception nor non-perception, they enter and remain in the cessation of
perception and feeling ...*

455–464

455–464

pathavikasiṇam bhāveti ... āpokasiṇam bhāveti ... tejokasiṇam bhāveti ...
vāyokasiṇam bhāveti ... nīlakasiṇam bhāveti ... pītakasiṇam bhāveti ...
lohitakasiṇam bhāveti ... odātakasiṇam bhāveti ... ākāsakasiṇam bhāveti ...
viññāṇakasiṇam bhāveti ... ()

*They develop the meditation on universal earth ... the meditation on universal water ... the
meditation on universal fire ... the meditation on universal air ... the meditation on universal
blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation
on universal white ... the meditation on universal space ... the meditation on universal
consciousness ...*

465–474

465–474

asubhasaññaṃ bhāveti ... maraṇasaññaṃ bhāveti ... āhāre paṭikūlasaññaṃ bhāveti ... sabbaloke anabhiratisaññaṃ bhāveti ... aniccasaññaṃ bhāveti ... anicce dukkhasaññaṃ bhāveti ... dukkhe anattasaññaṃ bhāveti ... pahāṇasaññaṃ bhāveti ... virāgasaññaṃ bhāveti ... nirodhasaññaṃ bhāveti ...

They develop the perception of ugliness ... the perception of death ... the perception of the repulsiveness of food ... the perception of dissatisfaction with the whole world ... the perception of impermanence ... the perception of suffering in impermanence ... the perception of not-self in suffering ... the perception of giving up ... the perception of fading away ... the perception of cessation ...

475–484
475–484

aniccasaññaṃ bhāveti ... anattasaññaṃ bhāveti ... maraṇasaññaṃ bhāveti ... āhāre paṭikūlasaññaṃ bhāveti ... sabbaloke anabhiratisaññaṃ bhāveti ... aṭṭhikasaññaṃ bhāveti ... pulavakasaññaṃ bhāveti ... vinīlakasaññaṃ bhāveti ... vicchiddakasaññaṃ bhāveti ... uddhumātakasaññaṃ bhāveti ...

They develop the perception of impermanence ... the perception of not-self ... the perception of death ... the perception of the repulsiveness of food ... the perception of dissatisfaction with the whole world ... the perception of a skeleton ... the perception of the worm-infested corpse ... the perception of the livid corpse ... the perception of the split open corpse ... the perception of the bloated corpse ...

485–494
485–494

buddhānussatiṃ bhāveti ... dhammānussatiṃ bhāveti ... saṅghānussatiṃ bhāveti ... sīlānussatiṃ bhāveti ... cāgānussatiṃ bhāveti ... devatānussatiṃ bhāveti ... ānāpānassatiṃ bhāveti ... maraṇassatiṃ bhāveti ... kāyagatāsatiṃ bhāveti ... upasamānussatiṃ bhāveti ...

They develop the recollection of the Buddha ... the recollection of the teaching ... the recollection of the Saṅgha ... the recollection of ethical conduct ... the recollection of generosity ... the recollection of the deities ... mindfulness of breathing ... the recollection of death ... mindfulness of the body ... the recollection of peace ...

495–534
495–534

paṭhamajjhānasahagataṃ saddhindriyaṃ bhāveti ... vīriyindriyaṃ bhāveti ... satindriyaṃ bhāveti ... samādhindriyaṃ bhāveti ... paññindriyaṃ bhāveti ... saddhābalaṃ bhāveti ... vīriyabalaṃ bhāveti ... satibalaṃ bhāveti ... samādhibalaṃ bhāveti ... paññābalaṃ bhāveti ...

They develop the faculty of faith together with the first absorption ... the faculty of energy ... the faculty of mindfulness ... the faculty of immersion ... the faculty of wisdom ... the power of faith ... the power of energy ... the power of mindfulness ... the power of immersion ... the power of wisdom together with the first absorption ...

535–574
535–574

duṭṭhijjhānasahagataṃ ... pe ... tatiyajjhānasahagataṃ ... pe ... catutthajjhānasahagataṃ ... pe ... mettāsahagataṃ ... pe ... karuṇāsahagataṃ ... pe ... muditāsahagataṃ ... pe ... upekkhāsahagataṃ saddhindriyaṃ bhāveti ... vīriyindriyaṃ bhāveti ... satindriyaṃ bhāveti ... samādhindriyaṃ bhāveti ... paññindriyaṃ bhāveti ... saddhābalaṃ bhāveti ... vīriyabalaṃ bhāveti ... satibalaṃ bhāveti ... samādhibalaṃ bhāveti ... paññābalaṃ bhāveti ...

Together with the second absorption ... the third absorption ... the fourth absorption ... love ... compassion ... rejoicing ... They develop the faculty of faith together with equanimity ... They develop the faculty of energy ... the faculty of mindfulness ... the faculty of immersion ... the faculty of wisdom ... the power of faith ... the power of energy ... the power of mindfulness ... the power of immersion ... the power of wisdom.

ayaṃ vuccati, bhikkhave:
That mendicant is called

‘bhikkhu arittajjhāno viharati satthusāsanakaro ovādapatikaro, amoghaṃ
ratthapiṇḍaṃ bhuñjati’.

*a mendicant who does not lack absorption, who follows the Teacher’s instructions, who
responds to advice, and who does not eat the country’s alms in vain.*

ko pana vādo ye naṃ bahulīkarontī”ti.

How much more so those who make much of it!”

(aparaaccharāsaṅghātavaggo.)

30. kāyagatāsativagga
30. Mindfulness of the Body

575
575

“yassa kassaci, bhikkhave, mahāsamuddo cetasā phuṭo antogadhā tassa kunnadiyo yā kāci samuddaṅgamā;

“Mendicants, anyone who brings into their mind the great ocean includes all of the streams that run into it.

evamevaṃ, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā antogadhā tassa kusālā dhammā ye keci vijjābhāgiyā”ti.

In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.”

576–582
576–582

“ekadhammo, bhikkhave, bhāvito bahulikato mahato saṃvegāya saṃvattati ... mahato atthāya saṃvattati ... mahato yogakkhemāya saṃvattati ... satisampajaññāya saṃvattati ... ñāṇadassanappaṭilābhāya saṃvattati ... diṭṭhadhammasukhavihārāya saṃvattati ... vijjāvimuttiphalasacchikiriyāya saṃvattati.

“One thing, mendicants, when developed and cultivated leads to great urgency ... great benefit ... great sanctuary ... mindfulness and awareness ... gaining knowledge and vision ... blissful meditation in the present life ... the realization of the fruit of knowledge and freedom.

katamo ekadhammo?
What one thing?

kāyagatā sati.
Mindfulness of the body.

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulikato mahato saṃvegāya saṃvattati ... mahato atthāya saṃvattati ... mahato yogakkhemāya saṃvattati ... satisampajaññāya saṃvattati ... ñāṇadassanappaṭilābhāya saṃvattati ... diṭṭhadhammasukhavihārāya saṃvattati ... vijjāvimuttiphalasacchikiriyāya saṃvattati”ti.

This one thing, when developed and cultivated, leads to great urgency ... great benefit ... great sanctuary ... mindfulness and awareness ... gaining knowledge and vision ... a happy abiding in the present life ... the realization of the fruit of knowledge and freedom.”

583
583

“ekadhamme, bhikkhave, bhāvite bahulikate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchanti.

“When one thing, mendicants, is developed and cultivated the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed.

katamasmim ekadhamme?
What one thing?

kāyagatāya satiyā.
Mindfulness of the body.

imasmim kho, bhikkhave, ekadhamme bhāvite bahulikate kāyopi passambhati, cittampi passambhati, vitakkavicārāpi vūpasammanti, kevalāpi vijjābhāgiyā dhammā bhāvanāpāripūriṃ gacchanti”ti.

When this one thing is developed and cultivated, the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed.”

“ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā pahīyanti.

“When one thing, mendicants, is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up.

katamasmim ekadhamme?

What one thing?

kāyagatāya satiyā.

Mindfulness of the body.

imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā pahīyanti”ti.

When this one thing is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up.”

“ekadhamme, bhikkhave, bhāvite bahulīkate anuppannā ceva kusālā dhammā uppajjanti, uppannā ca kusālā dhammā bhīyyobhāvāya vepullāya saṃvattanti.

“When one thing, mendicants, is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow.

katamasmim ekadhamme?

What one thing?

kāyagatāya satiyā.

Mindfulness of the body.

imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate anuppannā ceva kusālā dhammā uppajjanti, uppannā ca kusālā dhammā bhīyyobhāvāya vepullāya saṃvattanti”ti.

When this one thing is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow.”

“ekadhamme, bhikkhave, bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātāṃ gacchanti, saṃyojanā pahīyanti.

“When one thing, mendicants, is developed and cultivated, ignorance is given up, knowledge arises, the conceit ‘I am’ is given up, the underlying tendencies are uprooted, and the fetters are given up.

katamasmim ekadhamme?

What one thing?

kāyagatāya satiyā.

Mindfulness of the body.

imasmiṃ kho, bhikkhave, ekadhamme bhāvite bahulīkate avijjā pahīyati, vijjā uppajjati, asmimāno pahīyati, anusayā samugghātāṃ gacchanti, saṃyojanā pahīyanti”ti.

When this one thing is developed and cultivated, ignorance is given up, knowledge arises, the conceit ‘I am’ is given up, the underlying tendencies are uprooted, and the fetters are given up.”

“ekadhammo, bhikkhave, bhāvito bahulīkato paññāpabhedāya saṃvattati ... anupādāparinibbānāya saṃvattati.

“One thing, mendicants, when developed and cultivated leads to demolition by wisdom ... to extinguishment by not grasping.

katamo ekadhammo?

What one thing?

kāyagatā sati.

Mindfulness of the body.

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpabhedāya saṃvattati ... anupādāparinibbānāya saṃvattati”ti.

This one thing, mendicants, when developed and cultivated leads to demolition by wisdom ... to extinguishment by not grasping.”

589–591

589–591

“ekadhamme, bhikkhave, bhāvite bahulīkate anekadhātupaṭivedho hoti ... nānādhātupaṭivedho hoti ... anekadhātupaṭisambhidā hoti.

“When one thing is developed and cultivated there is the penetration of many elements ... the penetration of diverse elements ... the analysis of many elements.

katamasmim ekadhamme?

What one thing?

kāyagatāya satiyā.

Mindfulness of the body.

imasmim kho, bhikkhave, ekadhamme bhāvite bahulīkate anekadhātupaṭivedho hoti ... nānādhātupaṭivedho hoti ... anekadhātupaṭisambhidā hoti”ti.

When this one thing is developed and cultivated there is the penetration of many elements ... the penetration of diverse elements ... the analysis of many elements.”

592–595

592–595

“ekadhammo, bhikkhave, bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati ... sakadāgāmiphalasacchikiriyāya saṃvattati ...

anāgāmiphalasacchikiriyāya saṃvattati ... arahattaphalasacchikiriyāya saṃvattati.

“One thing, mendicants, when developed and cultivated leads to the realization of the fruit of stream-entry ... once-return ... non-return ... perfection.

katamo ekadhammo?

What one thing?

kāyagatā sati.

Mindfulness of the body.

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato sotāpattiphalasacchikiriyāya saṃvattati ... sakadāgāmiphalasacchikiriyāya saṃvattati ...

anāgāmiphalasacchikiriyāya saṃvattati ... arahattaphalasacchikiriyāya saṃvattati”ti.

This one thing, when developed and cultivated, leads to the realization of the fruit of stream-entry ... once-return ... non-return ... perfection.”

596–615

596–615

“ekadhammo, bhikkhave, bhāvito bahulīkato paññāpaṭilābhāya saṃvattati ... paññāvuḍḍhiyā saṃvattati ... paññāvepullāya saṃvattati ... mahāpaññatāya saṃvattati ...

puṭhupaññatāya saṃvattati ... vipulapaññatāya saṃvattati ...

gambhīrapaññatāya saṃvattati ... asāmantapaññatāya saṃvattati ... bhūripaññatāya saṃvattati ...

paññābāhullāya saṃvattati ... sīghapaññatāya saṃvattati ...

lahupaññatāya saṃvattati ... hāsapaññatāya saṃvattati ... javanapaññatāya saṃvattati ...

tikkhapaññatāya saṃvattati ... nibbedhikapaññatāya saṃvattati.

“One thing, mendicants, when developed and cultivated, leads to the getting of wisdom ... the growth of wisdom ... the increase of wisdom ... to great wisdom ... to widespread wisdom ... to abundant wisdom ... to deep wisdom ... to extraordinary wisdom ... to vast wisdom ... to much wisdom ... to fast wisdom ... to light wisdom ... to laughing wisdom ... to swift wisdom ... to sharp wisdom ... to penetrating wisdom.

katamo ekadhammo?

What one thing?

kāyagatā sati.

Mindfulness of the body.

ayaṃ kho, bhikkhave, ekadhammo bhāvito bahulīkato paññāpaṭilābhāya saṃvattati ... paññāvuddhiyā saṃvattati ... paññāvepullāya saṃvattati ... mahāpaññatāya saṃvattati ... puthupaññatāya saṃvattati ... vipulapaññatāya saṃvattati ... gambhīrapaññatāya saṃvattati ... asāmantapaññatāya saṃvattati ... bhūripaññatāya saṃvattati ... paññābhāhullāya saṃvattati ... sīghrapaññatāya saṃvattati ... lahupaññatāya saṃvattati ... hāsapaññatāya saṃvattati ... javanapaññatāya saṃvattati ... tikkhapaññatāya saṃvattati ... nibbedhikapaññatāya saṃvattati”ti.

This one thing, when developed and cultivated, leads to the getting of wisdom ... the growth of wisdom ... the increase of wisdom ... to great wisdom ... to widespread wisdom ... to abundant wisdom ... to deep wisdom ... to extraordinary wisdom ... to vast wisdom ... to much wisdom ... to fast wisdom ... to light wisdom ... to laughing wisdom ... to swift wisdom ... to sharp wisdom ... to penetrating wisdom.”

(kāyagatāsativaggo.)

31. amataṃ agga
31. The Deathless

616
616

“amataṃ te, bhikkhave, na paribhuñjanti ye kāyagatāsatiṃ na paribhuñjanti.
“Mendicants, those who don’t enjoy mindfulness of the body don’t enjoy the deathless.”

amataṃ te, bhikkhave, paribhuñjanti ye kāyagatāsatiṃ paribhuñjanti”ti.
Those who enjoy mindfulness of the body enjoy the deathless.”

617
617

“amataṃ tesam, bhikkhave, aparibhuttaṃ yesam kāyagatāsati aparibhuttā.
“Mendicants, those who haven’t enjoyed mindfulness of the body haven’t enjoyed the deathless.”

amataṃ tesam, bhikkhave, paribhuttaṃ yesam kāyagatāsati paribhuttā”ti.
Those who have enjoyed mindfulness of the body have enjoyed the deathless.”

618
618

“amataṃ tesam, bhikkhave, parihīnaṃ yesam kāyagatāsati parihīnā.
“Mendicants, those who have lost mindfulness of the body have lost the deathless.”

amataṃ tesam, bhikkhave, aparihīnaṃ yesam kāyagatāsati aparihīnā”ti.
Those who haven’t lost mindfulness of the body haven’t lost the deathless.”

619
619

“amataṃ tesam, bhikkhave, viraddhaṃ yesam kāyagatāsati viraddhā.
“Mendicants, those who have missed out on mindfulness of the body have missed out on the deathless.”

amataṃ tesam, bhikkhave, āraddhaṃ yesam kāyagatāsati āraddhā”ti.
Those who have undertaken mindfulness of the body have not missed out on the deathless.”

620
620

“amataṃ te, bhikkhave, pamādiṃsu ye kāyagatāsatiṃ pamādiṃsu.
“Mendicants, those who have neglected mindfulness of the body have neglected the deathless.”

amataṃ te, bhikkhave, na pamādiṃsu ye kāyagatāsatiṃ na pamādiṃsu”ti.
Those who have not neglected mindfulness of the body have not neglected the deathless.”

621
621

“amataṃ tesam, bhikkhave, pamuṭṭhaṃ yesam kāyagatāsati pamuṭṭhā.
“Mendicants, those who have forgotten mindfulness of the body have forgotten the deathless.”

amataṃ tesam, bhikkhave, appamuṭṭhaṃ yesam kāyagatāsati appamuṭṭhā”ti.
Those who haven’t forgotten mindfulness of the body haven’t forgotten the deathless.”

622
622

“amataṃ tesam, bhikkhave, anāseviṃ yesam kāyagatāsati anāsevitā.
“Mendicants, those who haven’t cultivated mindfulness of the body haven’t cultivated the deathless.”

amataṃ tesam, bhikkhave, āseviṃ yesam kāyagatāsati āsevitā”ti.
Those who have cultivated mindfulness of the body have cultivated the deathless.”

623
623

“amatam tesam, bhikkhave, abhāvitam yesam kāyagatāsati abhāvitā.
“Mendicants, those who haven’t developed mindfulness of the body haven’t developed the deathless.”

amatam tesam, bhikkhave, bhāvitam yesam kāyagatāsati bhāvitā”ti.
Those who have developed mindfulness of the body have developed the deathless.”

624
624

“amatam tesam, bhikkhave, abahulikatam yesam kāyagatāsati abahulikatā.
“Mendicants, those who haven’t practiced mindfulness of the body haven’t practiced the deathless.”

amatam tesam, bhikkhave, bahulikatam yesam kāyagatāsati bahulikatā”ti.
Those who have practiced mindfulness of the body have practiced the deathless.”

625
625

“amatam tesam, bhikkhave, anabhiññātam yesam kāyagatāsati anabhiññatā.
“Mendicants, those who haven’t had insight into mindfulness of the body haven’t had insight into the deathless.”

amatam tesam, bhikkhave, abhiññātam yesam kāyagatāsati abhiññatā”ti.
Those who have had insight into mindfulness of the body have had insight into the deathless.”

626
626

“amatam tesam, bhikkhave, apariññātam yesam kāyagatāsati apariññatā.
“Mendicants, those who haven’t completely understood mindfulness of the body haven’t completely understood the deathless.”

amatam tesam, bhikkhave, pariññātam yesam kāyagatāsati pariññatā”ti.
Those who have completely understood mindfulness of the body have completely understood the deathless.”

627
627

“amatam tesam, bhikkhave, asacchikatam yesam kāyagatāsati asacchikatā.
“Mendicants, those who haven’t realized mindfulness of the body haven’t realized the deathless.”

amatam tesam, bhikkhave, sacchikatam yesam kāyagatāsati sacchikatā”ti.
Those who have realized mindfulness of the body have realized the deathless.”

(...)
The thousand discourses of the Ones are completed.

idamavoca bhagavā.
That is what the Buddha said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.
Satisfied, the mendicants were happy with what the Buddha said.

(amatavaggo.)

ekakanipātapāli niṭṭhitā.
The Book of the Ones is finished.