

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṅga
1. At Bhaṇḍa Village

1. anubuddhasutta
1. Understood

evaṃ me sutāṃ—
So I have heard.

ekaṃ samayaṃ bhagavā vajjīsu viharati bhaṇḍagāme.
At one time the Buddha was staying in the land of the Vajjis at the village of Bhaṇḍa.

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:

“catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidaṃ
dīghamaddhānaṃ sandhāvitāṃ saṃsaritāṃ mamañceva tumhākaṇa.
*“Mendicants, not understanding and not penetrating four things, both you and I have
wandered and transmigrated for such a very long time.*

katamesaṃ catunnaṃ?
What four?

ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ
sandhāvitāṃ saṃsaritāṃ mamañceva tumhākaṇa.
Noble ethics,

ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṃ
dīghamaddhānaṃ sandhāvitāṃ saṃsaritāṃ mamañceva tumhākaṇa.
immersion,

ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ
sandhāvitāṃ saṃsaritāṃ mamañceva tumhākaṇa.
wisdom,

ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ
sandhāvitāṃ saṃsaritāṃ mamañceva tumhākaṇa.
and freedom.

tayidaṃ, bhikkhave, ariyaṃ sīlaṃ anubuddhaṃ paṭividdhaṃ, ariyo samādhi
anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā
paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.
*These noble ethics, immersion, wisdom, and freedom have been understood and
comprehended. Craving for continued existence has been cut off; the attachment to continued
existence is ended; now there are no more future lives.”*

idamavoca bhagavā.
That is what the Buddha said.

idaṃ vatvāna sugato athāparaṃ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“sīlaṃ samādhi paññā ca,
“Ethics, immersion, and wisdom,

vimutti ca anuttarā;
and the supreme freedom:

anubuddhā ime dhammā,
these things have been understood

gotamena yasassinā.
by Gotama the renowned.

iti buddho abhiññāya,
And so the Buddha, having insight,

dhammamakkhāsi bhikkhunam;
explained this teaching to the mendicants.

dukkhassantakaro satthā,
The teacher made an end of suffering,

cakkhumā parinibbuto”ti.
seeing clearly, he is extinguished.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṅga
1. At Bhaṇḍa Village

2. papatitasutta
2. Fallen

“catūhi, bhikkhave, dhammehi asaṁnāgato ‘imaṁ dhammavinayā papatito’ti
vuccati.

“Someone without four things is said to have ‘fallen from this teaching and training’.

katamehi catūhi?
What four?

ariyena, bhikkhave, sīlena asaṁnāgato ‘imaṁ dhammavinayā papatito’ti
vuccati.
Noble ethics,

ariyena, bhikkhave, samādhinā asaṁnāgato ‘imaṁ dhammavinayā papatito’ti
vuccati.
immersion,

ariyāya, bhikkhave, paññāya asaṁnāgato ‘imaṁ dhammavinayā papatito’ti
vuccati.
wisdom,

ariyāya, bhikkhave, vimuttiyā asaṁnāgato ‘imaṁ dhammavinayā papatito’ti
vuccati.
and freedom.

imehi kho, bhikkhave, catūhi dhammehi asaṁnāgato ‘imaṁ dhammavinayā
papatito’ti vuccati.
Someone without these four things is said to have ‘fallen from this teaching and training’.

catūhi, bhikkhave, dhammehi samannāgato ‘imaṁ dhammavinayā apapatito’ti
vuccati.
Someone with four things is said to be ‘secure in this teaching and training’.

katamehi catūhi?
What four?

ariyena, bhikkhave, sīlena samannāgato ‘imaṁ dhammavinayā apapatito’ti
vuccati.
Noble ethics,

ariyena, bhikkhave, samādhinā samannāgato ‘imaṁ dhammavinayā apapatito’ti
vuccati.
immersion,

ariyāya, bhikkhave, paññāya samannāgato ‘imaṁ dhammavinayā apapatito’ti
vuccati.
wisdom,

ariyāya, bhikkhave, vimuttiyā samannāgato ‘imaṁ dhammavinayā apapatito’ti
vuccati.
and freedom.

imehi kho, bhikkhave, catūhi dhammehi samannāgato ‘imaṁ dhammavinayā
apapatito’ti vuccatīti.
Someone with these four things is said to be ‘secure in this teaching and training’.

cutā patanti patitā,
They fall, collapsed and fallen;

giddhā ca punarāgatā;
greedy, they return.

katam kiccam ratam rammam,
The work is done, the joyful is enjoyed,
sukhenānvāgataṃ sukhan”ti.
happiness is found through happiness.”
dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṃvagga
1. At Bhaṇḍa Village

3. paṭhamakhatasutta
3. Broken (1st)

“catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānam pariharati, sāvajjo ca hoti sānuvajjo ca viññūnam, bahuñca apuññam pasavati.

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

katamehi catūhi?
What four?

ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇam bhāsati,
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇam bhāsati,
and they criticize those deserving of praise.

ananuvicca apariyogāhetvā appasādanīye thāne pasādam upadamseti,
They arouse faith in things that are dubious,

ananuvicca apariyogāhetvā pasādanīye thāne appasādam upadamseti—
and they don’t arouse faith in things that are inspiring.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānam pariharati, sāvajjo ca hoti sānuvajjo ca viññūnam, bahuñca apuññam pasavati.

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

catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhatam anupahatam attānam pariharati, anavajjo ca hoti ananuvajjo ca viññūnam, bahuñca puññam pasavatīti.

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

katamehi catūhi?
What four?

anuvicca pariyoḡāhetvā avaṇṇārahassa avaṇṇam bhāsati,
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇam bhāsati,
and they praise those deserving of praise.

anuvicca pariyoḡāhetvā appasādanīye thāne appasādam upadamseti,
They don’t arouse faith in things that are dubious,

anuvicca pariyoḡāhetvā pasādanīye thāne pasādam upadamseti—
and they do arouse faith in things that are inspiring.

imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhatam anupahatam attānam pariharati, anavajjo ca hoti ananuvajjo ca viññūnam, bahuñca puññam pasavatīti.

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

yo nindiyaṃ paśaṃsati,
When you praise someone worthy of criticism,

taṃ vā nindati yo paśaṃsiyo;
or criticize someone worthy of praise,

vicināti mukhena so kaṃiṃ,
you choose bad luck with your own mouth:

kaṃiṇā tena sukhāṃ na vindati.
you'll never find happiness that way.

appamatto ayaṃ kaṃi,
Bad luck at dice is a trivial thing,

yo akkhesu dhanaparājayo;
if all you lose is your money

sabbassāpi sahāpi attanā,
and all you own, even yourself.

ayameva mahantataro kaṃi;
What's really terrible luck

yo sugatesu manāṃ padosaye.
is to hate the holy ones.

saṃsaṃ sahaṣṣānaṃ nirabbudānaṃ,
For more than two quinquadecillion years,

chattimsatī pañca ca abbudāni;
and another five quattuordecillion years,

yamariyagarahī nirayaṃ upeti,
a slanderer of noble ones goes to hell,

vācaṃ manañca paṇidhāya pāpakaṇṇi.
having aimed bad words and thoughts at them."

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṇḍava
1. At Bhaṇḍa Village

4. dutiyakhataṇḍava
4. Broken (2nd)

“catūsu, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khaṭaṃ upahataṃ attānaṃ pariharati sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

“When a foolish, incompetent bad person acts wrongly toward four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

katamesu catūsu?
What four?

mātari, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

Mother ...

pitari, bhikkhave, micchā paṭipajjamāno ... pe ... tathāgate, bhikkhave, micchā paṭipajjamāno ... pe ... tathāgatasāwake, bhikkhave, micchā paṭipajjamāno bālo abyatto asappuriso khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

father ... a Realized One ... and a disciple of a Realized One.

imesu kho, bhikkhave, catūsu micchā paṭipajjamāno bālo abyatto asappuriso khaṭaṃ upahataṃ attānaṃ pariharati, sāvajjo ca hoti sānuvajjo ca viññūnaṃ, bahuñca apuññaṃ pasavati.

When a foolish, incompetent bad person acts wrongly toward these four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they make much bad karma.

catūsu, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

When an astute, competent good person acts rightly toward four people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

katamesu catūsu?
What four?

mātari, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

Mother ...

pitari, bhikkhave, sammā paṭipajjamāno ... pe ... tathāgate, bhikkhave, sammā paṭipajjamāno ... pe ... tathāgatasāwake, bhikkhave, sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

father ... a Realized One ... and a disciple of a Realized One.

imesu kho, bhikkhave, catūsu sammā paṭipajjamāno paṇḍito viyatto sappuriso akkhaṭaṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnaṃ, bahuñca puññaṃ pasavati.

When an astute, competent good person acts rightly toward these four people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they make much merit.

mātari pitari cāpi,
A person who does wrong

yo micchā paṭipajjati;
by their mother or father,

tathāgate vā sambuddhe,
or a Realized One, a Buddha,

atha vā tassa sāvake;
or one of their disciples,

bahuñca so pasavati,
makes much bad karma.

apuññaṃ tādiso naro.

tāya naṃ adhammacariyāya,
Because of their unprincipled conduct

mātāpitūsu paṇḍitā;
toward their parents,

idheva naṃ garahanti,
they're criticized in this life by the astute,

peccāpāyañca gacchati.
and they depart to be reborn in a place of loss.

mātari pitari cāpi,
A person who does right

yo sammā paṭipajjati;
by their mother and father,

tathāgate vā sambuddhe,
or a Realized One, a Buddha,

atha vā tassa sāvake;
or one of their disciples,

bahuñca so pasavati,
makes much merit.

puññaṃ etādiso naro.

tāya naṃ dhammacariyāya,
Because of their principled conduct

mātāpitūsu paṇḍitā;
toward their parents,

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

pecca sagge pamodaṭṭhi.
and they depart to rejoice in heaven."

catutthaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṇḍava
1. At Bhaṇḍa Village

5. anusotasutta
5. With the Stream

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmim.
“These four people are found in the world.

katame cattāro?
What four?

anusotagāmī puggalo, paṭisotagāmī puggalo, ṭhitatto puggalo, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.

A person who goes with the stream; a person who goes against the stream; a steadfast person; and a brahmin who has crossed over and stands on the far shore.

katamo ca, bhikkhave, anusotagāmī puggalo?
And who is the person who goes with the stream?

idha, bhikkhave, ekacco puggalo kāme ca patisevati, pāpaṇca kammaṃ karoti.
It's a person who takes part in sensual pleasures and does bad deeds.

ayaṃ vuccati, bhikkhave, anusotagāmī puggalo.
This is called a person who goes with the stream.

katamo ca, bhikkhave, paṭisotagāmī puggalo?
And who is the person who goes against the stream?

idha, bhikkhave, ekacco puggalo kāme ca nappatisevati, pāpaṇca kammaṃ na karoti, saḥāpi dukkhena saḥāpi domanassena assumukhopi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati.

It's a person who doesn't take part in sensual pleasures or do bad deeds. They live the full and pure spiritual life in pain and sadness, weeping, with tearful faces.

ayaṃ vuccati, bhikkhave, paṭisotagāmī puggalo.
This is called a person who goes against the stream.

katamo ca, bhikkhave, ṭhitatto puggalo?
And who is the steadfast person?

idha, bhikkhave, ekacco puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.

It's a person who, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world.

ayaṃ vuccati, bhikkhave, ṭhitatto puggalo.
This is called a steadfast person.

katamo ca, bhikkhave, puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo?
And who is a brahmin who has crossed over and stands on the far shore?

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

It's a person who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ayaṃ vuccati, bhikkhave, puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.
This is called a brahmin who has crossed over and stands on the far shore.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasminti.
These are the four people found in the world.

ye keci kāmesu asaṇṇatā janā,
All those people with uncontrolled sensuality,

avītarāgā idha kāmabhogino;
not free of lust, enjoying sensual pleasures in this life:

punappunam jātijarūpagāmi te,
again and again, they return to birth and old age;

taṇhādhīpannā anusotagāmino.
those who go with the stream are sunk in craving.

tasmā hi dhīro idhupaṭṭhitassatī,
So a wise one in this life, with mindfulness established,

kāme ca pāpe ca asevamāno;
doesn't take part in sensual pleasures and bad deeds.

sahāpi dukkhena jaheyya kāme,
In pain they'd give up sensual pleasures:

paṭisotagāmīti tamāhu puggalaṃ.
they call that person 'one who goes against the stream'.

yo ve kilesāni pahāya pañca,
Someone who's given up five corruptions,

paripuṇṇasekho aparihānadhammo;
a perfect trainee, not liable to decline,

cetovasippatto samāhitindriyo,
who's mastered their mind, with faculties immersed in samādhi,

sa ve tīhātotti naro pavuccati.
that's called 'a steadfast person'.

paroparā yassa samecca dhammā,
The sage who has comprehended all things, high and low,

vidhūpitā atthagatā na santi;
cleared them and ended them, so they are no more;

sa ve muni vusitabrahmacariyo,
they've completed the spiritual journey, and gone to the end of the world,

lokantagū pāragatoti vuccatī"ti.
they're called 'one who has gone beyond'."

pañcamam.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṅga
1. At Bhaṇḍa Village

6. appassutasutta
6. A Little Learning

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four? A person may have:

appassuto sutena anupapanno, appassuto sutena upapanno, bahussuto sutena anupapanno, bahussuto sutena upapanno.
Little learning and not get the point of learning. Little learning but get the point of learning. Much learning but not get the point of learning. Much learning and get the point of learning.

kathaṇca, bhikkhave, puggalo appassuto hoti sutena anupapanno?
And how has a person learned little and not got the point of learning?

idha, bhikkhave, ekaccassa puggalassa appakaṃ sutam hoti—
It's when a person has learned little of the

suttam geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedallam.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

so tassa appakassa sutassa na atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti.
And with the little they've learned, they understand neither the meaning nor the text, nor do they practice in line with the teaching.

evam kho, bhikkhave, puggalo appassuto hoti sutena anupapanno.
That's how a person has learned little and not got the point of learning.

kathaṇca, bhikkhave, puggalo appassuto hoti sutena upapanno?
And how has a person learned little but has got the point of learning?

idha, bhikkhave, ekaccassa puggalassa appakaṃ sutam hoti—
It's when a person has learned little of the

suttam geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedallam.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

so tassa appakassa sutassa atthamaññāya dhammamaññāya dhammānudhammappaṭipanno hoti.
But with the little they've learned, they understand the meaning and the text, and they practice in line with the teaching.

evam kho, bhikkhave, puggalo appassuto hoti sutena upapanno.
That's how a person has learned little but has got the point of learning.

kathaṇca, bhikkhave, puggalo bahussuto hoti sutena anupapanno?
And how has a person learned much but hasn't got the point of learning?

idha, bhikkhave, ekaccassa puggalassa bahukaṃ sutam hoti—
It's when a person has learned much of the

suttam geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedallam.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

so tassa bahukassa sutassa na atthamaññāya dhammamaññāya
dhammānudhammappaṭipanno hoti.

But even though they've learned much, they understand neither the meaning nor the text, nor do they practice in line with the teaching.

evaṃ kho, bhikkhave, puggalo bahussuto hoti sutena anupapanno.

That's how a person has learned much but hasn't got the point of learning.

kathañca, bhikkhave, puggalo bahussuto hoti sutena upapanno?

And how has a person learned much and has got the point of learning?

idha, bhikkhave, ekaccassa puggalassa bahukaṃ sutam hoti—

It's when a person has learned much of the

suttam geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam
vedallam.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

so tassa bahukassa sutassa atthamaññāya dhammamaññāya
dhammānudhammappaṭipanno hoti.

And with the large amount they've learned, they understand the meaning and the text, and they practice in line with the teaching.

evaṃ kho, bhikkhave, puggalo bahussuto hoti sutena upapanno.

That's how a person has learned much and has got the point of learning.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasminti.

These are the four people found in the world.

appassutopi ce hoti,

If you don't learn much,

sīlesu asamāhito;

and aren't steady in ethics,

ubhayena naṃ garahanti,

they'll criticize you on both counts,

sīlato ca sutena ca.

for your ethics and your learning.

appassutopi ce hoti,

If you don't learn much,

sīlesu susamāhito;

and you are steady in ethics,

sīlato naṃ pasamsanti,

they'll praise your ethical conduct,

tassa sampajjate sutam.

since your learning has succeeded.

bahussutopi ce hoti,

If you learn much,

sīlesu asamāhito;

but aren't steady in ethics,

sīlato naṃ garahanti,

they'll criticize your ethical conduct,

nāssa sampajjate sutam.

for your learning hasn't succeeded.

bahussutopi ce hoti,

If you learn much,

sīlesu susamāhito;
and you are steady in ethics,

ubhayena naṃ paṣaṃsanti,
they'll praise you on both counts,

sīlato ca sutena ca.
for your ethics and your learning.

bahussutaṃ dhammadharaṃ,
A wise disciple of the Buddha

sappaññaṃ buddhasāvakaṃ;
who has much learning, and has memorized the teachings,

nekkhaṃ jambonadasseva,
is like a coin of mountain gold.

ko taṃ ninditumarahati;
Who is worthy of criticizing them?

devāpi naṃ paṣaṃsanti,
Even the gods praise them,

brahmunāpi paṣaṃsito”ti.
and by Brahmā, too, they're praised.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṇḍava
1. At Bhaṇḍa Village

7. sobhanasutta
7. Beautification

“cattārome, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā
dhammānudhammappaṭipannā saṃghaṃ sobhenti.

*“Mendicants, these four competent, educated, assured, learned people—who have memorized
the teachings and practice in line with the teachings—beautify the Saṅgha.*

katame cattāro?
What four?

bhikkhu, bhikkhave, viyatto vinīto visārado bahussuto dhammadharo
dhammānudhammappaṭipanno saṃghaṃ sobheti.
A monk,

bhikkhunī, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā
dhammānudhammappaṭipannā saṃghaṃ sobheti.
a nun,

upāsako, bhikkhave, viyatto vinīto visārado bahussuto dhammadharo
dhammānudhammappaṭipanno saṃghaṃ sobheti.
a layman,

upāsikā, bhikkhave, viyattā vinītā visāradā bahussutā dhammadharā
dhammānudhammappaṭipannā saṃghaṃ sobheti.
and a laywoman.

ime kho, bhikkhave, cattāro viyattā vinītā visāradā bahussutā dhammadharā
dhammānudhammappaṭipannā saṃghaṃ sobhenti.
*These four competent, educated, assured, learned people—who have memorized the teachings
and practice in line with the teachings—beautify the Saṅgha.*

yo hoti viyatto ca visārado ca,
Whoever is competent and assured,

bahussuto dhammadharo ca hoti;
learned, a memorizer of the teachings,

dhammassa hoti anudhammacārī,
who lives in line with the teachings—

sa tādiso vuccati saṃghasobhano.
such a person is said to beautify the Saṅgha.

bhikkhu ca sīlasampanno,
A monk accomplished in ethics,

bhikkhunī ca bahussutā;
and a learned nun,

upāsako ca yo saddho,
a faithful layman,

yā ca saddhā upāsikā;
and a faithful laywoman, too:

ete kho saṃghaṃ sobhenti,
these beautify the Saṅgha,

ete hi saṃghasobhanā”ti.
they are the beautifiers of the Saṅgha.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṅga
1. At Bhaṇḍa Village

8. vesārajjasutta
8. Self-assured

“cattārimāṇi, bhikkhave, tathāgatassa vesārajjāṇi, yehi vesārajjehi samannāgato tathāgato āsabhāṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Mendicants, a Realized One has four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

katamāṇi cattāri?
What four?

“sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā”ti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatī”ti nimittametaṃ, bhikkhave, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to be fully awakened, but you don’t understand these things.’

etamaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

Since I see no such reason, I live secure, fearless, and assured.

“khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā”ti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatī”ti nimittametaṃ, bhikkhave, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to have ended all defilements, but these defilements have not ended.’

etamaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

Since I see no such reason, I live secure, fearless, and assured.

“ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyāyā”ti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatī”ti nimittametaṃ, bhikkhave, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘The acts that you say are obstructions are not really obstructions for the one who performs them.’

etamaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

Since I see no such reason, I live secure, fearless, and assured.

“yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyā”ti tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatī”ti nimittametaṃ, bhikkhave, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘Though you teach that this teaching leads to the goal of the complete ending of suffering, it doesn’t lead there for one who practices it.’

etamaṃ, bhikkhave, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

Since I see no such reason, I live secure, fearless, and assured.

imāni kho, bhikkhave, cattāri tathāgatassa vesārajjāni, yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteṭṭi.

A Realized One has these four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

ye kecime vādapathā puthussitā,

The various grounds for criticism

yaṃnissitā samaṇabrāhmaṇā ca;

that ascetics and brahmins rely on

tathāgataṃ patvā na te bhavanti,

don't touch a Realized One,

visāradaṃ vādapathātivattaṃ.

assured, gone beyond grounds for criticism.

yo dhammacakkaṃ abhibhuyya kevalī,

He rolls forth the Wheel of Dhamma as a consummate one,

pavattayī sabbabhūtānukampī;

complete, compassionate for all living creatures.

taṃ tādisaṃ devamanussasetṭhaṃ,

Sentient beings revere him, best of gods and humans,

sattā namassanti bhavassa pāragun"ti.

who has gone beyond rebirth."

aṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṃvagga
1. At Bhaṇḍa Village

9. taṇhuppādasutta
9. The Arising of Craving

“cattārome, bhikkhave, taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati.
“Mendicants, there are four things that give rise to craving in a mendicant.

katame cattāro?
What four?

cīvaraṃhetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati;
For the sake of robes,

piṇḍapātāhetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati;
alms-food,

senāsanaṃhetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati;
lodgings,

itibhāvābhavaṃhetu vā, bhikkhave, bhikkhuno taṇhā uppajjamānā uppajjati.
or rebirth in this or that state.

ime kho, bhikkhave, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā
uppajjati.
These are the four things that give rise to craving in a mendicant.

taṇhā duttiyo puriso,
Craving is a person’s partner

dīghamaddhāna samsāraṃ;
as they transmigrate on this long journey.

itthabhāvaññāthābhāvaṃ,
They go from this state to another,

samsāraṃ nātivattati.
but don’t get past transmigration.

evamādīnaṃ ñātvā,
Knowing this drawback—

taṇhaṃ dukkhassa sambhavaṃ;
that craving is the cause of suffering—

vītataṇho anādāno,
rid of craving, by not grasping,

sato bhikkhu paribbaje”ti.
a mendicant would go forth mindfully.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

1. bhaṇḍagāmaṃvagga
1. At Bhaṇḍa Village

10. yogasutta
10. Attachments

“cattārome, bhikkhave, yogā.
“Mendicants, there are these four attachments.

katame cattāro?
What four?

kāmayogo, bhavayogo, ditṭhiyogo, avijjāyogo.
The attachment to sensual pleasures, future lives, views, and ignorance.

katamo ca, bhikkhave, kāmayogo?
And what is the attachment to sensual pleasures?

idha, bhikkhave, ekacco kāmānaṃ samudayaṇca atthaṅgamaṇca assādaṇca
ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.
It's when you don't truly understand sensual pleasures' origin, ending, gratification, drawback, and escape.

tassa kāmānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca
yathābhūtaṃ appajānato yo kāmesu kāmarāgo kāmanandī kāmasneho kāmaṃucchā
kāmapipāsā kāmaparilāho kāmajjhosaṇaṃ kāmatanḥā sānuseti.
So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures linger on inside.

ayaṃ vuccati, bhikkhave, kāmayogo.
This is called the attachment to sensual pleasures.

iti kāmayogo.
Such is the attachment to sensual pleasures.

bhavayogo ca kathaṃ hoti?
And what is the attachment to future lives?

idha, bhikkhave, ekacco bhavānaṃ samudayaṇca atthaṅgamaṇca assādaṇca
ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.
It's when you don't truly understand future lives' origin, ending, gratification, drawback, and escape.

tassa bhavānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādinavaṇca nissaraṇaṇca
yathābhūtaṃ appajānato yo bhavesu bhavarāgo bhavanandī bhavasneho
bhavamucchā bhavapipāsā bhavaparilāho bhavajjhosaṇaṃ bhavatanḥā sānuseti.
So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for continued existence linger on inside.

ayaṃ vuccati, bhikkhave, bhavayogo.
This is called the attachment to future lives.

iti kāmayogo bhavayogo.
Such are the attachments to sensual pleasures and future lives.

ditṭhiyogo ca kathaṃ hoti?
And what is the attachment to views?

idha, bhikkhave, ekacco ditṭhinaṃ samudayaṇca atthaṅgamaṇca assādaṇca
ādinavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.
It's when you don't truly understand views' origin, ending, gratification, drawback, and escape.

tassa ditthīnaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ appajānato yo ditthīsu ditthirāgo ditthinandī ditthisneho ditthimucchā ditthipipāsā ditthiparilāho ditthijhosānaṃ ditthitanhā sānuseti.

So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for views linger on inside.

ayaṃ vuccati, bhikkhave, ditthiyogo.

This is called the attachment to views.

iti kāmayogo bhavayogo ditthiyogo.

Such are the attachments to sensual pleasures, future lives, and views.

avijjāyogo ca kathaṃ hoti?

And what is the attachment to ignorance?

idha, bhikkhave, ekacco channaṃ phassāyatanānaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ nappajānāti.

It's when you don't truly understand the six fields of contacts' origin, ending, gratification, drawback, and escape,

tassa channaṃ phassāyatanānaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ appajānato yā chasu phassāyatanesu avijjā aññānaṃ sānuseti.

so ignorance and unknowing of the six fields of contact linger on inside.

ayaṃ vuccati, bhikkhave, avijjāyogo.

This is called the attachment to ignorance.

iti kāmayogo bhavayogo ditthiyogo avijjāyogo,

Such are the attachments to sensual pleasures, future lives, views, and ignorance.

saṃyutto pāpakehi akusalehi dhammehi saṃkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatīṃ jātijarāmaranikehi. tasmā ayogakkhemīti vuccati.

Someone attached to bad, unskillful qualities—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is called: 'one who has not found sanctuary from attachments'.

ime kho, bhikkhave, cattāro yogā.

These are the four attachments.

cattārome, bhikkhave, viśaṃyogā.

There are these four kinds of detachment.

katame cattāro?

What four?

kāmayogaviśaṃyogo, bhavayogaviśaṃyogo, ditthiyogaviśaṃyogo, avijjāyogaviśaṃyogo.

Detachment from sensual pleasures, future lives, views, and ignorance.

katamo ca, bhikkhave, kāmayogaviśaṃyogo?

And what is detachment from sensual pleasures?

idha, bhikkhave, ekacco kāmānaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ pajānāti.

It's when you truly understand sensual pleasures' origin, ending, gratification, drawback, and escape.

tassa kāmānaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādīnavaṇa nissaraṇaṇa yathābhūtaṃ pajānato yo kāmesu kāmarāgo kāmanandī kāmasneho kāmamucchā kāmapipāsā kāmaparilāho kāmajhosānaṃ kāmatanḥā sā nānuseti.

So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures don't linger on inside.

ayaṃ vuccati, bhikkhave, kāmayogaviśaṃyogo.

This is called detachment from sensual pleasures.

iti kāmāyogavisam̐yogo.

Such is detachment from sensual pleasures.

bhavāyogavisam̐yogo ca katham̐ hoti?

And what is detachment from future lives?

idha, bhikkhave, ekacco bhavānaṃ samudayaṇa atthaṅgamaṇa assādaṇa
ādinavaṇa nissaraṇaṇa yathābhūtaṃ pajānāti.

It's when you truly understand future lives' origin, ending, gratification, drawback, and escape.

tassa bhavānaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādinavaṇa nissaraṇaṇa
yathābhūtaṃ pajānato yo bhavesu bhavarāgo bhavanandī bhavasneho bhavamucchā
bhavapipāsā bhavaparilāho bhavajjhosaṇaṃ bhavataṇhā sā nānuseti.

So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for continued existence don't linger on inside.

ayaṃ vuccati, bhikkhave, bhavāyogavisam̐yogo.

This is called detachment from future lives.

iti kāmāyogavisam̐yogo bhavāyogavisam̐yogo.

Such is detachment from sensual pleasures and future lives.

ditthiyogavisam̐yogo ca katham̐ hoti?

And what is detachment from views?

idha, bhikkhave, ekacco ditthīnaṃ samudayaṇa atthaṅgamaṇa assādaṇa
ādinavaṇa nissaraṇaṇa yathābhūtaṃ pajānāti.

It's when you don't truly understand views' origin, ending, gratification, drawback, and escape.

tassa ditthīnaṃ samudayaṇa atthaṅgamaṇa assādaṇa ādinavaṇa nissaraṇaṇa
yathābhūtaṃ pajānato yo ditthīsu ditthirāgo ditthinandī ditthisneho ditthimucchā
ditthipipāsā ditthiparilāho ditthijjhosaṇaṃ ditthitaṇhā sā nānuseti.

So lust, delight, affection, infatuation, thirst, passion, attachment, and craving for views linger on inside.

ayaṃ vuccati, bhikkhave, ditthiyogavisam̐yogo.

This is called detachment from views.

iti kāmāyogavisam̐yogo bhavāyogavisam̐yogo ditthiyogavisam̐yogo.

Such is detachment from sensual pleasures, future lives, and views.

avijjāyogavisam̐yogo ca katham̐ hoti?

And what is detachment from ignorance?

idha, bhikkhave, ekacco channaṃ phassāyatanānaṃ samudayaṇa atthaṅgamaṇa
assādaṇa ādinavaṇa nissaraṇaṇa yathābhūtaṃ pajānāti.

It's when you truly understand the six fields of contacts' origin, ending, gratification, drawback, and escape,

tassa channaṃ phassāyatanānaṃ samudayaṇa atthaṅgamaṇa assādaṇa
ādinavaṇa nissaraṇaṇa yathābhūtaṃ pajānato yā chasu phassāyatanesu avijjā
aññānaṃ sā nānuseti.

so ignorance and unknowing of the six fields of contact don't linger on inside.

ayaṃ vuccati, bhikkhave, avijjāyogavisam̐yogo.

This is called detachment from ignorance.

iti kāmāyogavisam̐yogo bhavāyogavisam̐yogo ditthiyogavisam̐yogo
avijjāyogavisam̐yogo,

Such is detachment from sensual pleasures, future lives, views, and ignorance.

visam̐yutto pāpakehi akusalehi dhammehi saṅkilesikehi ponobhavikehi sadarehi
dukkhavipākehi āyatim̐ jātijarāmaṇikehi. tasmā yogakkhemīti vuccati.

Someone detached from bad, unskillful qualities—defilements that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is called: 'one who has found sanctuary from attachments'.

ime kho, bhikkhave, cattāro viṣaṃyogāti.

These are the four kinds of detachment.

kāmayogena saṃyuttā,

Attached to both sensual pleasures

bhavayogena cūbhayaṃ;

and the desire to be reborn in a future life;

diṭṭhiyogena saṃyuttā,

attached also to views,

avijjāya purakkhatā.

with ignorance in the forefront,

sattā gacchanti saṃsāraṃ,

sentient beings continue to transmigrate,

jātimaraṇagāmino;

with ongoing birth and death.

ye ca kāme pariññāya,

But those who completely understand sensual pleasures,

bhavayogañca sabbaso.

and the attachment to all future lives;

diṭṭhiyogaṃ samūhacca,

with the attachment to views eradicated,

avijjañca virājayam;

and ignorance dispelled,

sabbayogaviṣaṃyuttā,

detached from all attachments,

te ve yogātigā munī”ti.

those sages have gone beyond all attachments.”

dasamaṃ.

bhaṇḍagāmaṃ paṭhamo.

anubuddhaṃ papatitaṃ dve,

khatā anusotapañcamaṃ;

appaṇṇato ca sobhanaṃ,

vesārajjam taṇhāyogena te dasāti.

2. caravagga
2. Walking

11. carasutta
11. Walking

“carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā.

“Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking.

tañce bhikkhu adhiṃvāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, carampi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.

They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when walking.

thitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing ...

tañce bhikkhu adhiṃvāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, thitopi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.

nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā.

sitting ...

tañce bhikkhu adhiṃvāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, nisinnopi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.

sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā.

or when lying down while awake.

tañce bhikkhu adhiṃvāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.

They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when lying down while awake.

carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā.

Suppose a mendicant has a sensual, malicious, or cruel thought while walking.

tañce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti;
They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it.

carampi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccati.

Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

thitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing ...

tañce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti;

ṭhitopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āradhaviṛiyo pahitatto’ti vuccati.

nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitaṃ vā vihiṃsāvitakko vā.

sitting ...

tañce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti;

nisinnopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āradhaviṛiyo pahitatto’ti vuccati.

sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitaṃ vā vihiṃsāvitakko vā.

or when lying down while awake.

tañce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti;

They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it.

sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āradhaviṛiyo pahitatto’ti vuccatīti.

Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.”

caraṃ vā yadi vā tiṭṭhaṃ,

Whether walking or standing,

nisinno uda vā sayāṃ;

sitting or lying down,

yo vitakkaṃ vitakketi,

if you think a bad thought

pāpakaṃ gehanissitaṃ.

to do with the lay life,

kummaggappaṭipanno so,

you’re on the wrong path,

mohaneyyesu mucchito;

lost among things that delude.

abhabbo tādiso bhikkhu,

Such a mendicant is incapable

phuṭṭhaṃ sambodhimuttaṃ.

of touching the highest awakening.

yo ca caraṃ vā tiṭṭhaṃ vā,

But one who, whether standing or walking,

nisinno uda vā sayāṃ;

sitting or lying down,

vitakkaṃ samayitvāna,

has calmed their thoughts,

vitakkūpasame rato;

loving peace of mind;

bhabbo so tādiso bhikkhu,

such a mendicant is capable

phuṭṭhaṃ sambodhimuttaman”ti.

of touching the highest awakening.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

12. sīlasutta
12. Ethics

“sampannasīlā, bhikkhave, viharatha sampannapātimokkhā,
pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā, aṇumattesu vajjesu
bhayadassāvino samādāya sikkhatha sikkhāpadesu.

“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the code of conduct, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

sampannasīlānaṃ vo, bhikkhave, viharataṃ sampannapātimokkhānaṃ
pātimokkhasaṃvarasaṃvutānaṃ viharataṃ ācāragocarasampannānaṃ aṇumattesu
vajjesu bhayadassāvīnaṃ samādāya sikkhataṃ sikkhāpadesu, kimassa uttari
karaṇīyaṃ?

When you’ve done this, what more is there to do?

carato cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṃ ...
uddhaccakukkuccaṃ ... vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ,
upaṭṭhitā sati asammutthā, passaddho kāyo asāradaddho, samāhitaṃ cittaṃ ekaggaṃ,
carampi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ
āraddhavīriyo pahitatto’ti vuccati.

Suppose a mendicant has got rid of desire and ill will while walking, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

thitassa cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṃ ...
uddhaccakukkuccaṃ ... vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ asallīnaṃ,
upaṭṭhitā sati asammutthā, passaddho kāyo asāradaddho, samāhitaṃ cittaṃ ekaggaṃ,
thitopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ
pahitatto’ti vuccati.

Suppose a mendicant has got rid of desire and ill will while standing ...

nisinnassa cepi, bhikkhave, bhikkhuno abhijjhābyāpādo vigato hoti, thinamiddhaṃ
... uddhaccakukkuccaṃ ... vicikicchā pahīnā hoti, āraddhaṃ hoti vīriyaṃ
asallīnaṃ, upaṭṭhitā sati asammutthā, passaddho kāyo asāradaddho, samāhitaṃ cittaṃ
ekaggaṃ, nisinnopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ
āraddhavīriyo pahitatto’ti vuccati.

sitting ...

sayānassa cepi, bhikkhave, bhikkhuno jāgarassa abhijjhābyāpādo vigato hoti,
thinamiddhaṃ ... uddhaccakukkuccaṃ ... vicikicchā pahīnā hoti, āraddhaṃ hoti
vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammutthā, passaddho kāyo asāradaddho,
samāhitaṃ cittaṃ ekaggaṃ, sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ‘ātāpī
ottāpī satataṃ samitaṃ āraddhavīriyo pahitatto’ti vuccati.

and when lying down while awake, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.

yataṃ careyataṃ tiṭṭhe,
Carefully walking, carefully standing,

yataṃ accheyataṃ saye;
carefully sitting, carefully lying;

yataṃ samiñjaye bhikkhu,
a mendicant carefully bends their limbs,

yatamenam pasāraye.
and carefully extends them.

uddham tiriyaṃ apācīnaṃ,
Above, below, and all around,

yāvatājagatogati;
as far as the earth extends;

samavekkhitā ca dhammānaṃ,
they scrutinize the rise and fall

khandhānaṃ udayabbayaṃ.
of phenomena such as the aggregates.

cetosamathasāmīciṃ,
Training in what leads to serenity of heart,

sikkhamānaṃ sadā satam;
always staying mindful;

satataṃ pahitattoti,
they call such a mendicant

āhu bhikkhuṃ tathāvidhan”ti.
‘always determined’.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

13. padhānasutta
13. Effort

“cattārimāni, bhikkhave, sammappadhānāni.
“Mendicants, there are these four right efforts.

katamāni cattāri?
What four?

idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
*A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that
bad, unskillful qualities don't arise.*

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful
qualities that have arisen are given up.*

anuppannānaṃ kusālānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ
ārabhati cittaṃ paggaṇhāti padahati;
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful
qualities arise.*

uppannānaṃ kusālānaṃ dhammānaṃ t̥hitiyā asammōsāya bhiyyobhāvāya vepullāya
bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti
padahati.
*They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful
qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by
development.*

imāni kho, bhikkhave, cattāri sammappadhānānīti.
These are the four right efforts.

sammappadhānā mārādheyyābhibhūtā,
By rightly striving, they've crushed Māra's sovereignty;

te asitā jātimaraṇabhayaṃ pāragū;
unattached, they've gone beyond the danger of birth and death.

te tusitā jetvā māraṃ savāhinim te anejā,
Contented and unstirred, they've vanquished Māra and his mount;

sabbaṃ namucibalaṃ upātivattā te sukhitā”ti.
now they've gone beyond all Namuci's forces, they're happy.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

14. saṃvarasutta
14. Restraint

“cattārimāni, bhikkhave, padhānāni.
“Mendicants, there are these four efforts.

katamāni cattāri?
What four?

saṃvarappadhānaṃ, pahānappadhānaṃ, bhāvanāppadhānaṃ,
anurakkhaṇāppadhānaṃ.

The efforts to restrain, to give up, to develop, and to preserve.

katamañca, bhikkhave, saṃvarappadhānaṃ?
And what, mendicants, is the effort to restrain?

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

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

yadvādhikarāmenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijhādomanassā
pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati
cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

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

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

ghānena gandhaṃ ghāyivā ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...
When they feel a touch with their body ...

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

yadvādhikarāmenam manindriyaṃ asaṃvutaṃ viharantaṃ abhiijhādomanassā
pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati
manindriyaṃ, manindriye saṃvaraṃ āpajjati.

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

idaṃ vuccati, bhikkhave, saṃvarappadhānaṃ.
This is called the effort to restrain.

katamañca, bhikkhave, pahānappadhānaṃ?
And what, mendicants, is the effort to give up?

idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti; uppannaṃ byāpādavitakkaṃ ... pe ... uppannaṃ vihiṃsāvitakkaṃ ... pe ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that's arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

idaṃ vuccati, bhikkhave, pahānappadhānaṃ.

This is called the effort to give up.

katamañca, bhikkhave, bhāvanāppadhānaṃ?

And what, mendicants, is the effort to develop?

idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

idaṃ vuccati, bhikkhave, bhāvanāppadhānaṃ.

This is called the effort to develop.

katamañca, bhikkhave, anurakkhaṇāppadhānaṃ?

And what, mendicants, is the effort to preserve?

idha, bhikkhave, bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati atthikasaññaṃ puḷavakasaññaṃ vinīlakasaññaṃ vicchiddakasaññaṃ uddhumātakasaññaṃ.

It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse.

idaṃ vuccati, bhikkhave, anurakkhaṇāppadhānaṃ.

This is called the effort to preserve.

imāni kho, bhikkhave, cattāri padhānānīti.

These are the four efforts.

saṃvaro ca pahānañca,

Restraint and giving up,

bhāvanā anurakkhaṇā;

development and preservation:

ete padhānā cattāro,

these are the four efforts

desitādiccabandhunā;

taught by the Kinsman of the Sun.

yehi bhikkhu idhātāpī,

Any mendicant who keenly applies these

khayaṃ dukkhassa pāpuṇe"ti.

may attain the ending of suffering."

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

15. paññattisutta
15. Regarded as Foremost

“catasso imā, bhikkhave, aggapaññattiyo.
“Mendicants, these four are regarded as foremost.

katamā catasso?
What four?

etadaggaṃ, bhikkhave, attabhāvīnaṃ yadidaṃ—
The foremost in size of life-form is

rāhu asurindo.
Rāhu, lord of demons.

etadaggaṃ, bhikkhave, kāmaabhogīnaṃ yadidaṃ—
The foremost sensualist is

rājā mandhātā.
King Mandhātā.

etadaggaṃ, bhikkhave, ādhipateyyānaṃ yadidaṃ—
The foremost in sovereignty is

māro pāpimā.
Māra the Wicked.

sadevake, bhikkhave, loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya tathāgato aggamakkhāyati arahaṃ sammāsambuddho.
*In this world—with its gods, Māras and Brahmās, this population with its ascetics and
brahmins, gods and humans—a Realized One, the perfected one, the fully awakened Buddha is
said to be the best.*

imā kho, bhikkhave, catasso aggapaññattiyoti.
These are the four regarded as foremost.

rāhuggaṃ attabhāvīnaṃ,
Rāhu is foremost in size of life-form,

mandhātā kāmaabhogīnaṃ;
Mandhātā in enjoying sensual pleasures,

māro ādhipateyyānaṃ,
Māra in sovereignty,

iddhiyā yasaṃ jalaṃ.
shining with power and glory.

uddhaṃ tiriyaṃ apācīnaṃ,
Above, below, and all around,

yāvatājagatogati;
as far as the earth extends;

sadevakassa lokassa,
in all the world with its gods,

buddho aggo pavuccatī”ti.
the Buddha is declared foremost.”

pañcamāṃ.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

16. sokhummasutta
16. Subtlety

“cattārimāni, bhikkhave, sokhummāni.
“Mendicants, there are these four kinds of subtlety.

katamāni cattāri?
What four?

idha, bhikkhave, bhikkhu rūpasokhummena samannāgato hoti paramena;
A mendicant has ultimate subtlety of form.

tena ca rūpasokhummena aññaṃ rūpasokhummaṃ uttaritaraṃ vā pañītataṃ vā na samanupassati;
They don't see any other subtlety of form that's better or finer than that,

tena ca rūpasokhummena aññaṃ rūpasokhummaṃ uttaritaraṃ vā pañītataṃ vā na pattheti.
nor do they aim for it.

vedanāsokhummena samannāgato hoti paramena;
A mendicant has ultimate subtlety of feeling.

tena ca vedanāsokhummena aññaṃ vedanāsokhummaṃ uttaritaraṃ vā pañītataṃ vā na samanupassati;
They don't see any other subtlety of feeling that's better or finer than that,

tena ca vedanāsokhummena aññaṃ vedanāsokhummaṃ uttaritaraṃ vā pañītataṃ vā na pattheti.
nor do they aim for it.

saññāsokhummena samannāgato hoti paramena;
A mendicant has ultimate subtlety of perception.

tena ca saññāsokhummena aññaṃ saññāsokhummaṃ uttaritaraṃ vā pañītataṃ vā na samanupassati;
They don't see any other subtlety of perception that's better or finer than that,

tena ca saññāsokhummena aññaṃ saññāsokhummaṃ uttaritaraṃ vā pañītataṃ vā na pattheti.
nor do they aim for it.

saṅkhārasokhummena samannāgato hoti paramena;
A mendicant has ultimate subtlety of choices.

tena ca saṅkhārasokhummena aññaṃ saṅkhārasokhummaṃ uttaritaraṃ vā pañītataṃ vā na samanupassati;
They don't see any other subtlety of choices that's better or finer than that,

tena ca saṅkhārasokhummena aññaṃ saṅkhārasokhummaṃ uttaritaraṃ vā pañītataṃ vā na pattheti.
nor do they aim for it.

imāni kho, bhikkhave, cattāri sokhummānīti.
These are the four kinds of subtlety.

rūpasokhummatam ñatvā,
Knowing the subtlety of form,

vedanānañca sambhavam;
the cause of feelings,

saññā yato samudeti,
where perception comes from,
atthaṃ gacchati yattha ca;
and where it ends;
sañkhāre parato ñatvā,
and knowing choices as other,
dukkhato no ca attato,
as suffering and not-self,
sa ve sammaddaso bhikkhu,
that mendicant sees rightly,
santo santipade rato;
peaceful, in love with the state of peace.
dhāreti antimaṃ dehaṃ,
They bear their final body,
jetvā māraṃ savāhinin”ti.
having vanquished Māra and his mount.”
chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

17. paṭhamaagatisutta
17. Prejudice (1st)

“cattārimāni, bhikkhave, agatigamanāni.
“Mendicants, there are these four ways of making prejudiced decisions.

katamāni cattāri?
What four?

chandāgaṭiṃ gacchati, dosāgaṭiṃ gacchati, mohāgaṭiṃ gacchati, bhayāgaṭiṃ gacchati—
Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

imāni kho, bhikkhave, cattāri agatigamanānīti.
These are the four ways of making prejudiced decisions.

chandā dosā bhayā mohā,
If you act against the teaching

yo dhammaṃ ativattati;
out of favoritism, hostility, cowardice, or stupidity,

nihiyati tassa yaso,
your fame fades away,

kālapakkheva candimā”ti.
like the moon in the waning fortnight.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

18. dutiyaagatisutta
18. Prejudice (2nd)

“cattārimāni, bhikkhave, nāgatigamanāni.
“Mendicants, there are these four ways of making unprejudiced decisions.

katamāni cattāri?
What four?

na chandāgaṭiṃ gacchati, na dosāgaṭiṃ gacchati, na mohāgaṭiṃ gacchati, na
bhayāgaṭiṃ gacchati—
Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice.

imāni kho, bhikkhave, cattāri nāgatigamanānīti.
These are the four ways of making unprejudiced decisions.

chandā dosā bhayā mohā,
If you don't act against the teaching

yo dhammaṃ nātivattati;
out of favoritism, hostility, cowardice, and stupidity,

āpūراتi tassa yaso,
your fame swells,

sukkapakkheva candimā”ti.
like the moon in the waxing fortnight.”

atthamam.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

19. tatiyaagatisutta
19. Prejudice (3rd)

“cattārimāni, bhikkhave, agatigamanāni.
“Mendicants, there are these four ways of making prejudiced decisions.

katamāni cattāri?
What four?

chandāgaṭiṃ gacchati, dosāgaṭiṃ gacchati, mohāgaṭiṃ gacchati, bhayāgaṭiṃ gacchati—
Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

imāni kho, bhikkhave, cattāri agatigamanāni.
These are the four ways of making prejudiced decisions.

cattārimāni, bhikkhave, nāgatigamanāni.
There are these four ways of making unprejudiced decisions.

katamāni cattāri?
What four?

na chandāgaṭiṃ gacchati, na dosāgaṭiṃ gacchati, na mohāgaṭiṃ gacchati, na bhayāgaṭiṃ gacchati—
Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice.

imāni kho, bhikkhave, cattāri nāgatigamanānīti.
These are the four ways of making unprejudiced decisions.

chandā dosā bhayā mohā,
If you act against the teaching

yo dhammaṃ ativattati;
out of favoritism, hostility, cowardice, or stupidity,

nihīyati tassa yaso,
your fame fades away,

kālāpakkheva candimā.
like the moon in the waning fortnight.

chandā dosā bhayā mohā,
If you don't act against the teaching

yo dhammaṃ nātivattati;
out of favoritism, hostility, cowardice, and stupidity,

āpūrati tassa yaso,
your fame swells,

sukkapakkheva candimā”ti.
like the moon in the waxing fortnight.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

2. caravagga
2. Walking

20. bhattuddesakasutta
20. A Meal-allocator

“catūhi, bhikkhave, dhammehi samannāgato bhattuddesako yathābhataṃ nikkhitto evaṃ niraye.

“Mendicants, a meal-allocator who has four qualities is cast down to hell.

katamehi catūhi?
What four?

chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati—

They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhattuddesako yathābhataṃ nikkhitto evaṃ niraye.

A meal-allocator who has these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato bhattuddesako yathābhataṃ nikkhitto evaṃ sagge.

A meal-allocator who has four qualities is raised up to heaven.

katamehi catūhi?
What four?

na chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati—

They make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhattuddesako yathābhataṃ nikkhitto evaṃ saggeti.

A meal-allocator who has these four qualities is raised up to heaven.

ye keci kāmesu asaṇṇatā janā,
All those people with uncontrolled sensuality,

adhammikā honti adhammagāravā;
unprincipled, with no respect for principle,

chandā dosā mohā ca bhayā gāmino,
led astray by favoritism, hatred, stupidity, or cowardice,

parisākaṣaṭṭha ca panesa vuccati.
are called ‘an assembly of the dregs’:

evaṇhi vuttaṃ samaṇena jānatā,
that’s what was said by the ascetic who knows.

tasmā hi te sappurisā paṇḍitā;
And so those good, praiseworthy people,

dhamme ʾthitā ye na karonti pāpakaṃ,
standing on principle, doing nothing wrong,

na chandā na dosā na mohā na bhayā ca gāmino;
not led astray by favoritism, hatred, stupidity, or cowardice,

parisāya maṇḍo ca panesa vuccati,
are called ‘an assembly of the cream’:

evaṇhi vuttaṃ samaṇena jānatā”ti.
that’s what was said by the ascetic who knows.”

dasamaṃ.
-

caravaggo dutiyo.
-

caraṃ sīlaṃ padhānāni,
-

saṃvaraṃ paññatti pañcamaṃ;
-

sokhummaṃ tayo agatī,
-

bhattuddesena te dasāti.
-

aṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

21. pathamauruvelasutta
21. At Uruvelā (1st)

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:

“ekamidāhaṃ, bhikkhave, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre
ajapālānigrodhe paṭhamābhisambuddho.
*“Mendicants, this one time, when I was first awakened, I was staying near Uruvelā at the
goatherd's banyan tree on the bank of the Nerañjarā River.*

tassa mayhaṃ, bhikkhave, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko
udapādi:
As I was in private retreat this thought came to mind:

‘dukkhaṃ kho agāravo viharati appatisso.
‘One without respect and reverence lives in suffering.

kiṃ nu kho ahaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya
vihareyyan’ti?
What ascetic or brahmin should I honor and respect and rely on?’

tassa mayhaṃ, bhikkhave, etadahosi:
Then it occurred to me:

‘aparipūrassa kho ahaṃ sīlakkhandhassa pāripūriyā aññaṃ samaṇaṃ vā
brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ.
*‘I would honor and respect and rely on another ascetic or brahmin so as to complete the full
spectrum of ethics, if it were incomplete.*

na kho panāhaṃ passāmi sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya aññaṃ samaṇaṃ vā brāhmaṇaṃ vā
attanā sīlasampannataraṃ, yamaṃ sakkatvā garuṃ katvā upanissāya vihareyyaṃ.
*But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās,
this population with its ascetics and brahmins, its gods and humans—who is more
accomplished than myself in ethics, who I should honor and respect and rely on.*

aparipūrassa kho ahaṃ samādhikkhandhassa pāripūriyā aññaṃ samaṇaṃ vā
brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ.
*I would honor and respect and rely on another ascetic or brahmin so as to complete the full
spectrum of immersion, if it were incomplete.*

na kho panāhaṃ passāmi sadevake loka samārake sabrahmake
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya aññaṃ samaṇaṃ vā brāhmaṇaṃ vā
attanā samādhisampannataraṃ, yamaṃ sakkatvā garuṃ katvā upanissāya
vihareyyaṃ.

*But I don't see any other ascetic or brahmin ... who is more accomplished than myself in
immersion ...*

aparipūrassa kho ahaṃ paññakkhandhassa pāripūriyā aññaṃ samaṇaṃ vā
brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*I would honor and respect and rely on another ascetic or brahmin so as to complete the full
spectrum of wisdom, if it were incomplete.*

na kho panāhaṃ passāmi sadevake loka samārake sabrahmake
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya aññaṃ samaṇaṃ vā brāhmaṇaṃ vā
attanā paññasampannataraṃ, yamaṃ sakkatvā garuṃ katvā upanissāya
vihareyyaṃ.

*But I don't see any other ascetic or brahmin in this world ... who is more accomplished than
myself in wisdom ...*

aparipūrassa kho ahaṃ vimuttikkhandhassa pāripūriyā aññaṃ samaṇaṃ vā
brāhmaṇaṃ vā sakkatvā garuṃ katvā upanissāya vihareyyaṃ.

*I would honor and respect and rely on another ascetic or brahmin so as to complete the full
spectrum of freedom, if it were incomplete.*

na kho panāhaṃ passāmi sadevake loka samārake sabrahmake
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya aññaṃ samaṇaṃ vā brāhmaṇaṃ vā
attanā vimuttisampannataraṃ, yamaṃ sakkatvā garuṃ katvā upanissāya
vihareyyan'ti.

*But I don't see any other ascetic or brahmin in this world ... who is more accomplished than
myself in freedom ...*

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me:

‘yannūnāhaṃ yvāyaṃ dhammo mayā abhisambuddho tameva dhammaṃ sakkatvā
garuṃ katvā upanissāya vihareyyan'ti.

‘Why don't I honor and respect and rely on the same teaching to which I was awakened?’

atha kho, bhikkhave, brahmā sahampati mama cetasā
cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ
pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evamevaṃ—brahmaloke antarahito
mama purato pāturaṃ.

*And then Brahmā Sahampati, knowing what I was thinking, vanished from the Brahmā realm
and appeared in front of me, as easily as a strong man would extend or contract his arm.*

atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇaṃ
jāṇumaṇḍalaṃ pathaviyaṃ nihanvā yenāhaṃ tenañjaliṃ pañāmetvā maṃ
etadavoca:

*He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward
me, and said:*

‘evametam, bhagavā, evametam, sugata.

‘That's so true, Blessed One! That's so true, Holy One!’

yepi te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi
bhagavanto dhammaṃyeva sakkatvā garuṃ katvā upanissāya viharissu;

*All the perfected ones, the fully awakened Buddhas who lived in the past honored and
respected and relied on this same teaching.*

yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi
bhagavanto dhammaṃyeva sakkatvā garuṃ katvā upanissāya viharissanti;

*All the perfected ones, the fully awakened Buddhas who will live in the future will honor and
respect and rely on this same teaching.*

bhagavāpi, bhante, etarahi araham sammāsambuddho dhammaṃyeva sakkatvā
garuṃ katvā upanissāya viharatū'ti.

May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.'

idamavoca brahmā sahampati.

That's what Brahmā Sahampati said,

idaṃ vatvā athāparam etadavoca:

Then he went on to say:

'ye ca atītā sambuddhā,

'All Buddhas, whether in the past,

ye ca buddhā anāgatā;

the Buddhas of the future,

yo cetarahi sambuddho,

and the Buddha at present—

bahūnaṃ sokaṇāsano.

destroyer of the sorrows of many—

sabbe saddhammagaruno,

respecting the true teaching

vihaṃsu viharanti ca;

they did live, they do live,

athopi viharissanti,

and they also will live.

esā buddhāna dhammatā.

This is the nature of the Buddhas.

tasmā hi attakāmena,

Therefore someone who loves themselves,

mahattamabhikaṅkhatā;

aspiring to transcendence,

saddhammo garukātabbo,

should respect the true teaching,

saraṃ buddhāna sāsanaṃ'ti.

remembering the instructions of the Buddhas.'

idamavoca, bhikkhave, brahmā sahampati.

That's what Brahmā Sahampati said.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

atha khvāhaṃ, bhikkhave, brahmuno ca ajjhesanaṃ viditvā attano ca patirūpaṃ
yvāyaṃ dhammo mayā abhisambuddho tameva dhammaṃ sakkatvā garuṃ katvā
upanissāya vihāsiṃ.

Then, knowing the request of Brahmā and what was suitable for myself, I honored and respected and relied on the same teaching to which I was awakened.

yato ca kho, bhikkhave, saṃghopi mahattena samannāgato, atha me saṃghepi
gāravo'ti.

And since the Saṅgha has also achieved greatness, I also respect the Saṅgha."

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

22. dutiyauruvelasutta
22. At Uruvelā (2nd)

“ekamidāhaṃ, bhikkhave, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre
ajapālanigrodhe paṭhamābhisambuddho.

*“Mendicants, this one time, when I was first awakened, I was staying near Uruvelā at the
goatherd’s banyan tree on the bank of the Nerañjarā River.*

atha kho, bhikkhave, sambahulā brāhmaṇā jinṇā vuddhā mahallakā addhagatā
vayoanuppattā yenāhaṃ tenupasaṅkamimṣu; upasaṅkamitvā mayā saddhiṃ
sammodimṣu.

*Then several old brahmins—elderly and senior, who were advanced in years and had reached
the final stage of life—came up to me, and exchanged greetings with me.*

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. ekamantaṃ
nisinnā kho, bhikkhave, te brāhmaṇā maṃ etadavocuṃ:

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

‘sutaṃ netam, bho gotama:

‘Master Gotama, we have heard this:

“na samaṇo gotamo brāhmaṇe jinṇe vuddhe mahallake addhagate vayoanuppatte
abhivādeti vā paccuṭṭheti vā āsanaṇa vā nimanteti”ti.

*“The ascetic Gotama does not bow to old brahmins, elderly and senior, who are advanced in
years and have reached the final stage of life; nor does he rise in their presence or offer them a
seat.”*

tayidaṃ, bho gotama, tatheva.

And this is indeed the case,

na hi bhavaṃ gotamo brāhmaṇe jinṇe vuddhe mahallake addhagate vayoanuppatte
abhivādeti vā paccuṭṭheti vā āsanaṇa vā nimanteti.

*for Master Gotama does not bow to old brahmins, elderly and senior, who are advanced in
years and have reached the final stage of life; nor does he rise in their presence or offer them a
seat.*

tayidaṃ, bho gotama, na sampannamevā’ti.

This is not appropriate, Master Gotama.’

tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘nayime āyasmanto jānanti theram vā therakarane vā dhamme’ti.

‘These venerables don’t know what a senior is, or what qualities make you a senior.’

vuddho cepi, bhikkhave, hoti āsītiko vā nāvutiko vā vassasatiko vā jātiyā.

Mendicants, suppose you’re eighty, ninety, or a hundred years old.

so ca hoti akālavādī abhūtavādī anattavādī adhammavādī avinayavādī,
anidhānavatīṃ vācam bhāsītā akālena anapadesaṃ apariyantavatīṃ
anattasamhitam.

*But your speech is untimely, false, meaningless, and against the teaching or training. You say
things at the wrong time which are worthless, unreasonable, rambling, and unbeneficial.*

atha kho so ‘bālo thero’tveva saṅkham gacchati.

Then you’ll be considered a ‘childish senior’.

daharo cepi, bhikkhave, hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato
paṭhamena vayasā.

Now suppose you’re a youth, young, black-haired, blessed with youth, in the prime of life.

so ca hoti kālavadī bhūtavādī atthavadī dhammavadī vinayavadī nidhānavatiṃ
vācam bhāsitaṃ kālena sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitaṃ.

But your speech is timely, true, meaningful, and in line with the teaching and training. You say things at the right time which are valuable, reasonable, succinct, and beneficial.

atha kho so ‘paṇḍito therō’tveva saṅkhaṃ gacchati.

Then you’ll be considered an ‘astute senior’.

cattārome, bhikkhave, therakaraṇā dhammā.

There are these four qualities that make a senior.

katame cattāro?

What four?

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

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

bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā
pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ
brahmacariyaṃ ābhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā
paricitaṃ manasānupekkhitā, diṭṭhiyā suppaṭividdhā.

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

catunnaṃ jhānaṇaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihāraṇaṃ nikāmalābhī
hoti akicchalābhī akasiralābhī.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam
abhiññā sacchikatvā upasampajja viharati.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ime kho, bhikkhave, cattāro therakaraṇā dhammā.

These are the four qualities that make a senior.

yo uddhatena cittena,

The creature with a restless mind

samphañca bahu bhāsati;

speaks a lot of nonsense.

asamāhitasankappo,

Their thoughts are unsettled,

asaddhammarato mago;

and they don’t like the true teaching.

ārā so thāvareyyamhā,

They’re far from seniority, with their bad views

pāpadiṭṭhi anādamo.

and their lack of regard for others.

yo ca sīlena sampanno,

But one accomplished in ethics,

sutavā paṭibhānavā;

learned and eloquent, that wise one

saññato dhīro dhammesu,
is restrained when experiencing phenomena,

paññāyatthaṃ vipassati.
discerning the meaning with wisdom.

pāragū sabbadhammānaṃ,
Gone beyond all things,

akhilo paṭibhānavā;
kind, eloquent,

pahīnajātimaṇaṇo,
they've given up birth and death,

brahmacariyassa kevalī.
and have completed the spiritual journey.

tamaḥaṃ vadāmi theroti,
That's who I call a senior,

yassa no santi āsavā;
who has no defilements.

āsavānaṃ khayā bhikkhu,
With the ending of defilements, a mendicant

so theroti pavuccatī”ti.
is declared a 'senior'."

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

23. lokasutta
23. The World

“loko, bhikkhave, tathāgatenā abhisambuddho.
“Mendicants, the world has been understood by a Realized One;

lokasmā tathāgato viṣamyutto.
and he is detached from the world.

lokasamudayo, bhikkhave, tathāgatenā abhisambuddho.
The origin of the world has been understood by a Realized One;

lokasamudayo tathāgatassa pahīno.
and he has given up the origin of the world.

lokanirodho, bhikkhave, tathāgatenā abhisambuddho.
The cessation of the world has been understood by a Realized One;

lokanirodho tathāgatassa sacchikato.
and he has realized the cessation of the world.

lokanirodhagāminī paṭipadā, bhikkhave, tathāgatenā abhisambuddhā.
The practice that leads to the cessation of the world has been understood by a Realized One;

lokanirodhagāminī paṭipadā tathāgatassa bhāvitā.
and he has developed the practice that leads to the cessation of the world.

yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa
sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ
pattaṃ pariyesaṃ anuvicariṃ manasā, sabbhaṃ taṃ tathāgatenā
abhisambuddhaṃ.

*In this world—with its gods, Māras, and Brahmās, this population with its ascetics and
brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and
explored by the mind, all that has been understood by a Realized One.*

tasmā ‘tathāgato’ti vuccati.
That’s why he’s called the ‘Realized One’.

yañca, bhikkhave, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati
yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare
bhāsatī lapati niddisati sabbhaṃ taṃ tatheva hoti, no aññathā.

*From the night when a Realized One understands the supreme perfect awakening until the
night he becomes fully extinguished—through the natural principle of extinguishment, without
anything left over—everything he speaks, says, and expresses is real, not otherwise.*

tasmā ‘tathāgato’ti vuccati.
That’s why he’s called the ‘Realized One’.

yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī.
The Realized One does as he says, and says as he does.

iti yathāvādī tathākārī, yathākārī tathāvādī.
Since this is so,

tasmā ‘tathāgato’ti vuccati.
that’s why he’s called the ‘Realized One’.

sadevake, bhikkhave, loke samārake sabrahmake sassamaṇabrāhmaṇiṇā pajāya
sadevamanussāya tathāgato abhibhū anabhibhūto aññadatto dāso vasavattī.

*In this world—with its gods, Māras and Brahmās, this population with its ascetics and
brahmins, gods and humans—the Realized One is the undefeated, the champion, the universal
seer, the wielder of power.*

tasmā ‘tathāgato’ti vuccati.
That’s why he’s called the ‘Realized One’.

sabbam lokam abhiññāya,
Directly knowing the whole world as it is,

sabbam loke yathātatham;
and everything in it,

sabbam lokam visamyutto,
he is detached from the whole world,

sabbaloke anūpayo.
disengaged from the whole world.

sa ve sabbābhibhū dhīro,
That wise one is the champion

sabbaganthappamocano;
who has escaped all ties.

phuṭṭha’ssa paramā santi,
He has reached ultimate peace:

nibbānam akutobhayam.
extinguishment, fearing nothing from any quarter.

esa khīṇāsavo buddho,
He is the Buddha, with defilements ended,

anīgho chinnaśaṃsayo;
untroubled, with doubts cut off.

sabbakammakkhayam patto,
He has attained the end of all karma,

vimutto upadhisāṅkhaye.
freed with the end of attachments.

esa so bhagavā buddho,
That Blessed One is the Buddha,

esa sīho anuttaro;
he is the supreme lion,

sadevakassa lokassa,
in all the world with its gods,

brahmacakkaṃ pavattayī.
he turns the holy wheel.

iti devā manussā ca,
And so those gods and humans,

ye buddham saraṇam gatā;
who have gone to the Buddha for refuge,

saṅgama taṃ namassanti,
come together and revere him,

mahantaṃ vītasāraḍaṃ.
the great one, rid of naivety:

danto dāmayataṃ seṭṭho,
‘Tamed, he is the best of tamers,

santo samayataṃ isi;
peaceful, he is the hermit among the peaceful,

mutto mocayatam aggo,
liberated, he is the foremost of liberators,

tiṇṇo tārayatam varo.
crossed over, he is the most excellent of guides across.'

iti hetam namassanti,
And so they revere him,

mahantam vītasāradam;
the great one, rid of naivety.

sadevakasmim lokasmim,
In the world with its gods,

natthi me paṭipuggalo”ti.
he has no counterpart.”

tatiyam.

aṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

24. kālakārāmasutta
24. At Kālaka's Monastery

ekaṃ samayaṃ bhagavā sākete viharati kālakārāme.
At one time the Buddha was staying near Sāketa, in Kālaka'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:

yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ
pattaṃ pariyesiṭaṃ anuvaricitaṃ manasā, tamaṃ jānāmi.
*“In this world—with its gods, Māras and Brahmas, this population with its ascetics and
brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and
explored by the mind: that I know.*

yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ
pattaṃ pariyesiṭaṃ anuvaricitaṃ manasā, tamaṃ abhāññāsiṃ.
*In this world—with its gods, Māras, and Brahmas, this population with its ascetics and
brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and
explored by the mind: that I have insight into.*

taṃ tathāgatassa viditaṃ, taṃ tathāgato na upatthāsi.
That has been known by a Realized One, but a Realized One is not subject to it.

yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ
pattaṃ pariyesiṭaṃ anuvaricitaṃ manasā, tamaṃ jānāmi na jānāmi vadeyyaṃ, taṃ
mamaṃsaṃ musā.
If I were to say that ‘I do not know ... the world with its gods’, I would be lying.

yaṃ, bhikkhave ... pe ... tamaṃ jānāmi ca na jānāmi vadeyyaṃ, tamassa
tādisameva.
*If I were to say that ‘I both know and do not know ... the world with its gods’, that would be just
the same.*

yaṃ, bhikkhave ... pe ... tamaṃ neva jānāmi na jānāmi vadeyyaṃ, taṃ
mamaṃsaṃ kali.
*If I were to say that ‘I neither know nor do not know ... the world with its gods’, that would be
my fault.*

iti kho, bhikkhave, tathāgato dattā dātṭhabbaṃ, diṭṭhaṃ na maññati, adiṭṭhaṃ na
maññati, dātṭhabbaṃ na maññati, dātṭhāraṃ na maññati;
*So a Realized One sees what is to be seen, but does not identify with what is seen, does not
identify with what is unseen, does not identify with what is to be seen, and does not identify
with a seer.*

sutvā sotabbaṃ, suttaṃ na maññati, asuttaṃ na maññati, sotabbaṃ na maññati,
sotāraṃ na maññati;
*He hears what is to be heard, but does not identify with what is heard, does not identify with
what is unheard, does not identify with what is to be heard, and does not identify with a hearer.*

mutvā motabbam, mutam na maññati, amutam na maññati, motabbam na maññati,
motāram na maññati;

He thinks what is to be thought, but does not identify with what is thought, does not identify with what is not thought, does not identify with what is to be thought, and does not identify with a thinker.

viññatvā viññātabbam, viññātam na maññati, aviññātam na maññati, viññātabbam
na maññati, viññātāram na maññati.

He knows what is to be known, but does not identify with what is known, does not identify with what is unknown, does not identify with what is to be known, and does not identify with a knower.

iti kho, bhikkhave, tathāgato diṭṭhasutamutaviññātabbesu dhammesu tādīyeva tādī.

Since a Realized One is poised in the midst of things seen, heard, thought, and known, he is the poised one.

‘tamhā ca pana tādīmhā añño tādī uttaritaro vā pañītaro vā natthī’ti vadāmīti.

And I say that there is no-one who has better or finer poise than this.

yam kiñci diṭṭhamva sutam mutam vā,

The poised one does not take anything

ajjhositam saccamutam paresam;

seen, heard, or thought to be ultimately true or false.

na tesu tādī sayasamvutesu,

But others get attached, thinking it's the truth,

saccam musā vāpi param daheyya.

limited by their preconceptions.

etañca sallam paṭikacca disvā,

Since they've already seen this dart,

ajjhositā yattha pajā visattā;

to which people are attached and cling,

jānāmi passāmi tatheva etam,

they say, 'I know, I see, that's how it is';

ajjhositam natthi tathāgatānan”ti.

the Realized Ones have no attachments.”

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

25. brahmacariyasutta
25. The Spiritual Life

“nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanatthaṃ, na janalapanatthaṃ, na lābhasakkārasilokānisamsatthaṃ, na itivādappamokkhānisamsatthaṃ, na ‘iti maṃ jano jānātū’ti.

“Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor for the benefit of winning debates, nor thinking, ‘So let people know about me!’

atha kho idaṃ, bhikkhave, brahmacariyaṃ vussati saṃvaratthaṃ pahānatthaṃ virāgatthaṃ nirodhatthanti.

This spiritual life is lived for the sake of restraint, giving up, fading away, and cessation.

saṃvaratthaṃ pahānatthaṃ,
The Buddha taught the spiritual life

brahmacariyaṃ anītihaṃ;
not because of tradition,

adesayi so bhagavā,
but for the sake of restraint and giving up,

nibbānogadhagāmināṃ;
and because it culminates in extinguishment.

esa maggo mahantehi,
This is the path followed by the great souls,

anuyāto mahesibhi.
the great hermits.

ye ca taṃ paṭipajjanti,
Those who practice it

yathā buddhena desitaṃ;
as it was taught by the Buddha,

dukkhassantaṃ karissanti,
doing the teacher’s bidding,

satthusāsanakārino”ti.
make an end of suffering.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

26. kuhasutta
26. Deceivers

“ye te, bhikkhave, bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā, na me te, bhikkhave, bhikkhū māmakā.

“Mendicants, those mendicants who are deceivers, stubborn, flatterers, frauds, insolent, and scattered: they are no mendicants of mine.

apagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā, na ca te imasmiṃ dhammavinaye vuddhiṃ viruḷhiṃ vepullaṃ āpajjanti.

They’ve left this teaching and training, and they don’t achieve growth, improvement, or maturity in this teaching and training.

ye ca kho te, bhikkhave, bhikkhū nikkuhā nillapā dhīrā atthaddhā susamāhitā, te kho me, bhikkhave, bhikkhū māmakā.

But those mendicants who are genuine, not flatterers, wise, amenable, and serene: they are mendicants of mine.

anapagatā ca te, bhikkhave, bhikkhū imasmā dhammavinayā.

They haven’t left this teaching and training,

te ca imasmiṃ dhammavinaye vuddhiṃ viruḷhiṃ vepullaṃ āpajjantīti.

and they achieve growth, improvement, or maturity in this teaching and training.

kuhā thaddhā lapā siṅgī,

Those who are deceivers, stubborn, flatterers, and frauds,

unnaḷā asamāhitā;

insolent and scattered:

na te dhamme virūhanti,

these don’t grow in the teaching

sammāsambuddhadesite.

that was taught by the perfected Buddha.

nikkuhā nillapā dhīrā,

But those who are genuine, not flatterers, wise,

atthaddhā susamāhitā;

amenable, and serene:

te ve dhamme virūhanti,

these do grow in the teaching

sammāsambuddhadesite”ti.

that was taught by the perfected Buddha.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

27. santuṭṭhisutta
27. Contentment

“cattārimāni, bhikkhave, appāni ca sulabhāni ca, tāni ca anavajjāni.
“Mendicants, these four trifles are easy to get hold of and are blameless.

katamāni cattāri?
What four?

pamsukūlaṃ, bhikkhave, cīvarānaṃ appaṇca sulabhaṇca, taṇca anavajjaṃ.
Rag-robres ...

piṇḍiyālopo, bhikkhave, bhojanānaṃ appaṇca sulabhaṇca, taṇca anavajjaṃ.
A lump of alms-food ...

rukkhamūlaṃ, bhikkhave, senāsanānaṃ appaṇca sulabhaṇca, taṇca anavajjaṃ.
Lodgings at the root of a tree ...

pūtimuttaṃ, bhikkhave, bhesajjānaṃ appaṇca sulabhaṇca, taṇca anavajjaṃ.
Fermented urine as medicine ...

imāni kho, bhikkhave, cattāri appāni ca sulabhāni ca, tāni ca anavajjāni.
These four trifles are easy to get hold of and are blameless.

yato kho, bhikkhave, bhikkhu appena ca tuṭṭho hoti sulabhena ca, idamassāhaṃ
aññataraṃ sāmāññaṅgāni vadāmīti.
*When a mendicant is content with trifles that are easy to get hold of, they have one of the
factors of the ascetic life, I say.*

anavajjena tuṭṭhassa,
When you're content with what's blameless,

appena sulabhena ca;
trifling, and easy to get hold of,

na senāsanamārabha,
you don't get upset

cīvaraṃ pānabhojanaṃ;
about lodgings, robes,

vighāto hoti cittassa,
food, and drink,

disā nappaṭihaññati.
and you're not obstructed anywhere.

ye cassa dhammā akkhātā,
These qualities are said to be

sāmaññassānulomikā;
integral to the ascetic life.

adhiggaḥitā tuṭṭhassa,
They're acquired by one who trains,

appamattassa sikkhato”ti.
content and diligent.”

sattamaṃ.

āṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

28. ariyavamsasutta
28. The Noble Traditions

“cattārome, bhikkhave, ariyavaṃsā aggaññā rattaññā vaṃsaññā porāṇā asaṃkiṇṇā asaṃkiṇṇapubbā, na saṅkiyanti na saṅkiyissanti, appaṭikuttaṃ sāmaṇehi brāhmaṇehi viññāhi.

“Mendicants, these four noble traditions are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito amucchito anajjhosanno ādinavadassāvī nissaraṇapaṇño paribhuñjati;

Firstly, a mendicant is content with any kind of robe, and praises such contentment. They don’t try to get hold of a robe in an improper way. They don’t get upset if they don’t get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkamseti, no paraṃ vambheti.
But they don’t glorify themselves or put others down on account of their contentment.

yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātaṃ agadhito amucchito anajjhosanno ādinavadassāvī nissaraṇapaṇño paribhuñjati;

Furthermore, a mendicant is content with any kind of alms-food ...

tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkamseti, no paraṃ vambheti.

yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

puna caparaṃ, bhikkhave, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca senāsanam na paritassati, laddhā ca senāsanam agadhito amucchito anajjhosanno ādinavadassāvī nissaraṇapaṇño paribhuñjati;

Furthermore, a mendicant is content with any kind of lodgings ...

tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkamseti, no paraṃ vambheti.

yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati, bhikkhave, bhikkhu porāṇe aggaññe ariyavaṃse ṭhito.

puna caparaṃ, bhikkhave, bhikkhu bhāvanārāmo hoti bhāvanārato, pahānārāmo hoti pahānārato;

Furthermore, a mendicant enjoys meditation and loves to meditate. They enjoy giving up and love to give up.

tāya ca pana bhāvanārāmatāya bhāvanāratiyā pahānārāmatāya pahānaratiyā
nevattānukkamseti, no paraṃ vambhethi.

But they don't glorify themselves or put down others on account of their love for meditation and giving up.

yo hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati, bhikkhave, bhikkhu
porāṇe aggaññe ariyavaṃse thito.

A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

ime kho, bhikkhave, cattāro ariyavaṃsā aggaññā rattaññā vaṃsaññā porāṇā
asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkīyanti na saṅkīyissanti, appaṭikuttāha samaṇehi
brāhmaṇehi viññūhi.

These four noble traditions are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

imehi ca pana, bhikkhave, catūhi ariyavaṃsehi samannāgato bhikkhu puratthimāya
cepi disāya viharati sveva aratiṃ sahati, na taṃ arati sahati;

When a mendicant has these four noble traditions, if they live in the east they prevail over discontent, and discontent doesn't prevail over them.

pacchimāya cepi disāya viharati sveva aratiṃ sahati, na taṃ arati sahati;

If they live in the west ...

uttarāya cepi disāya viharati sveva aratiṃ sahati, na taṃ arati sahati;

the north ...

dakkhiṇāya cepi disāya viharati sveva aratiṃ sahati, na taṃ arati sahati.

the south, they prevail over discontent, and discontent doesn't prevail over them.

taṃ kissa hetu?

Why is that?

aratiratisaho hi, bhikkhave, dhīroti.

Because a wise one prevails over desire and discontent.

nāрати sahati dhīraṃ,

Dissatisfaction doesn't prevail over a wise one;

nāрати dhīraṃ sahati;

for the wise one is not beaten by discontent.

dhīrova aratiṃ sahati,

A wise one prevails over discontent,

dhīro hi aratissaho.

for the wise one is a beater of discontent.

sabbakammavīhāyīnaṃ,

Who can hold back the dispeller,

panuṇṇaṃ ko nivāraye;

who's thrown away all karma?

nekkhaṃ jambonadasseva,

They're like a coin of mountain gold:

ko taṃ ninditumarahati;

who is worthy of criticizing them?

devāpi naṃ paṣaṃsanti,

Even the gods praise them,

brahmunāpi paṣaṃsito'ti.

and by Brahmā, too, they're praised."

aṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

29. dhammapadasutta
29. Basic Principles

“cattārimāni, bhikkhave, dhammapadāni aggaññāni rattaññāni vamsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkīyanti na saṅkīyissanti, appaṭikuttāni samaṇehi brāhmaṇehi viññūhi.

“Mendicants, these four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them.

katamāni cattāri?
What four?

anabhijjhā, bhikkhave, dhammapadam aggaññam rattaññam vamsaññam porāṇam asaṅkiṇṇam asaṅkiṇṇapubbam, na saṅkīyati na saṅkīyissati, appaṭikuttam samaṇehi brāhmaṇehi viññūhi.

Contentment, good will, right mindfulness, and right immersion.

abyāpādo, bhikkhave, dhammapadam aggaññam rattaññam vamsaññam porāṇam asaṅkiṇṇam asaṅkiṇṇapubbam, na saṅkīyati na saṅkīyissati, appaṭikuttam samaṇehi brāhmaṇehi viññūhi.

sammāsati, bhikkhave, dhammapadam aggaññam rattaññam vamsaññam porāṇam asaṅkiṇṇam asaṅkiṇṇapubbam, na saṅkīyati na saṅkīyissati, appaṭikuttam samaṇehi brāhmaṇehi viññūhi.

sammāsamādhi, bhikkhave, dhammapadam aggaññam rattaññam vamsaññam porāṇam asaṅkiṇṇam asaṅkiṇṇapubbam, na saṅkīyati na saṅkīyissati, appaṭikuttam samaṇehi brāhmaṇehi viññūhi.

imāni kho, bhikkhave, cattāri dhammapadāni aggaññāni rattaññāni vamsaññāni porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkīyanti na saṅkīyissanti, appaṭikuttāni samaṇehi brāhmaṇehi viññūhīti.

These four basic principles are original, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them.

anabhijjhālu vihareyya,
You should live with contentment,

abyāpānena cetasā;
and a heart of good will,

sato ekaggacittassa,
mindful, with unified mind,

ajjhataṃ susamāhito”ti.
serene within.”

navamaṃ.

āṅguttara nikāya 4
Numbered Discourses 4

3. uruvelavagga
3. At Uruvelā

30. paribbājakasutta
30. Wanderers

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

tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā sippinikātīre
paribbājakārāme paṭivasanti, seyyathidaṃ annabhāro varadhāro sakuludāyī ca
paribbājako aññe ca abhiññātā abhiññātā paribbājakā.

*Now at that time several very well-known wanderers were residing in the monastery of the
wanderers on the bank of the Sappinī river. They included Annabhāra, Varadhara, Sakuludāyī,
and other very well-known wanderers.*

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena sippinikātīraṃ
paribbājakārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho
bhagavā te paribbājake etadavoca:

*Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's
monastery on the banks of the Sappinī river; He sat down on the seat spread out, and said to
the wanderers:*

“cattārimāni, paribbājakā, dhammapadāni aggaññāni rattaññāni vamsaññāni
porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkīyanti na saṅkīyissanti,
appaṭikuttāni samaṇehi brāhmaṇehi viññūhi.

*“Wanderers, these four basic principles are original, long-standing, traditional, and ancient.
They are uncorrupted, as they have been since the beginning. They're not being corrupted now
nor will they be. Sensible ascetics and brahmins don't look down on them.*

katamāni cattāri?
What four?

anabhijjhā, paribbājakā, dhammapadam aggaññaṃ rattaññaṃ vamsaññaṃ porāṇaṃ
asaṅkiṇṇaṃ asaṅkiṇṇapubbaṃ, na saṅkīyati na saṅkīyissati, appaṭikuttaṃ
samaṇehi brāhmaṇehi viññūhi.

Contentment ...

abyāpādo, paribbājakā, dhammapadam ... pe ... sammāsati, paribbājakā,
dhammapadam ... pe ... sammāsamādhī, paribbājakā, dhammapadam aggaññaṃ
rattaññaṃ vamsaññaṃ porāṇaṃ asaṅkiṇṇaṃ asaṅkiṇṇapubbaṃ, na saṅkīyati na
saṅkīyissati, appaṭikuttaṃ samaṇehi brāhmaṇehi viññūhi.

Good will ... Right mindfulness ... Right immersion ...

imāni kho, paribbājakā, cattāri dhammapadāni aggaññāni rattaññāni vamsaññāni
porāṇāni asaṅkiṇṇāni asaṅkiṇṇapubbāni, na saṅkīyanti na saṅkīyissanti,
appaṭikuttāni samaṇehi brāhmaṇehi viññūhi.

*These four basic principles are original, long-standing, traditional, and ancient. They are
uncorrupted, as they have been since the beginning. They're not being corrupted now nor will
they be. Sensible ascetics and brahmins don't look down on them.*

yo kho, paribbājakā, evaṃ vadeyya:
Wanderers, if someone should say:

‘ahametaṃ anabhijjhaṃ dhammapadam paccakkhāya abhijjhālumaṃ kāmesu
tibbasārāgaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessāmi’ti, tamaṃ tattha evaṃ
vadeyyaṃ:

*‘I'll reject this basic principle of contentment, and describe a true ascetic or brahmin who
covets sensual pleasures with acute lust.’ Then I'd say to them:*

‘etu vadatu byāharatu passāmissānubhāvaṃ’ti.

‘Let them come, speak, and discuss. We'll see how powerful they are.’

so vata, paribbājakā, anabhijjhaṃ dhammapadaṃ paccakkhāya abhijjhāluma kāmesu tibbasārāgaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessatīti netama ṭhānaṃ vijjati.

It's simply impossible to reject this basic principle of contentment, and point out a true ascetic or brahmin who covets sensual pleasures with acute lust.

yo kho, paribbājakā, evaṃ vadeyya:

If someone should say:

‘ahametaṃ abyāpādaṃ dhammapadaṃ paccakkhāya byāpannacittaṃ paduṭṭhamanasankappaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessāmī’ti, tamahaṃ tattha evaṃ vadeyyaṃ:

‘I’ll reject this basic principle of good will, and describe a true ascetic or brahmin who has ill will and hateful intent.’ Then I’d say to them:

‘etu vadatu byāharatu passāmissānubhāvaṃ’ti.

‘Let them come, speak, and discuss. We’ll see how powerful they are.’

so vata, paribbājakā, abyāpādaṃ dhammapadaṃ paccakkhāya byāpannacittaṃ paduṭṭhamanasankappaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessatīti netama ṭhānaṃ vijjati.

It's simply impossible to reject this basic principle of good will, and point out a true ascetic or brahmin who has ill will and hateful intent.

yo kho, paribbājakā, evaṃ vadeyya:

If someone should say:

‘ahametaṃ sammāsatiṃ dhammapadaṃ paccakkhāya muṭṭhassatiṃ asampajānaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessāmī’ti, tamahaṃ tattha evaṃ vadeyyaṃ:

‘I’ll reject this basic principle of right mindfulness, and describe a true ascetic or brahmin who is unmindful, with no situational awareness.’ Then I’d say to them:

‘etu vadatu byāharatu passāmissānubhāvaṃ’ti.

‘Let them come, speak, and discuss. We’ll see how powerful they are.’

so vata, paribbājakā, sammāsatiṃ dhammapadaṃ paccakkhāya muṭṭhassatiṃ asampajānaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessatīti netama ṭhānaṃ vijjati.

It's simply impossible to reject this basic principle of right mindfulness, and point out a true ascetic or brahmin who is unmindful, with no situational awareness.

yo kho, paribbājakā, evaṃ vadeyya:

If someone should say:

‘ahametaṃ sammāsamādhīṃ dhammapadaṃ paccakkhāya asamāhitaṃ vibbhantacittaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessāmī’ti, tamahaṃ tattha evaṃ vadeyyaṃ:

‘I’ll reject this basic principle of right immersion, and describe a true ascetic or brahmin who is scattered, with straying mind.’ Then I’d say to them:

‘etu vadatu byāharatu passāmissānubhāvaṃ’ti.

‘Let them come, speak, and discuss. We’ll see how powerful they are.’

so vata, paribbājakā, sammāsamādhīṃ dhammapadaṃ paccakkhāya asamāhitaṃ vibbhantacittaṃ samaṇaṃ vā brāhmaṇaṃ vā paññāpessatīti netama ṭhānaṃ vijjati.

It's simply impossible to reject this basic principle of right immersion, and point out a true ascetic or brahmin who is scattered, with straying mind.

yo kho, paribbājakā, imāni cattāri dhammapadāni garahitabbaṃ paṭikkositaṃ maññeyya, tassa diṭṭheva dhamme cattāro sahadhammikā vādānupātā gārayhā ṭhānā āgacchanti.

If anyone imagines they can criticize and reject these four basic principles, they deserve rebuke and criticism on four legitimate grounds in the present life.

katame cattāro?

What four?

anabhijjhañce bhavaṃ dhammapadaṃ garahati paṭikkosati, ye ca hi abhijjhālū
kāmesu tibbasārāgā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṃsā.

If you reject the basic principle of contentment, then you must honor and praise those ascetics and brahmins who covet sensual pleasures with acute lust.

abyāpādañce bhavaṃ dhammapadaṃ garahati paṭikkosati, ye ca hi byāpannacittā
paduṭṭhamanasāṅkappā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṃsā.

If you reject the basic principle of good will, you must honor and praise those ascetics and brahmins who have ill will and hateful intent.

sammāsatiñce bhavaṃ dhammapadaṃ garahati paṭikkosati, ye ca hi muṭṭhassatī
asampajānā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṃsā.

If you reject the basic principle of right mindfulness, then you must honor and praise those ascetics and brahmins who are unmindful, with no situational awareness.

sammāsamādhīñce bhavaṃ dhammapadaṃ garahati paṭikkosati, ye ca hi asamāhitā
vibbhantacittā samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsaṃsā.

If you reject the basic principle of right immersion, you must honor and praise those ascetics and brahmins who are scattered, with straying minds.

yo kho, paribbājakā, imāni cattāri dhammapadāni garahitabbaṃ paṭikkositabbaṃ
maññeyya, tassa diṭṭheva dhamme ime cattāro sahadhammikā vādānupātā gārayhā
ṭhānā āgacchanti.

If anyone imagines they can criticize and reject these four basic principles, they deserve rebuke and criticism on four legitimate grounds in the present life.

yepi te paribbājakā ahesuṃ ukkalā vassabhaññā ahetukavādā akiriyavādā
natthikavādā, tepi imāni cattāri dhammapadāni na garahitabbaṃ na paṭikkositabbaṃ
amaññiṃsu.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that these four basic principles should be criticized or rejected.

taṃ kissa hetu?

Why is that?

nindābyārosanaupārambhabhayāti.

For fear of being blamed, criticized, and faulted.

abyāpanno sadā sato,

One who has good will, ever mindful,

ajjhataṃ susamāhito;

serene within,

abhijjhāvinaye sikkhaṃ,

training to remove desire,

appamattoti vuccatī"ti.

is called 'a diligent one'."

dasamaṃ.

-

uruvelavaggo tatiyo.

-

dve uruvelā loko kāḷako,

-

brahmacariyena pañcamaṃ;

-

kuhaṃ santuṭṭhi vaṃso ca,

-

dhammapadaṃ paribbājakena cāti.

-

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

31. cakkasutta
31. Situations

“cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattati, yehi samannāgatā devamanussā nacirasseva mahantattaṃ vepullattaṃ pāpuṇanti bhogesu.

“Mendicants, there are these four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth.

katamāni cattāri?
What four?

patirūpadesavāso, sappurisāvassayo, attasammāpaṇidhi, pubbe ca katapuññatā—
Living in a suitable region, relying on good people, being rightly resolved in oneself, and past merit.

imāni kho, bhikkhave, cattāri cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattati, yehi samannāgatā devamanussā nacirasseva mahantattaṃ vepullattaṃ pāpuṇanti bhogesu.

These are the four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth.

patirūpe vase dese,
When a person lives in a suitable region,

ariyamittakaro siyā;
making friends with noble ones,

sammāpaṇidhisampanno,
possessing right resolve,

pubbe puññakato naro;
and having merit from the past,

dhaññaṃ dhanam yaso kitti,
grain, riches, fame, reputation,

sukhañcetamdhivattatī”ti.
and happiness come to them.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

32. saṅgahasutta
32. Inclusion

“cattārimāni, bhikkhave, saṅgahavatthūni.
“Mendicants, there are these four ways of being inclusive.

katamāni cattāri?
What four?

dānaṃ, peyyavajjam, atthacariyā, samānattatā—
Giving, kindly words, taking care, and equality.

imāni kho, bhikkhave, cattāri saṅgahavatthūnīti.
These are the four ways of being inclusive.

dānañca peyyavajjañca,
Giving and kindly words,

atthacariyā ca yā idha;
taking care here,

samānattatā ca dhammesu,
and equality in worldly conditions,

tattha tattha yathārahaṃ;
in each case as they deserve.

ete kho saṅgahā loke,
These ways of being inclusive in the world

rathassāṇīva yāyato.
are like a moving chariot's linchpin.

ete ca saṅgahā nāssu,
If there were no such ways of being inclusive,

na mātā puttakāraṇā;
neither mother nor father

labhetha mānaṃ pūjaṃ vā,
would be respected and honored

pitā vā puttakāraṇā.
for what they've done for their children.

yasmā ca saṅgahā ete,
But since these ways of being inclusive do exist,

samavekkhanti paṇḍitā;
the astute do regard them well,

tasmā mahattaṃ papponti,
so they achieve greatness

pāsaṃsā ca bhavanti te”ti.
and are praised.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

33. sīhasutta
33. The Lion

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

āsayā nikkhamitvā vijambhati.
yawns,

vijambhitvā samantā catuddisā anuviloketi.
looks all around the four directions,

samantā catuddisā anuviloketvā tikkhattum sīhanādam nadati.
and roars his lion's roar three times.

tikkhattum sīhanādam naditvā gocarāya pakkamati.
Then he sets out on the hunt.

ye kho pana te, bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddam sunanti, te yebhuyyena bhayam samvegam santāsam āpajjanti.

And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror.

bilam bilāsayā pavisanti, dakaṃ dakāsayā pavisanti, vanaṃ vanāsayā pavisanti, ākāsaṃ pakkhino bhajanti.

They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air.

yepi te, bhikkhave, rañño nāgā gāmanigamarājadhānīsu dalhehi varattehi bandhanehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarīsaṃ cajamānā yena vā tena vā palāyanti.

Even the royal elephants, bound with strong harnesses in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there.

evam mahiddhiko kho, bhikkhave, sīho migarājā tiracchānagatānaṃ pāṇānaṃ, evam mahesakkho evaṃ mahānubhāvo.

That's how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

evamevaṃ kho, bhikkhave, yadā tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, so dhammaṃ deseti:

In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma:

‘iti sakkāyo, iti sakkāyasamudayo, iti sakkāyanirodho, iti sakkāyanirodhagāminī paṭipadā’ti.

‘Such is identity, such is the origin of identity, such is the cessation of identity, such is the practice that leads to the cessation of identity.’

yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā, tepi tathāgatassa dhammadēsaṇaṃ sutvā yebhuyyena bhayam samvegam santāsam āpajjanti:

Now, there are gods who are long-lived, beautiful, and very happy, lasting long in their divine palaces. When they hear this teaching by the Realized One, they're typically filled with fear, awe, and terror.

‘aniccā vata kira, bho, mayaṃ samānā niccamhāti amaññimha;
‘Oh no! It turns out we're impermanent, though we thought we were permanent!

addhuvā vata kira, bho, mayaṃ samānā dhuvamhāti amaññimha;
It turns out we don't last, though we thought we were everlasting!

asassatā vata kira, bho, mayaṃ samānā sassatamhāti amaññimha.

It turns out we're transient, though we thought we were eternal!

mayaṃ kira, bho, aniccā addhuvā asassatā sakkāyapariyāpannā'ti.

It turns out that we're impermanent, not lasting, transient, and included within identity.'

evaṃ mahiddhiko kho, bhikkhave, tathāgato sadevakassa lokassa, evaṃ
mahesakkho evaṃ mahānubhāvoti.

That's how powerful is the Realized One in the world with its gods, how illustrious and mighty.

yadā buddho abhiññāya,

The Buddha, the teacher without a peer

dhammacakkaṃ pavattayī;

in all the world with its gods,

sadevakassa lokassa,

rolls forth the Wheel of Dhamma

sattā appaṭipuggalo.

from his own insight:

sakkāyañca nirodhañca,

identity, its cessation,

sakkāyassa ca sambhavaṃ;

the origin of identity,

ariyañcatthaṅgikaṃ maggaṃ,

and the noble eightfold path

dukkhūpasamaḡaminam.

that leads to the stilling of suffering.

yepi dīghāyukā devā,

And then the long-lived gods,

vaṇṇavanto yasassino;

so beautiful and famous,

bhītā santāsamāpādaṃ,

are afraid and full of terror,

sīhassevitare migā.

like the other beasts when they hear a lion.

avītivattā sakkāyaṃ,

'We haven't transcended identity!'

aniccā kira bho mayaṃ;

It turns out we're impermanent!'

sutvā arahato vākyam,

So they say when they hear the word

vippamuttassa tādino'ti.

of the perfected one, free and poised."

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

34. aggappasādasutta
34. The Best Kinds of Confidence

“cattārome, bhikkhave, aggappasādā.
“Mendicants, these four kinds of confidence are the best.

katame cattāro?
What four?

yāvātā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho.

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

ye, bhikkhave, buddhe pasannā, agge te pasannā.
Those who have confidence in the Buddha have confidence in the best.

agge kho pana pasannānam aggo vipāko hoti.
Having confidence in the best, the result is the best.

yāvātā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesam aggamakkhāyati.
The noble eightfold path is said to be the best of all conditioned things.

ye, bhikkhave, ariye aṭṭhaṅgike magge pasannā, agge te pasannā.
Those who have confidence in the noble eightfold path have confidence in the best.

agge kho pana pasannānam aggo vipāko hoti.
Having confidence in the best, the result is the best.

yāvātā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati, yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo taṇhākkhayo virāgo nirodho nibbānam.
Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the abolishing of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment.

ye, bhikkhave, virāge dhamme pasannā, agge te pasannā.
Those who have confidence in the teaching of fading away have confidence in the best.

agge kho pana pasannānam aggo vipāko hoti.
Having confidence in the best, the result is the best.

yāvātā, bhikkhave, saṅghā vā gaṇā vā, tathāgatasāvakaśaṅgho tesam aggamakkhāyati, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa.

The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

ye, bhikkhave, saṅghe pasannā, agge te pasannā.
Those who have confidence in the Saṅgha have confidence in the best.

agge kho pana pasannānam aggo vipāko hoti.
Having confidence in the best, the result is the best.

ime kho, bhikkhave, cattāro aggappasādāti.
These are the four best kinds of confidence.

aggato ve pasannānaṃ,
For those who, knowing the best teaching,

aggam dhammaṃ vijānataṃ;
base their confidence on the best—

agge buddhe pasannānaṃ,
confident in the best Awakened One,

dakkhiṇeyye anuttare.
supremely worthy of a religious donation;

agge dhamme pasannānaṃ,
confident in the best teaching,

virāgūpasame sukhe;
the bliss of fading and stilling;

agge saṅghe pasannānaṃ,
confident in the best Saṅgha,

puññakkhette anuttare.
the supreme field of merit—

aggasmiṃ dānaṃ dadataṃ,
giving gifts to the best,

aggam puññaṃ pavaddhati;
the best of merit grows:

aggam āyu ca vaṇṇo ca,
the best lifespan, beauty,

yaso kitti sukhaṃ balaṃ.
fame, reputation, happiness, and strength.

aggassa dātā medhāvī,
An intelligent person gives to the best,

aggadhammasamāhito;
settled on the best teaching.

devabhūto manusso vā,
When they become a god or human,

aggappatto pamodati”ti.
they rejoice at reaching the best.”

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

35. vassakārasutta
35. With Vassakāra

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.
Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him.

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

“catūhi kho mayaṃ, bho gotama, dhammehi samannāgataṃ mahāpaṇṇaṃ
mahāpurisaṃ paññāpema.
“Master Gotama, when someone has four qualities we describe him as a great man with great wisdom.

katamehi catūhi?
What four?

idha, bho gotama, bahussuto hoti tassa tasseva sutajātassa
They are very learned in diverse fields of learning.

tassa tasseva kho pana bhāsitaṃ atthaṃ jānāti: ‘ayaṃ imassa bhāsitaṃ attho,
ayaṃ imassa bhāsitaṃ attho’ti.
They understand the meaning of diverse statements, saying: ‘This is what that statement means; that is what this statement means.’

satimā kho pana hoti cirakatampi cirabhāsitaṃ saritā anussaritā
They are mindful, able to remember and recollect what was said and done long ago.

yāni kho pana tāni gahatṭhakāni kiṃkaraṇīyāni, tattha dakkho hoti analaso,
tatrūpāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ saṃvidhātuṃ.
They are deft and tireless in household duties, understanding how to go about things in order to complete and organize the work.

imehi kho mayaṃ, bho gotama, catūhi dhammehi samannāgataṃ mahāpaṇṇaṃ
mahāpurisaṃ paññāpema.
When someone has these four qualities we describe him as a great man with great wisdom.

sace me, bho gotama, anumoditabbaṃ anumodatu me bhavaṃ gotamo;
If Master Gotama agrees with me, please say so.

sace pana me, bho gotama, paṭikkositabbaṃ paṭikkosatu me bhavaṃ gotamo”ti.
If he disagrees, please say so.”

“neva kho tyāhaṃ, brāhmaṇa, anumodāmi na paṭikkosāmi.
“Brahmin, I neither agree nor disagree with you,

catūhi kho ahaṃ, brāhmaṇa, dhammehi samannāgataṃ mahāpaṇṇaṃ mahāpurisaṃ
paññāpemi.
but when someone has four qualities I describe him as a great man with great wisdom.

katamehi catūhi?
What four?

idha, brāhmaṇa, bahujanahitāya paṭipanno hoti bahujanasukhāya;
It's when someone practices for the welfare and happiness of the people.

bahu'ssa janatā ariye ñāye patitthāpitā, yadidaṃ kalyāṇadhammatā kusaladhammatā.
They've established many people in the noble method, that is, the principles of goodness and skillfulness.

so yaṃ vitakkaṃ ākaṅkhati vitakketuṃ taṃ vitakkaṃ vitakketi, yaṃ vitakkaṃ nākaṅkhati vitakketuṃ na taṃ vitakkaṃ vitakketi;
They think what they want to think, and don't think what they don't want to think.

yaṃ saṅkappaṃ ākaṅkhati saṅkappetuṃ taṃ saṅkappaṃ saṅkappeti, yaṃ saṅkappaṃ nākaṅkhati saṅkappetuṃ na taṃ saṅkappaṃ saṅkappeti.
They consider what they want to consider, and don't consider what they don't want to consider.

iti cetovasippatto hoti vitakkapathe.
Thus they have achieved mental mastery of the paths of thought.

catunnaṃ jhānānaṃ ābhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.
They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

neva kho tyāhaṃ, brāhmaṇa, anumodāmi na pana paṭikkosāmi.
Brahmin, I neither agree nor disagree with you,

imehi kho ahaṃ, brāhmaṇa, catūhi dhammehi samannāgataṃ mahāpaññaṃ mahāpurisaṃ paññāpemi⁷ti.
but when someone has these four qualities I describe him as a great man with great wisdom."

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.
"It's incredible, Master Gotama, it's amazing!

yāva subhāsitaṇcidaṃ bhotā gotamena.
How well said this was by Master Gotama!

imehi ca mayaṃ, bho gotama, catūhi dhammehi samannāgataṃ bhavantaṃ gotamaṃ dhārema;
And we will remember Master Gotama as someone who has these four qualities.

bhavañhi gotamo bahujaṇahitāya paṭipanno bahujaṇasukhāya;
For Master Gotama practices for the welfare and happiness of the people ...

bahu te janatā ariye ñāye patitthāpitā, yadidaṃ kalyāṇadhammatā kusaladhammatā.

bhavañhi gotamo yaṃ vitakkaṃ ākaṅkhati vitakketuṃ taṃ vitakkaṃ vitakketi, yaṃ vitakkaṃ nākaṅkhati vitakketuṃ na taṃ vitakkaṃ vitakketi, yaṃ saṅkappaṃ ākaṅkhati saṅkappetuṃ taṃ saṅkappaṃ saṅkappeti, yaṃ saṅkappaṃ nākaṅkhati saṅkappetuṃ na taṃ saṅkappaṃ saṅkappeti.

bhavañhi gotamo cetovasippatto vitakkapathe.
Master Gotama has achieved mental mastery of the paths of thought.

bhavañhi gotamo catunnaṃ jhānānaṃ ābhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī.
Master Gotama has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements."

bhavañhi gotamo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati⁷ti.
Master Gotama has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements."

“addhā kho tyāhaṃ, brāhmaṇa, āsajja upanīya vācā bhāsitaṃ.
"Your words are clearly invasive and intrusive, brahmin.

api ca tyāhaṃ byākarissāmi:

Nevertheless, I will answer you.

‘ahañhi, brāhmaṇa, bahujanahitāya paṭipanno bahujanasukhāya;

For I do practice for the welfare and happiness of the people ...

bahu me janatā ariye nāye patiṭṭhāpitā, yadidaṃ kalyāṇadhammatā kusaladhammatā.

ahañhi, brāhmaṇa, yaṃ vitakkaṃ ākañkhāmi vitakketuṃ taṃ vitakkaṃ vitakkemi,
yaṃ vitakkaṃ nākañkhāmi vitakketuṃ na taṃ vitakkaṃ vitakkemi, yaṃ saṅkappaṃ
ākañkhāmi saṅkappetuṃ taṃ saṅkappaṃ saṅkappemi, yaṃ saṅkappaṃ nākañkhāmi
saṅkappetuṃ na taṃ saṅkappaṃ saṅkappemi.

ahañhi, brāhmaṇa, cetovasippatto vitakkapathe.

I have achieved mental mastery of the paths of thought.

ahañhi, brāhmaṇa, catunnaṃ jhānānaṃ ābhicetasikānaṃ
ditṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī.

I do get the four absorptions ... when I want, without trouble or difficulty.

ahañhi, brāhmaṇa, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ ditṭheva
dhamme sayāṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

*I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live
having realized it with my own insight due to the ending of defilements.*

yo vedi sabbasattānaṃ,

He discovered release from the snare of death

maccupāsappamocanaṃ;

for all beings,

hitāṃ devamanussānaṃ,

and explained the method of the teaching

nāyaṃ dhammaṃ pakāsaya;

for the welfare of gods and humans.

yaṃ ve disvā ca sutvā ca,

When they see him or hear him,

paśīdanti bahū janā.

many people become confident.

maggāmaggassa kusalo,

He is skilled in the variety of paths,

katakicco anāsavo;

he has completed the task and is free of defilements.

buddho antimasārīro,

The Buddha, bearing his final body,

mahāpaṇṇo mahāpurisoti vuccatī’ti.

is called ‘a great man, of great wisdom’.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

36. doṇasutta
36. Doṇa

ekam samayaṃ bhagavā antarā ca ukkaṭṭhaṃ antarā ca setabyaṃ
addhānamaggappaṭiṭṭhaṃ hoti.

At one time the Buddha was traveling along the road between Ukkaṭṭhā and Setabya,

doṇopi sudaṃ brāhmaṇo antarā ca ukkaṭṭhaṃ antarā ca setabyaṃ
addhānamaggappaṭiṭṭhaṃ hoti.

as was the brahmin Doṇa.

addasā kho doṇo brāhmaṇo bhagavato pādesu cakkāni sahaṣṣārāni sanemikāni
sanābhikāni sabbākāraparipūrāni;

*Doṇa saw that the Buddha's footprints had thousand-spoked wheels, with rims and hubs,
complete in every detail.*

disvānassa etadahosi:
It occurred to him,

“acchariyaṃ vata bho, abbhutaṃ vata bho.
“It's incredible, it's amazing!

na vatimāni manussabhūtaṃ padāni bhavissanti”ti.
Surely these couldn't be the footprints of a human being?”

atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamūle nisīdi pallaṅkaṃ
ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

*The Buddha had left the road and sat at the root of a tree cross-legged, with his body straight
and his mindfulness established right there.*

atha kho doṇo brāhmaṇo bhagavato padāni anugacchanto addasa bhagavantaṃ
aññatarasmiṃ rukkhamūle nisinnaṃ pāsādikaṃ pāsādaniyaṃ santindriyaṃ
santamānasaṃ uttamadamathasamathanupattantaṃ dantaṃ guttaṃ
saṃyatindriyaṃ nāgaṃ.

*Then Doṇa, following the Buddha's footprints, saw him sitting at the tree root—impressive and
inspiring, with peaceful faculties and mind, attained to the highest taming and serenity, like an
elephant with tamed, guarded, and controlled faculties.*

disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca:
He went up to the Buddha and said to him:

“devo no bhavaṃ bhavissati”ti?
“Sir, might you be a god?”

“na kho ahaṃ, brāhmaṇa, devo bhavissāmi”ti.
“I will not be a god, brahmin.”

“gandhabbo no bhavaṃ bhavissati”ti?
“Might you be a fairy?”

“na kho ahaṃ, brāhmaṇa, gandhabbo bhavissāmi”ti.
“I will not be a fairy.”

“yakkho no bhavaṃ bhavissati”ti?
“Might you be a native spirit?”

“na kho ahaṃ, brāhmaṇa, yakkho bhavissāmi”ti.
“I will not be a native spirit.”

“manusso no bhavaṃ bhavissati”ti?
“Might you be a human?”

“na kho ahaṃ, brāhmaṇa, manusso bhavissāmī”ti.

“I will not be a human.”

“devo no bhavaṃ bhavissatī”ti, iti puṭṭho samāno:

“When asked whether you might be a god, fairy, native spirit, or human,

‘na kho ahaṃ, brāhmaṇa, devo bhavissāmī’ti vadesi.

you answer that you will not be any of these.

‘gandhabbo no bhavaṃ bhavissatī’ti, iti puṭṭho samāno:

‘na kho ahaṃ, brāhmaṇa, gandhabbo bhavissāmī’ti vadesi.

‘yakkho no bhavaṃ bhavissatī’ti, iti puṭṭho samāno:

‘na kho ahaṃ, brāhmaṇa, yakkho bhavissāmī’ti vadesi.

‘manusso no bhavaṃ bhavissatī’ti, iti puṭṭho samāno:

‘na kho ahaṃ, brāhmaṇa, manusso bhavissāmī’ti vadesi.

atha ko carahi bhavaṃ bhavissatī”ti?

What then might you be?”

“yesaṃ kho ahaṃ, brāhmaṇa, āsavānaṃ appahīnattā devo bhaveyyaṃ, te me āsavā pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

“Brahmin, if I had not given up defilements I might have become a god ... a fairy ... a native spirit ... or a human. But I have given up those defilements, cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

yesaṃ kho ahaṃ, brāhmaṇa, āsavānaṃ appahīnattā gandhabbo bhaveyyaṃ ... yakkho bhaveyyaṃ ... manusso bhaveyyaṃ, te me āsavā pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

seyyathāpi, brāhmaṇa, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā udake jātaṃ udake saṃvaḍḍhaṃ udakā accuggamma tiṭṭhati anupalittaṃ udakena;

Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it.

evamevaṃ kho ahaṃ, brāhmaṇa, loke jāto loke saṃvaḍḍho lokaṃ abhibhuyya viharāmi anupalitto lokena.

In the same way, though I was born and grew up in the world, I live having mastered the world, and the world does not cling to me.

buddhoti maṃ, brāhmaṇa, dhārehi.

Remember me, brahmin, as a Buddha.

yena devūpapatyassa,

I could have been reborn as a god,

gandhabbo vā vihaṅgamo;

or as a fairy flying through the sky.

yakkhattaṃ yena gaccheyyaṃ,

I could have become a native spirit,

manussattañca abbaje;

or returned as a human.

te mayhaṃ āsavā khīṇā,

But the defilements that could bring about these rebirths

viddhastā vinaḷikatā.
I've ended, smashed, and gutted.

punḍarīkaṃ yathā vaggu,
Like a graceful lotus,

toyena nupalippati;
to which water does not cling,

nupalippāmi lokena,
the world doesn't cling to me,

tasmā buddhosmi brāhmaṇā”ti.
and so, brahmin, I am a Buddha.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

37. aparihānīyasutta
37. Non-decline

“catūhi, bhikkhave, dhammehi samannāgato bhikkhu abhabbo parihānāya nibbānasseva santike.
“Mendicants, a mendicant who has four qualities can’t decline, and is close to extinguishment.

katamehi catūhi?
What four?

idha, bhikkhave, bhikkhu sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññu hoti, jāgariyaṃ anuyutto hoti.
A mendicant is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness.

kathaṇca, bhikkhave, bhikkhu sīlasampanno hoti?
And how is a mendicant accomplished in ethics?

idha, bhikkhave, bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

evaṃ kho, bhikkhave, bhikkhu sīlasampanno hoti.
That’s how a mendicant is accomplished in ethics.

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

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijhādomanassā pāpakā akusala dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ; cakkhundriye saṃvaram āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it.

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

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

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

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

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

yatvādhikaraṇamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpākā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyam; manindriye saṃvaram āpajjati.

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

evam kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.

That's how a mendicant guards the sense doors.

kathaṇca, bhikkhave, bhikkhu bhojane mattaññū hoti?

And how does a mendicant eat in moderation?

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:

It's when a mendicant reflects properly on the food that they eat:

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

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

evam kho, bhikkhave, bhikkhu bhojane mattaññū hoti.

That's how a mendicant eats in moderation.

kathaṇca, bhikkhave, bhikkhu jāgariyam anuyutto hoti?

And how is a mendicant dedicated to wakefulness?

idha, bhikkhave, bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti;

It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles.

rattiyā paṭhamam yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti;

In the evening, they continue to practice walking and sitting meditation.

rattiyā majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam kappeti, pāde pādam accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā;

In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

rattiyā pacchimam yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

evam kho, bhikkhave, bhikkhu jāgariyam anuyutto hoti.

This is how a mendicant is dedicated to wakefulness.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu abhabbo parihānāya, nibbānasseva santiketi.

A mendicant who has these four qualities can't decline, and has drawn near to extinguishment.

sīle patitṭhito bhikkhu,

Established in ethics,

indriyesu ca saṃvuto;

restrained in the sense faculties,

bhojanamhi ca mattaññū,

eating in moderation,

jāgariyam anuyuñjati.

and dedicated to wakefulness;

evaṃ vihārī ātāpī,
a mendicant lives like this, with keen energy,

ahorattamatandito;
tireless all night and day,

bhāvayaṃ kusalaṃ dhammaṃ,
developing skillful qualities,

yogakkhemassa pattiyaṃ.
for the sake of finding sanctuary.

appamādarato bhikkhu,
A mendicant who loves to be diligent,

pamāde bhayaḍaṃ vā;
seeing fear in negligence,

abhabbo parihāṇāya,
can't decline,

nibbānaṃ santike”ti.
and has drawn near to extinguishment.”

sattamaṃ.

4. cakkavagga
4. Situations

38. paṭilīnasutta
38. Withdrawn

“panunṇapaccekasacco, bhikkhave, bhikkhu ‘samavayasatṭhesano passaddhakāyasaṅkhāro paṭilīno’ti vuccati.

“Mendicants, a mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be ‘withdrawn’.

kathaṇca, bhikkhave, bhikkhu panunṇapaccekasacco hoti?

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

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

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

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā;

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

sabbāni tāni nuṇṇāni honti panuṇṇāni cattāni vantāni muttāni pahīnāni paṭinissatṭhāni.

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

evaṃ kho, bhikkhave, bhikkhu panunṇapaccekasacco hoti.

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

kathaṇca, bhikkhave, bhikkhu samavayasatṭhesano hoti?

And how has a mendicant totally given up searching?

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

It’s when they’ve given up searching for sensual pleasures, for continued existence, and for a spiritual path.

evaṃ kho, bhikkhave, bhikkhu samavayasatṭhesano hoti.

That’s how a mendicant has totally given up searching.

kathaṇca, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti?

And how has a mendicant stilled the physical process?

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

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

evaṃ kho, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti.

That’s how a mendicant has stilled the physical process.

kathaṇca, bhikkhave, bhikkhu paṭilīno hoti?

And how is a mendicant withdrawn?

idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvattthukato
anabhāvaṅkato āyatiṃ anuppādadhammo.

*It's when they've given up the conceit 'I am', cut it off at the root, made it like a palm stump,
obliterated it, so it's unable to arise in the future.*

evam kho, bhikkhave, bhikkhu patilīno hoti.

That's how a mendicant is withdrawn.

panuṇṇapaccekasacco, bhikkhave, bhikkhu 'samavayasatṭhesano
passaddhakāyaasaṅkhāro patilīno'ti vuccatīti.

*A mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up
searching, has stilled the physical process, and is said to be 'withdrawn'.*

kāmesanā bhavesanā,

The search for sensual pleasures, for a good rebirth,

brahmacariyesanā saha;

together with the search for a spiritual path;

iti saccaparāmāso,

holding tight to the notion 'this is the truth';

ditṭhiṭṭhānā samussayā.

and the mass of grounds for views.

sabbarāgavirattassa,

For one detached from all lusts,

taṇhakkhayavimuttino;

freed by the ending of craving,

esanā paṭinissatṭhā,

searching has been relinquished,

ditṭhiṭṭhānā samūhatā.

and viewpoints eradicated.

sa ve santo sato bhikkhu,

That mendicant is peaceful and mindful,

passaddho aparājito;

a tranquil champion.

mānābhisamayā buddho,

And when they're awakened by comprehending conceit,

patilīnoti vuccatī'ti.

they're called 'withdrawn'."

aṭṭhamam.

-

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

39. ujjayasutta
39. With Ujjaya

atha kho ujjayo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi.

Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho ujjayo brāhmaṇo bhagavantaṃ etadavoca:

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

“bhavampi no gotamo yaññaṃ vaṇṇeti”ti?
“Does Master Gotama praise sacrifice?”

“na kho ahaṃ, brāhmaṇa, sabbaṃ yaññaṃ vaṇṇemi;
“Brahmin, I don’t praise all sacrifices.

na paṇāhaṃ, brāhmaṇa, sabbaṃ yaññaṃ na vaṇṇemi.
Nor do I criticize all sacrifices.

yathārūpe kho, brāhmaṇa, yaññe gāvo haññanti, ajeḷakā haññanti, kukkuṭasūkarā haññanti, vividhā pāṇā saṅghātaṃ āpajjanti;

Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered.

evarūpaṃ kho ahaṃ, brāhmaṇa, sārambhaṃ yaññaṃ na vaṇṇemi.
I criticize that kind of violent sacrifice.

taṃ kissa hetu?
Why is that?

evarūpañhi, brāhmaṇa, sārambhaṃ yaññaṃ na upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.

Because neither perfected ones nor those who have entered the path to perfection will attend such a violent sacrifice.

yathārūpe ca kho, brāhmaṇa, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā pāṇā saṅghātaṃ āpajjanti;

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered.

evarūpaṃ kho ahaṃ, brāhmaṇa, nirārambhaṃ yaññaṃ vaṇṇemi, yadidaṃ niccadānaṃ anukūlayaṇñaṃ.

I praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family sacrifice.

taṃ kissa hetu?
Why is that?

evarūpañhi, brāhmaṇa, nirārambhaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.

Because perfected ones and those who have entered the path to perfection will attend such a non-violent sacrifice.

assamedhaṃ purisamedhaṃ,
Horse sacrifice, human sacrifice,

sammāpāsaṃ vājapeyyaṃ niraggaḷaṃ;
the sacrifices of the ‘stick-casting’,

mahāyaññā mahārambhā,
the 'royal soma drinking', and the 'unbarred'—

na te honti mahapphalā.
these huge violent sacrifices yield no great fruit.

ajelakā ca gāvo ca,
The great sages of good conduct

vividhā yattha haññare;
don't attend sacrifices

na taṃ sammaggatā yaññam,
where goats, sheep, and cattle,

upayanti mahesino.
and various creatures are killed.

ye ca yaññā nirārambhā,
But the great sages of good conduct

yajanti anukulam sadā;
do attend non-violent sacrifices

ajelakā ca gāvo ca,
of regular family tradition,

vividhā nettha haññare;
where goats, sheep, and cattle,

tañca sammaggatā yaññam,
and various creatures aren't killed.

upayanti mahesino.

etaṃ yajetha medhāvī,
An intelligent person should sacrifice like this,

eso yañño mahapphalo;
for this sacrifice is very fruitful.

etaṃ hi yajamānassa,
For a sponsor of sacrifices like this,

seyyo hoti na pāpiyo;
things get better, not worse.

yañño ca vipulo hoti,
Such a sacrifice is truly abundant,

pasīdanti ca devatā'ti.
and even the deities are pleased."

navamam.

aṅguttara nikāya 4
Numbered Discourses 4

4. cakkavagga
4. Situations

40. udāyīsutta
40. With Udāyī

atha kho udāyī brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā
... pe ... ekamantaṃ nisinno kho udāyī brāhmaṇo bhagavantam etadavoca:
Then Udāyī the brahmin went up to the Buddha, ... and asked him,

“bhavampi no gotamo yaññaṃ vanneṭṭi”ti?
“Does Master Gotama praise sacrifice?”

“na kho ahaṃ, brāhmaṇa, sabbam yaññaṃ vaṇṇemi;
“Brahmin, I don’t praise all sacrifices.

na panāhaṃ, brāhmaṇa, sabbam yaññaṃ na vaṇṇemi.
Nor do I criticize all sacrifices. ...

yathārūpe kho, brāhmaṇa, yaññe gāvo haññanti, ajeḷakā haññanti, kukkuṭasūkārā
haññanti, vividhā pāṇā saṅghātaṃ āpajjanti;
*Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds
of animals are slaughtered.*

evarūpaṃ kho ahaṃ, brāhmaṇa, sārambhaṃ yaññaṃ na vaṇṇemi.
I don’t praise that kind of violent sacrifice.

taṃ kissa hetu?

evarūpañhi, brāhmaṇa, sārambhaṃ yaññaṃ na upasaṅkamanti arahanto vā
arahattamagaṃ vā samāpannā.

yathārūpe ca kho, brāhmaṇa, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na
kukkuṭasūkārā haññanti, na vividhā pāṇā saṅghātaṃ āpajjanti;
*But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various
kinds of animals are not slaughtered.*

evarūpaṃ kho ahaṃ, brāhmaṇa, nirārambhaṃ yaññaṃ vaṇṇemi, yadidaṃ
niccadānaṃ anukūlayaṇñaṃ.
*I do praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family
sacrifice.*

taṃ kissa hetu?

evarūpañhi, brāhmaṇa, nirārambhaṃ yaññaṃ upasaṅkamanti arahanto vā
arahattamagaṃ vā samāpannāti.

abhisaṅkhatam nirārambhaṃ,
The kind of sacrifice that’s allowable and timely,

yaññaṃ kālena kappiyaṃ;
well prepared and non-violent,

tādisaṃ upasaṃmyanti,
is attended by

saññatā brahmacārayo.
disciplined spiritual practitioners.

vivaṭacchadā ye loke,
The Buddhas—who have drawn back the veil from the world,

vītivattā kulam gatim;
transcending time and rebirth—

yaññametam pasamsanti,
praise this sacrifice,

buddhā yaññassa kovidā.
as they are expert in sacrifice.

yaññe vā yadi vā saddhe,
When you've prepared a suitable offering,

habyam katvā yathāraham;
whether as sacrifice or for ancestors,

pasannacitto yajati,
sacrifice it with confident heart,

sukhette brahmacārisu.
in the fertile field of spiritual practitioners.

suhutam suyittham suppattam,
When it's well-gotten, well-offered, and well-sacrificed,

dakkhineyyesu yam katam;
to those worthy of a religious donation,

yañño ca vipulo hoti,
a sacrifice is truly abundant,

pasīdanti ca devatā.
and even the deities are pleased.

evam yajitvā medhāvī,
When an intelligent, faithful person,

saddho muttena cetasā;
sacrifices like this, with a mind of letting go,

abyābajjham sukham lokam,
that astute one is reborn

paṇḍito upapajjati”ti.
in a happy, pleasing world.”

dasamam.
-

cakkavaggo catuttho.
-

cakko saṅgaho sīho,
-

pasādo vassakārena pañcamam;
-

doṇo aparihāniyo patilīno,
-

ujjayo udāyinā te dasāti.
-

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

41. samādhībhāvanāsutta
41. Ways of Developing Immersion Further

“catasso imā, bhikkhave, samādhībhāvanā.
“Mendicants, there are these four ways of developing immersion further.

katamā catasso?
What four?

atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati;
There is a way of developing immersion further that leads to blissful meditation in the present life.

atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati;
There is a way of developing immersion further that leads to gaining knowledge and vision.

atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati;
There is a way of developing immersion further that leads to mindfulness and awareness.

atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati.
There is a way of developing immersion further that leads to the ending of defilements.

katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati?
And what is the way of developing immersion further that leads to blissful meditation in the present life?

idha, bhikkhave, bhikkhu vivicca kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.

ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati.
This is the way of developing immersion further that leads to blissful meditation in the present life.

katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati?
And what is the way of developing immersion further that leads to gaining knowledge and vision?

idha, bhikkhave, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ adhiṭṭhāti—
It's when a mendicant focuses on the perception of light, concentrating on the perception of day,

yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.
regardless of whether it's night or day.

iti vivaṭeṇa cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati.
This is the way of developing immersion further that leads to gaining knowledge and vision.

katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati?
And what is the way of developing immersion further that leads to mindfulness and awareness?

idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti;

It's when a mendicant knows feelings as they arise, as they remain, and as they go away.

viditā saññā ... pe ... viditā vitakkā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti.

They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away.

ayaṃ, bhikkhave, samādhibhāvanā bhāvitā bahulikatā satisampajaññāya samvattati.

This is the way of developing immersion further that leads to mindfulness and awareness.

katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulikatā āsavānaṃ khayāya samvattati?

And what is the way of developing immersion further that leads to the ending of defilements?

idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati:

It's when a mendicant meditates observing rise and fall in the five grasping aggregates.

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti.

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

ayaṃ, bhikkhave, samādhibhāvanā bhāvitā bahulikatā āsavānaṃ khayāya samvattati.

This is the way of developing immersion further that leads to the ending of defilements.

imā kho, bhikkhave, catasso samādhibhāvanā.

These are the four ways of developing immersion further.

idaṃ ca pana metaṃ, bhikkhave, sandhāya bhāsitaṃ pārāyane puṇṇakapañhe:

And it was in this connection that I said in ‘The Way to the Beyond’, in ‘The Questions of Puṇṇaka’:

‘saṅkhāya lokasmiṃ paroparāni,

‘Having surveyed the world high and low,

yassiñjitaṃ natthi kuhiñci loke;

they’re not shaken by anything in the world.

santo vidhūmo anīgho nirāso,

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

atāri so jātijaranti brūmi””ti.

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

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

42. pañhabyākaraṇasutta
42. Ways of Answering Questions

“cattārimāni, bhikkhave, pañhabyākaraṇāni.
“Mendicants, there are these four ways of answering questions.

katamāni cattāri?
What four?

atthi, bhikkhave, pañho ekamsabyākaraṇīyo;
There is a question that should be answered definitively.

atthi, bhikkhave, pañho vibhajjabyākaraṇīyo;
There is a question that should be answered analytically.

atthi, bhikkhave, pañho paṭipucchābyākaraṇīyo;
There is a question that should be answered with a counter-question.

atthi, bhikkhave, pañho ṭhapanīyo.
There is a question that should be set aside.

imāni kho, bhikkhave, cattāri pañhabyākaraṇānīti.
These are the four ways of answering questions.

ekamsavacanam ekam,
One is stated definitively,

vibhajjavacanāparam;
another analytically,

tatiyam paṭipuccheyya,
a third with a counter-question,

catuttham pana ṭhāpaye.
while a fourth is set aside.

yo ca tesam tattha tattha,
A mendicant who knows each of these,

jānāti anudhammatam;
in line with good principles,

catupañhassa kusalo,
is said to be skilled

āhu bhikkhum tathāvidham.
in the four kinds of questions.

durāsado duppasaho,
They're intimidating, hard to defeat,

gambhīro duppadhamsiyo;
deep, and hard to crush.

atho atthe anatto ca,
They're expert in both

ubhayassa hoti kovido.
what the meaning is and what it isn't.

anattam parivajjeti,
Rejecting what is not the meaning,

atthaṃ gaṇhāti paṇḍito;
an astute person grasps the meaning.

atthābhisamayā dhīro,
A wise one, comprehending the meaning,

paṇḍitoti pavuccatī'ti.
is called 'astute'."

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

43. paṭhamakodhagarusutta
43. Valuing Anger

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

kodhagaru na saddhammagaru, makkhagaru na saddhammagaru, lābhagaru na saddhammagaru, sakkāragaru na saddhammagaru.
People who value anger, or denigration, or material possessions, or honor rather than the true teaching.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ.
These are the four people found in the world.

cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
These four people are found in the world.

katame cattāro?
What four?

saddhammagaru na kodhagaru, saddhammagaru na makkhagaru, saddhammagaru na lābhagaru, saddhammagaru na sakkāragaru.
People who value the true teaching rather than anger, or denigration, or material possessions, or honor.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasminti.
These are the four people found in the world.

kodhamakkhagarū bhikkhū,
Mendicants who value anger and denigration,

lābhasakkāragāravā;
possessions and honor,

na te dhamme virūhanti,
don't grow in the teaching

sammāsambuddhadesite.
that was taught by the perfected Buddha.

ye ca saddhammagaruno,
But those who value the true teaching,

vihaṃsu viharanti ca;
who have lived it, and are living it now,

te ve dhamme virūhanti,
these do grow in the teaching

sammāsambuddhadesite”ti.
that was taught by the perfected Buddha.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

44. dutiyakodhagarusutta
44. Valuing Anger (2nd)

“cattārome, bhikkhave, asaddhammā.
“Mendicants, these four things oppose the true teaching.

katame cattāro?
What four?

kodhagarutā na saddhammagarutā, makkhagarutā na saddhammagarutā,
lābhagarutā na saddhammagarutā, sakkāragarutā na saddhammagarutā.
Valuing anger, denigration, material possessions, and honor rather than the true teaching.

ime kho, bhikkhave, cattāro asaddhammā.
These are the four things that oppose the true teaching.

cattārome, bhikkhave, saddhammā.
These four things are the true teaching.

katame cattāro?
What four?

saddhammagarutā na kodhagarutā, saddhammagarutā na makkhagarutā,
saddhammagarutā na lābhagarutā, saddhammagarutā na sakkāragarutā.
Valuing the true teaching rather than anger, denigration, material possessions, and honor.

ime kho, bhikkhave, cattāro saddhammāti.
These are the four things that are the true teaching.

kodhamakkhagaru bhikkhu,
A mendicant who values anger and denigration,

lābhasakkāragāraṇa;
possessions and honor,

sukhetto pūtibhijjama,
doesn't grow in the true teaching,

saddhamme na virūhati.
like a rotten seed in a good field.

ye ca saddhammagaruno,
But those who value the true teaching,

vihaṃsu viharanti ca;
who have lived it, and are living it now,

te ve dhamme virūhanti,
these do grow in the teaching,

snehānvayamivosadhā”ti.
like well-watered herbs.”

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

45. rohitassasutta
45. With Rohitassa

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

atha kho rohitasso devaputto abhikkantāya rattiyā abhikkantavanno kevalakappam
jetavanam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam
abhivādetvā ekamantaṃ atthāsi. ekamantaṃ ʾthito kho rohitasso devaputto
bhagavantam etadavoca:

Then, late at night, the glorious god Rohitassa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

“yattha nu kho, bhante, na jāyati na jīyati na mīyati na cavati na upapajjati, sakkā nu
kho so, bhante, gamanena lokassa anto ñātum vā daṭṭhum vā pāpuṇitum vā”ti?

“Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?”

“yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ
gamanena lokassa antam ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi”ti.

“Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn.”

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It's incredible, sir, it's amazing,

yāva subhāsitamidaṃ, bhante, bhagavatā:

how well said this was by the Buddha.

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ
gamanena lokassa antam ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi”ti.

“bhūtapubbāhaṃ, bhante, rohitasso nāma isi ahoṣiṃ bhojaputto iddhiṃā
vehāsaṅgamo.

Once upon a time, I was a hermit called Rohitassa, son of Bhoja. I was a sky-walker with psychic powers.

tassa mayhaṃ, bhante, evarūpo javo ahoṣi, seyyathāpi nāma daḥhadhammā
dhanuggaḥo sikkhito katahattho katūpāsano lahukena asanena appakasirena tiriyaṃ
tālaccāyaṃ atipāteyya.

I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow.

tassa mayhaṃ, bhante, evarūpo padavītiḥāro ahoṣi, seyyathāpi nāma puratthimā
samuddā pacchimo samuddo.

My stride was such that it could span from the eastern ocean to the western ocean.

tassa mayhaṃ, bhante, evarūpena javena samannāgatassa evarūpena ca
padavītiḥārena evarūpaṃ icchāgataṃ uppajji:

Having such speed and stride, this wish came to me:

‘ahaṃ gamanena lokassa antam pāpuṇissāmi”ti.

‘I will reach the end of the world by traveling.’

so kho ahaṃ, bhante, aññatreva asitaṭītakhāyitasāyitā aññatra uccārapassāvakkammā
aññatra niddākilamathapaṭivinodanā vassasatāyuko vassasatajīvī vassasataṃ gantvā
appatvāva lokassa antam antarāyeva kālaṅkato.

I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

acchariyaṃ, bhante, abbhutaṃ, bhante.

It's incredible, sir, it's amazing,

yāva subhāsitaṃ, bhante, bhagavatā:

how well said this was by the Buddha."

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ dattheyyaṃ patteyyanti vadāmi’”ti.

“‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ dattheyyaṃ patteyyanti vadāmi.

"Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn.

na cāhaṃ, āvuso, appatvāva lokassa antaṃ dukkhassa antakiriyaṃ vadāmi.

But I also say there's no making an end of suffering without reaching the end of the world.

api cāhaṃ, āvuso, imasmimyeva byāmamatte kalevare sasaññimhi samanake lokaṇca paññāpemi lokasamudayaṇca lokanirodhaṇca lokanirodhagāminiṇca paṭipadanti.

For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

gamanena na pattaṃ,

The end of the world can never

lokassanto kudācanaṃ;

be reached by traveling.

na ca appatvā lokantaṃ,

But without reaching the end of the world,

dukkhā atthi pamocanaṃ.

there's no release from suffering.

tasmā have lokavidū sumedho,

So a clever person, understanding the world,

lokantagū vusitabrahmacariyo;

has completed the spiritual journey, and gone to the end of the world.

lokassa antaṃ samitāvi ñatvā,

A peaceful one, knowing the end of the world,

nāsīsati lokamimaṃ parañcā”ti.

does not hope for this world or the next."

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

46. dutiyarohitassasutta
46. With Rohitassa (2nd)

atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha addressed the mendicants:

“imaṃ, bhikkhave, rattiṃ rohitasso devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappam jetavanam obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho, bhikkhave, rohitasso devaputto maṃ etadavoca:

“Tonight, the glorious god Rohitassa, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me:

‘yattha nu kho, bhante, na jāyati na jīyati na mīyati na cavati na upapajjati, sakkā nu kho so, bhante, gamanena lokassa anto ñātuṃ vā daṭṭhuṃ vā pāpuṇituṃ vā’ti?

‘Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?’ ...

evaṃ vutte, ahaṃ, bhikkhave, rohitassaṃ devaputtaṃ etadavocaṃ:
(The rest of this discourse is the same as the previous discourse, AN 4.45.)

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi’ti.

evaṃ vutte, bhikkhave, rohitasso devaputto maṃ etadavoca:

‘acchariyaṃ, bhante, abbhutaṃ, bhante.

yāva subhāsitamidaṃ, bhante, bhagavatā—

yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi’.

bhūtapubbāhaṃ, bhante, rohitasso nāma isi ahoṣiṃ bhojaputto iddhimā vehāsaṅgamo.

tassa mayhaṃ, bhante, evarūpo javo ahoṣi, seyyathāpi nāma daḷhadhammā dhanuggaḥo sikkhito katahattho katūpāsano lahukena asanena appakasirena tiriyaṃ tālacchāyaṃ atipāteyya.

tassa mayhaṃ, bhante, evarūpo padavītiḥāro ahoṣi, seyyathāpi nāma puratthimā samuddā pacchimo samuddo.

tassa mayhaṃ, bhante, evarūpena javena samannāgatassa evarūpena ca padavītiḥārena evarūpaṃ icchāgataṃ uppajji:

‘ahaṃ gamanena lokassa antaṃ pāpuṇissāmi’ti.

so kho ahaṃ, bhante, aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākilamathapaṭivinodanā vassasatāyuko vassasatājīvī vassasataṃ gantvā appatvāva lokassa antaṃ antarāyeva kālaṅkato.

acchariyaṃ, bhante, abbhutaṃ, bhante.

yāva subhāsitaṃ, bhante, bhagavatā:

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gāmaṇeṇa lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi’ti.

evaṃ vutte, ahaṃ, bhikkhave, rohitassaṃ devaputtaṃ etadavocaṃ:

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ, taṃ gāmaṇeṇa lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi’ti.

na cāhaṃ, āvuso, appatvāva lokassa antaṃ dukkhassantakiriyaṃ vadāmi.

api cāhaṃ, āvuso, imasmiṃyeva byāmaṃte kalevare sasaññimhi samanake lokaṇca paññāpemi lokasamudayaṇca lokanirodhaṇca lokanirodhagāminiṇca paṭipadanti.

gāmaṇeṇa na pattaṃ,

lokassanto kudācanaṃ;

na ca appatvā lokantaṃ,

dukkhā atthi pamocanaṃ.

tasmā have lokavidū sumedho,

lokantaṃ vusitabrahmacariyo;

lokassa antaṃ samitāvi ñatvā,

nāsīsati lokamimaṃ paraṇca”ti.

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

47. suvidūrasutta
47. Very Far Apart

“cattārimāni, bhikkhave, suvidūravidūrāni.
“Mendicants, these four things are very far apart.

katamāni cattāri?
What four?

nabhañca, bhikkhave, pathavī ca;
The sky and the earth. ...

idaṃ paṭhamam suvidūravidūre.

orimañca, bhikkhave, tīraṃ samuddassa pārimañca;
The near and the far shore of the ocean. ...

idaṃ dutiyaṃ suvidūravidūre.

yato ca, bhikkhave, verocano abbhudeti yattha ca atthameti;
Where the sun rises and where it sets. ...

idaṃ tatiyaṃ suvidūravidūre.

satañca, bhikkhave, dhammo asatañca dhammo;
The teaching of the virtuous and the teaching of the wicked. ...

idaṃ catutthaṃ suvidūravidūre.

imāni kho, bhikkhave, cattāri suvidūravidūrānīti.
These are the four things very far apart.

nabhañca dūre pathavī ca dūre,
The sky is far from the earth;

pāraṃ samuddassa tadāhu dūre;
they say the other shore of the ocean is far;

yato ca verocano abbhudeti,
and where the sun rises is far

pabhaṅkaro yattha ca atthameti;
from where that shining one sets.

tato have dūratarāṃ vadanti,
But even further apart than that, they say,

satañca dhammaṃ asatañca dhammaṃ.
is the teaching of the virtuous from the wicked.

abyāyiko hoti sataṃ samāgamo,
The company of the virtuous is reliable;

yāvāpi tiṭṭheyya tatheva hoti;
as long as it remains, it stays the same.

khippaṇhi veti asataṃ samāgamo,
But the company of the wicked is fickle,

tasmā sataṃ dhammo asabbhi ārakā”ti.
and so the teaching of the virtuous is far from the wicked.”

sattamaṃ.

-

anūttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

48. visākhassutta
48. With Visākha

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

tena kho pana samayena āyasmā visākho pañcālaputto upatthānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, poriyā vācāya viṣaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya.

Now at that time Venerable Visākha, Pañcālī's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena upatthānasālā tenupasaṅkami; upasaṅkamitvā pañnatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out,

nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants,

“ko nu kho, bhikkhave, upatthānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti poriyā vācāya viṣaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya”ti?

“Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?”

“āyasmā, bhante, visākho pañcālaputto upatthānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti poriyā vācāya viṣaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya”ti.

“Sir, it was Venerable Visākha, Pañcālī's son.”

atha kho bhagavā āyasmantaṃ visākhaṃ pañcālaputtaṃ etadavoca:
Then the Buddha said to Visākha,

“sādhu sādhu, visākha.
“Good, good, Visākha!

sādhu kho tvam, visākha, bhikkhū dhammiyā kathāya sandassesesi samādapesi samuttejesi sampahaṃsesi poriyā vācāya viṣaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyāti.

It's good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.

nābhāsamānaṃ jānanti,
Though an astute person is mixed up with fools,

missaṃ bālehi paṇḍitaṃ;
they don't know unless he speaks.

bhāsamānañca jānanti,
But when he speaks they know,

desentaṃ amataṃ padaṃ.
he's teaching the deathless state.

bhāsaya jotaye dhammaṃ,
He should speak and illustrate the teaching,

paggaṇhe isinaṃ dhajam;
holding up the banner of the hermits.

subhāsītadhajā isayo,

Words well spoken are the hermits' banner,

dhammo hi isinaṃ dhajō"ti.

for the teaching is the banner of the hermits."

aṭṭhamam.

-

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

49. vipallāsasutta
49. Perversions

“cattārome, bhikkhave, saññāvipallāsā cittavipallāsā diṭṭhivipallāsā.
“Mendicants, there are these four perversions of perception, mind, and view.

katame cattāro?
What four?

anicce, bhikkhave, niccanti saññāvipallāso cittavipallāso diṭṭhivipallāso;
Taking impermanence as permanence.

dukkhe, bhikkhave, sukhanti saññāvipallāso cittavipallāso diṭṭhivipallāso;
Taking suffering as happiness.

anattani, bhikkhave, attāti saññāvipallāso cittavipallāso diṭṭhivipallāso;
Taking not-self as self.

asubhe, bhikkhave, subhanti saññāvipallāso cittavipallāso diṭṭhivipallāso.
Taking ugliness as beauty.

ime kho, bhikkhave, cattāro saññāvipallāsā cittavipallāsā diṭṭhivipallāsā.
These are the four perversions of perception, mind, and view.

cattārome, bhikkhave, nasaññāvipallāsā nacittavipallāsā nadiṭṭhivipallāsā.
There are these four corrections of perception, mind, and view.

katame cattāro?
What four?

anicce, bhikkhave, aniccanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso;
Taking impermanence as impermanence.

dukkhe, bhikkhave, dukkhanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso;
Taking suffering as suffering.

anattani, bhikkhave, anattāti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso;
Taking not-self as not-self.

asubhe, bhikkhave, asubhanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso.
Taking ugliness as ugliness.

ime kho, bhikkhave, cattāro nasaññāvipallāsā nacittavipallāsā nadiṭṭhivipallāsāti.
These are the four corrections of perception, mind, and view.

anicce niccasaññino,
Perceiving impermanence as permanence,

dukkhe ca sukhasaññino;
suffering as happiness,

anattani ca attāti,
not-self as self,

asubhe subhasaññino;
and ugliness as beauty—

micchādiṭṭhihatā sattā,
sentient beings are ruined by wrong view,

khittacittā visaññino.
deranged, out of their mind.

te yogayuttā mārassa,
Yoked by Māra's yoke, these people

ayogakkhemino janā;
find no sanctuary from the yoke.

sattā gacchanti saṃsāraṃ,
Sentient beings continue to transmigrate,

jātimaraṇagāmino.
with ongoing birth and death.

yadā ca buddhā lokasmiṃ,
But when the Buddhas arise in the world,

uppajjanti pabhaṅkarā;
shedding radiance,

te imaṃ dhammaṃ pakāśenti,
they shine a light on this teaching,

dukkhūpasamaḡāminam.
that leads to the stilling of suffering.

tesaṃ sutvāna sappaññā,
When a wise person hears them,

sacittaṃ paccaladdhā te;
they get their mind back.

aniccaṃ aniccato dakkhuṃ,
Seeing impermanence as impermanence,

dukkhamaddakkhu dukkhato.
suffering as suffering,

anattani anattāti,
not-self as not-self,

asubhaṃ asubhataddasaṃ;
and ugliness as ugliness—

sammādiṭṭhisamaḡānā,
taking up right view,

sabbaṃ dukkhaṃ upaccagun”ti.
they’ve risen above all suffering.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

5. rohitassavagga
5. With Rohitassa

50. upakkilesasutta
50. Corruptions

“cattārome, bhikkhave, candimasūriyānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
“Mendicants, these four corruptions obscure the sun and moon, so they don’t shine and glow and radiate.

katame cattāro?
What four?

abbhā, bhikkhave, candimasūriyānaṃ upakkilesā, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
Clouds ...

mahikā, bhikkhave, candimasūriyānaṃ upakkilesā, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
Fog ...

dhūmo rajo, bhikkhave, candimasūriyānaṃ upakkilesa, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
Smoke ...

rāhu, bhikkhave, asurindo candimasūriyānaṃ upakkilesa, yena upakkilesena upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
An eclipse of Rāhu, lord of demons ...

ime kho, bhikkhave, cattāro candimasūriyānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti.
These are four corruptions that obscure the sun and moon, so they don’t shine and glow and radiate.

evamevaṃ kho, bhikkhave, cattārome samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.
In the same way, these four things corrupt ascetics and brahmins, so they don’t shine and glow and radiate.

katame cattāro?
What four?

santi, bhikkhave, eke samaṇabrāhmaṇā suraṃ pivanti merayaṃ, surāmerayapānā appaṭiviratā.
There are some ascetics and brahmins who drink liquor, not avoiding drinking liquor.

ayaṃ, bhikkhave, paṭhamo samaṇabrāhmaṇānaṃ upakkilesa, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.
This is the first thing that corrupts ascetics and brahmins ...

santi, bhikkhave, eke samaṇabrāhmaṇā methunaṃ dhammaṃ paṭisevanti, methunasmā dhammā appaṭiviratā.
There are some ascetics and brahmins who have sex, not avoiding sex.

ayaṃ, bhikkhave, dutiyo samaṇabrāhmaṇānaṃ upakkilesa, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.
This is the second thing that corrupts ascetics and brahmins ...

santi, bhikkhave, eke samaṇabrāhmaṇā jātarūparajataṃ sādiyanti, jātarūparajatapaṭiggahaṇā appaṭiviratā.
There are some ascetics and brahmins who accept gold and money, not avoiding receiving gold and money.

ayam, bhikkhave, tatiyo samaṇabrāhmaṇānaṃ upakkilesa, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.

This is the third thing that corrupts ascetics and brahmins ...

santi, bhikkhave, eke samaṇabrāhmaṇā micchājīvena jīvanti, micchājīvā appaṭiviratā.

There are some ascetics and brahmins who make a living the wrong way, not avoiding wrong livelihood.

ayam, bhikkhave, catuttho samaṇabrāhmaṇānaṃ upakkilesa, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocanti.

This is the fourth thing that corrupts ascetics and brahmins ...

ime kho, bhikkhave, cattāro samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti na bhāsanti na virocantīti.

These are four things that corrupt ascetics and brahmins, so they don't shine and glow and radiate.

rāgadosaparikkīṭṭhā,

Some ascetics and brahmins

eke samaṇabrāhmaṇā;

are plagued by greed and hate;

avijjānivutā posā,

men hindered by ignorance,

piyarūpābhinandino.

enjoying things that seem pleasant.

suram pivanti merayam,

Drinking liquor,

paṭisevanti methunam;

having sex,

rajam jātārūpaṇca,

accepting money and gold:

sādiyanti aviddasū;

they're ignorant.

micchājīvena jīvanti,

Some ascetics and brahmins

eke samaṇabrāhmaṇā.

make a living the wrong way.

ete upakkilesā vuttā,

These corruptions were spoken of

buddhenādiccabandhunā;

by the Buddha, Kinsman of the Sun.

yehi upakkilesehi,

When corrupted by these,

eke samaṇabrāhmaṇā;

some ascetics and brahmins

na tapanti na bhāsanti,

don't shine or glow.

asuddhā sarajā magā.

Impure, dirty creatures,

andhakārena onaddhā,

shrouded in darkness,

taṇhādāsā sanettikā;
bondservants of craving, full of attachments,

vaddhenti kaṭasim ghoram,
swell the horrors of the charnel ground,

ādiyanti punabbhavan”ti.
taking up future lives.

dasamaṃ.

rohitassavaggo pañcamo.

samādhipañhā dve kodhā,

rohitassāpare duve;

suvidūravisākhavipallāsā,

upakkilesena te dasāti.

paṭhamo paṇṇāsako samatto.

6. puññābhisandavagga
6. Overflowing Merit

51. pathamapuññābhisandasutta
51. Overflowing Merit

sāvattihinidānaṃ.
At Sāvatti.

“cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

katame cattāro?
What four?

yassa, bhikkhave, bhikkhu cīvaraṃ paribhuñjamāno appamānaṃ cetosamādhim upasampajja viharati, appamaṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

When a mendicant enters and remains in a limitless immersion of heart while using a robe, the overflowing of merit for the donor is limitless ...

yassa, bhikkhave, bhikkhu piṇḍapātaṃ paribhuñjamāno appamānaṃ cetosamādhim upasampajja viharati, appamaṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

When a mendicant enters and remains in a limitless immersion of heart while eating alms-food, the overflowing of merit for the donor is limitless ...

yassa, bhikkhave, bhikkhu senāsanaṃ paribhuñjamāno appamānaṃ cetosamādhim upasampajja viharati, appamaṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

When a mendicant enters and remains in a limitless immersion of heart while using lodgings, the overflowing of merit for the donor is limitless ...

yassa, bhikkhave, bhikkhu gilānappaccayabhesajjaparikkhāraṃ paribhuñjamāno appamānaṃ cetosamādhim upasampajja viharati, appamaṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

When a mendicant enters and remains in a limitless immersion of heart while using medicines and supplies for the sick, the overflowing of merit for the donor is limitless ...

ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

imehi ca pana, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakaṃ na sukaraṃ puññassa pamāṇaṃ gaheṭum: ‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati’ ti. atha kho asankhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyam gacchati.

When a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit ... that leads to happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

seyyathāpi, bhikkhave, mahāsamudde na sukaraṃ udakassa paṇānaṃ gahetaṃ:
‘ettakāni udakāḷhakānīti vā, ettakāni udakāḷhakasatānīti vā, ettakāni
udakāḷhakasahassānīti vā, ettakāni udakāḷhakasatasahassānīti vā’, atha kho
asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyāṃ gacchati;

*It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons,
how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply
reckoned as an incalculable, immeasurable, great mass of water.*

evamevaṃ kho, bhikkhave, imehi catūhi puññābhisandehi kusalābhisandehi
samannāgatassa ariyasāvakassa na sukaraṃ puññaṃ paṇānaṃ gahetaṃ: ‘ettako
puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko
saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ti. atha kho
asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyāṃ gacchatīti.

*In the same way, when a noble disciple has these four kinds of overflowing merit it's simply
reckoned as an incalculable, immeasurable, great mass of merit.*

mahodadhiṃ aparimitaṃ mahāsaraṃ,

Hosts of people use the rivers,

bahubheravaṃ ratanavarāṇamālayaṃ;

and though the rivers are many,

najjo yathā naragaṇasaṅghasevitā,

all reach the great deep, the boundless ocean,

puthū savantī upayanti sāgaraṃ.

the cruel sea that's home to precious gems.

evaṃ naraṃ annadapānavatthadaṃ,

In the same way, when a person gives food, drink, and clothes;

seyyānisajjattharaṇassa dāyakaṃ;

and they're a giver of beds, seats, and mats—

puññaṃ dhārā upayanti paṇḍitaṃ,

the streams of merit reach that astute person,

najjo yathā vārivahāva sāgaraṃ”ti.

as the rivers bring their waters to the sea.”

paṭhamāṃ.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

52. dutiyapuññābhisandasutta
52. Overflowing Merit (2nd)

“cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā itthāya kantāya manāpāya hitāya sukhāya saṃvattanti.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

katame cattāro?
What four?

idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It's when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

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

ayaṃ, bhikkhave, paṭhamo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko itthāya kantāya manāpāya hitāya sukhāya saṃvattati.

This is the first kind of overflowing merit ...

puna caparaṃ, bhikkhave, ariyasāvako dhamme aveccappasādena samannāgato hoti:
Furthermore, a noble disciple has experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ vedittabbo viññūhi’ti.

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

ayaṃ, bhikkhave, dutiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko itthāya kantāya manāpāya hitāya sukhāya saṃvattati.

This is the second kind of overflowing merit ...

puna caparaṃ, bhikkhave, ariyasāvako saṅghe aveccappasādena samannāgato hoti:
Furthermore, a noble disciple has experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, uppaṭipanno bhagavato sāvakasaṅgho, ñayappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni attha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassā’ti.

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

ayaṃ, bhikkhave, tatiyo puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko itthāya kantāya manāpāya hitāya sukhāya saṃvattati.

This is the third kind of overflowing merit ...

puna caparaṃ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

ayaṃ, bhikkhave, catuttho puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

This is the fourth kind of overflowing merit ...

ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattantūti.

These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

yassa saddhā tathāgate,

Whoever has faith in the Realized One,

acalā suppatitṭhitā;

unwavering and well grounded;

sīlaṇca yassa kalyāṇaṃ,

whose ethical conduct is good,

ariyakantaṃ pasaṃsitam.

praised and loved by the noble ones;

saṅghe pasādo yassatthi,

who has confidence in the Saṅgha,

ujjubhūtaṇca dassanaṃ;

and correct view:

adaliddoti taṃ āhu,

they're said to be prosperous,

amoghaṃ tassa jīvitam.

their life is not in vain.

tasmā saddhaṇca sīlaṇca,

So let the wise devote themselves

pasādaṃ dhammadassanaṃ;

to faith, ethical behavior,

anuyuñjetha medhāvī,

confidence, and insight into the teaching,

saraṃ buddhāna sāsanaṃ”ti.

remembering the instructions of the Buddhas.

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

53. pathamasamvāsasutta
53. Living Together (1st)

ekam samayaṃ bhagavā antarā ca madhuraṃ antarā ca verañjaṃ
addhānamaggappaṭipanno hoti.

At one time the Buddha was traveling along the road between Madhura and Verañja,

sambahulāpi kho gahapati ca gahapatāniyo ca antarā ca madhuraṃ antarā ca
verañjaṃ addhānamaggappaṭipannā honti.

as were several householders, both women and men.

atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamūle () nisīdi.

The Buddha left the road and sat at the root of a tree,

addasaṃsu kho gahapati ca gahapatāniyo ca bhagavantaṃ aññatarasmiṃ
rukkhamūle nisinnaṃ.

where the householders saw him.

disvā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā
ekamantaṃ nisidimsu. ekamantaṃ nisinne kho te gahapati ca gahapatāniyo ca
bhagavā etadavoca:

They went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“cattārome, gahapatayo, samvāsā.

“Householders, there are four ways of living together.

katame cattāro?

What four?

chavo chavāya saddhiṃ samvasati, chavo deviyā saddhiṃ samvasati, devo chavāya
saddhiṃ samvasati, devo deviyā saddhiṃ samvasati.

*A male zombie living with a female zombie; a male zombie living with a goddess; a god
living with a female zombie; a god living with a goddess.*

kathaṇca, gahapatayo, chavo chavāya saddhiṃ samvasati?

And how does a male zombie live with a female zombie?

idha, gahapatayo, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī
surāmerayamajjapamādaṭṭhāyī dussīlo pāpadhammo maccheramalapariyutṭhitaṇa
cetasā agāraṃ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṃ;

*It's when the husband kills living creatures, steals, commits sexual misconduct, lies, and uses
alcoholic drinks that cause negligence. He's unethical, of bad character, living at home with
his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins.*

bhariyāpissa hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī
surāmerayamajjapamādaṭṭhāyī dussilā pāpadhammā maccheramalapariyutṭhitaṇa
cetasā agāraṃ ajjhāvasati akkosikaparibhāsikā samaṇabrāhmaṇānaṃ.

And the wife is also ... unethical, of bad character ...

evaṃ kho, gahapatayo, chavo chavāya saddhiṃ samvasati.

That's how a male zombie lives with a female zombie.

kathaṇca, gahapatayo, chavo deviyā saddhiṃ samvasati?

And how does a male zombie live with a goddess?

idha, gahapatayo, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī
surāmerayamajjapamādaṭṭhāyī dussīlo pāpadhammo maccheramalapariyutṭhitaṇa
cetasā agāraṃ ajjhāvasati akkosakaparibhāsako samaṇabrāhmaṇānaṃ;

It's when the husband ... is unethical, of bad character ...

bhariyā khvassa hoti pānātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā
paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādatthānā paṭiviratā sīlavatī
kalyāṇadhammā vigatamalamaccherena cetasā agāraṃ ajjhāvasati
anakkosikaparibhāsikā samaṇabrāhmaṇānaṃ.

But the wife doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. She's ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins.

evaṃ kho, gahapatayo, chavo deviyā saddhiṃ saṃvasati.

That's how a male zombie lives with a goddess.

kathaṇca, gahapatayo, devo chavāya saddhiṃ saṃvasati?

And how does a god live with a female zombie?

idha, gahapatayo, sāmiko hoti pānātipātā paṭivirato adinnādānā paṭivirato
kāmesumicchācārā paṭivirato musāvādā paṭivirato surāmerayamajjapamādatthānā
paṭivirato sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṃ ajjhāvasati
anakkosakaparibhāsako samaṇabrāhmaṇānaṃ;

It's when the husband ... is ethical, of good character ...

bhariyā khvassa hoti pānātipātini ... pe ... surāmerayamajjapamādatthāyini dussilā
pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati
akkosikaparibhāsikā samaṇabrāhmaṇānaṃ.

But the wife ... is unethical, of bad character ...

evaṃ kho, gahapatayo, devo chavāya saddhiṃ saṃvasati.

That's how a god lives with a female zombie.

kathaṇca, gahapatayo, devo deviyā saddhiṃ saṃvasati?

And how does a god live with a goddess?

idha, gahapatayo, sāmiko hoti pānātipātā paṭivirato ... pe ... sīlavā kalyāṇadhammo
vigatamalamaccherena cetasā agāraṃ ajjhāvasati anakkosakaparibhāsako
samaṇabrāhmaṇānaṃ;

It's when the husband ... is ethical, of good character ...

bhariyāpissa hoti pānātipātā paṭiviratā ... pe ... surāmerayamajjapamādatthānā
paṭiviratā sīlavatī kalyāṇadhammā vigatamalamaccherena cetasā agāraṃ ajjhāvasati
anakkosikaparibhāsikā samaṇabrāhmaṇānaṃ.

And the wife is also ... ethical, of good character ...

evaṃ kho, gahapatayo, devo deviyā saddhiṃ saṃvasati.

That's how a god lives with a goddess.

ime kho, gahapatayo, cattāro saṃvāsāti.

These are the four ways of living together.

ubho ca honti dussilā,
When both are unethical,

kadariyā paribhāsakā;
miserly and abusive,

te honti jānipatayo,
then wife and husband

chavā saṃvāsamāgatā.
live together as zombies.

sāmiko hoti dussilo,
When the husband is unethical,

kadariyo paribhāsako;
miserly and abusive,

bhariyā sīlavatī hoti,
but the wife is ethical,

vadaññū vītamaccharā;
kind, rid of stinginess,

sāpi devī saṃvasati,
she's a goddess living

chavena patinā saha.
with a zombie for a husband.

sāmiko sīlavā hoti,
When the husband is ethical,

vadaññū vītamaccharo;
kind, rid of stinginess,

bharyā hoti dussīlā,
but the wife is unethical,

kadariyā paribhāsikā;
miserly and abusive,

sāpi chavā saṃvasati,
she's a zombie living

devena patinā saha.
with a god for a husband.

ubho saddhā vadaññū ca,
When both are faithful and kind,

saññatā dhammajīvino;
disciplined, living properly,

te honti jānipatayo,
then wife and husband

aññamaññaṃ piyaṃvadā.
say nice things to each other.

atthāsaṃ pacurā honti,
They get all the things they need,

phāsukaṃ upajāyati;
so they live at ease.

amittā dummanā honti,
Their enemies are downhearted,

ubhinnaṃ samasīlinaṃ.
when both are equal in ethics.

idha dhammaṃ caritvāna,
Having practiced the teaching here,

samasīlabbatā ubho;
both equal in precepts and observances,

nandino devalokasmiṃ,
they delight in the heavenly realm,

modanti kāmakāmino”ti.
enjoying all the pleasures they desire.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

54. dutiyasaṃvāsasutta
54. Living Together (2nd)

“cattārome, bhikkhave, saṃvāsā.
“Mendicants, there are four ways of living together.

katame cattāro?
What four?

chavo chavāya saddhiṃ saṃvasati, chavo deviyā saddhiṃ saṃvasati, devo chavāya
saddhiṃ saṃvasati, devo deviyā saddhiṃ saṃvasati.
A male zombie living with a female zombie; a male zombie living with a goddess; a god
living with a female zombie; a god living with a goddess.

kathañca, bhikkhave, chavo chavāya saddhiṃ saṃvasati.
And how does a male zombie live with a female zombie?

idha, bhikkhave, sāmiko hoti pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī
pisuṇavāco pharusavāco samphappalāpī abhijjhālū byāpannacitto micchādītthiko
dussīlo pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati
akkosakaparibhāsako samaṇabrāhmaṇānaṃ;
It's when the husband kills living creatures, steals, commits sexual misconduct; he uses speech
that's false, divisive, harsh, or nonsensical; and he's covetous, malicious, and has wrong view.
He's unethical, of bad character, living at home with his heart full of the stain of stinginess,
abusing and insulting ascetics and brahmins.

bharyāpissa hoti pāṇātipātīnī adinnādāyīnī kāmesumicchācārīnī musāvādīnī
pisuṇavācā pharusavācā samphappalāpīnī abhijjhālunī byāpannacittā micchādītthikā
dussīlā pāpadhammā maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati
akkosikaparibhāsikā samaṇabrāhmaṇānaṃ.
And the wife is also ... unethical, of bad character ...

evaṃ kho, bhikkhave, chavo chavāya saddhiṃ saṃvasati.
That's how a male zombie lives with a female zombie.

kathañca, bhikkhave, chavo deviyā saddhiṃ saṃvasati?
And how does a male zombie live with a goddess?

idha, bhikkhave, sāmiko hoti pāṇātipātī ... pe ... micchādītthiko dussīlo
pāpadhammo maccheramalapariyuṭṭhitena cetasā agāraṃ ajjhāvasati
akkosakaparibhāsako samaṇabrāhmaṇānaṃ;
It's when the husband ... is unethical, of bad character ...

bharyā khvassa hoti pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā
paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya
paṭiviratā samphappalāpā paṭiviratā anabhijjhālunī abyāpannacittā sammādītthikā
sīlavatī kalyāṇadhammā vīgatamalamaccherena cetasā agāraṃ ajjhāvasati
anakkosikaparibhāsikā samaṇabrāhmaṇānaṃ.
But the wife doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic
drinks that cause negligence. She's ethical, of good character, living at home with her heart rid
of the stain of stinginess, not abusing and insulting ascetics and brahmins.

evaṃ kho, bhikkhave, chavo deviyā saddhiṃ saṃvasati.
That's how a male zombie lives with a goddess.

kathañca, bhikkhave, devo chavāya saddhiṃ saṃvasati?
And how does a god live with a female zombie?

idha, bhikkhave, sāmiko hoti pāṇātipātā paṭivirato adinnādānā paṭivirato
kāmesumicchācārā paṭivirato musāvādā paṭivirato piṣuṇāya vācāya paṭivirato
pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto
sammāditthiko sīlavā kalyāṇadhammo vigatamalamaccherena cetasā agāraṃ
ajjhāvasati anakkosakaparibhāsako samaṇabrāhmaṇānaṃ;
It's when the husband ... is ethical, of good character ...

bhariyā khvassa hoti pāṇātipātīnī ... pe ... micchādītthikā dussīlā pāpadhammā
maccheramalapariyuṭṭhiteṇa cetasā agāraṃ ajjhāvasati akkosikaparibhāsikā
samaṇabrāhmaṇānaṃ.

But the wife ... is unethical, of bad character ...

evaṃ kho, bhikkhave, devo chavāya saddhiṃ saṃvasati.

That's how a god lives with a female zombie.

kathaṇca, bhikkhave, devo deviyā saddhiṃ saṃvasati?

And how does a god live with a goddess?

idha, bhikkhave, sāmiko hoti pāṇātipātā paṭivirato ... pe ... sammāditthiko sīlavā
kalyāṇadhammo vigatamalamaccherena cetasā agāraṃ ajjhāvasati
anakkosakaparibhāsako samaṇabrāhmaṇānaṃ;
It's when the husband ... is ethical, of good character ...

bhariyāpissa hoti pāṇātipātā paṭiviratā ... pe ... sammāditthikā sīlavatī
kalyāṇadhammā vigatamalamaccherena cetasā agāraṃ ajjhāvasati
anakkosikaparibhāsikā samaṇabrāhmaṇānaṃ.

And the wife is also ... ethical, of good character ...

evaṃ kho, bhikkhave, devo deviyā saddhiṃ saṃvasati.

That's how a god lives with a goddess.

ime kho, bhikkhave, cattāro saṃvāsati.

These are the four ways of living together." ...

ubho ca honti dussīlā,

kadariyā paribhāsakā;

te honti jānipatayo,

chavā saṃvāsamāgatā.

sāmiko hoti dussīlo,

kadariyo paribhāsako;

bhariyā sīlavatī hoti,

vadaññū vītamaccharā;

sāpi devī saṃvasati,

chavena patinā saha.

sāmiko sīlavā hoti,

vadaññū vītamaccharo;

bhāriyā hoti dussīlā,
kadariyā paribhāsikā;
sāpi chavā saṃvasati,
devena patinā saha.
ubho saddhā vadaññū ca,
saññatā dhammajīvino;
te honti jānipatayo,
aññamaññaṃ piyaṃvadā.
atthāsaṃ pacurā honti,
phāsukaṃ upajāyati;
amittā dummanā honti,
ubhinnaṃ samasīlinaṃ.
idha dhammaṃ caritvāna,
samasīlabbatā ubho;
nandino devalokasmiṃ,
modanti kāmakāmino”ti.
catutthaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

55. paṭhamasamajīvīsutta
55. Equality (1st)

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena nakulapituno gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Nakula's father, where he sat on the seat spread out.

atha kho nakulapitā ca gahapati nakulamātā ca gahapatānī yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinno kho nakulapitā gahapati bhagavantaṃ etadavoca:

Then the householder Nakula's father and the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. Nakula's father said to the Buddha,

“yato me, bhante, nakulamātā gahapatānī daharasseva daharā ānītā, nābhijānāmi nakulamātaraṃ gahapatāniṃ manasāpi aticaritā, kuto pana kāyena.

“Sir, ever since we were both young, and Nakula's mother was given to me in marriage, I can't recall betraying her even in thought, still less in deed.

iccheyyāma mayaṃ, bhante, diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyaṇca aññamaññaṃ passitun”ti.

We want to see each other in both this life and the next.”

nakulamātāpi kho gahapatānī bhagavantaṃ etadavoca:

Then Nakula's mother said to the Buddha,

“yato haṃ, bhante, nakulapituno gahapatissa daharasseva daharā ānītā, nābhijānāmi nakulapitaraṃ gahapatiṃ manasāpi aticaritā, kuto pana kāyena.

“Sir, ever since we were both young, and I was given in marriage to Nakula's father, I can't recall betraying him even in thought, still less in deed.

iccheyyāma mayaṃ, bhante, diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyaṇca aññamaññaṃ passitun”ti.

We want to see each other in both this life and the next.”

“ākankheyyuñce, gahapatayo, ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṃ passituṃ abhisamparāyaṇca aññamaññaṃ passituṃ ubhova assu samasaddhā samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṃ passantīti.

“Householders, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethical conduct, generosity, and wisdom.

ubho saddhā vadaññū ca,
When both are faithful and kind,

saññatā dhammajīvino;
disciplined, living properly,

te honti jānipatayo,
then wife and husband

aññamaññaṃ piyaṃvadā.
say nice things to each other.

atthāsaṃ pacurā honti,
They get all the things they need,

phāsukaṃ upajāyati;
so they live at ease.

amittā dummanā honti,
Their enemies are downhearted,

ubhinnaṃ samasīlinaṃ.
when both are equal in ethics.

idha dhammaṃ caritvāna,
Having practiced the teaching here,

samasīlabbatā ubho;
both equal in precepts and observances,

nandino devalokasmiṃ,
they delight in the heavenly realm,

modanti kāmakāmino”ti.
enjoying all the pleasures they desire.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

56. dutiyasamajīvīsutta
56. Equality (2nd)

“ākaṅkheyyuñce, bhikkhave, ubho jānipatayo diṭṭhe ceva dhamme aññamaññaṃ
passitum abhisamparāyaṇca aññamaññaṃ passitum ubhova assu samasaddhā
samasīlā samacāgā samapaññā, te diṭṭhe ceva dhamme aññamaññaṃ passanti
abhisamparāyaṇca aññamaññaṃ passantīti.

*“Mendicants, if wife and husband want to see each other in both this life and the next, they
should be equals in faith, ethical conduct, generosity, and wisdom. ...”*

ubho saddhā vadaññū ca,

saññatā dhammajīvino;

te honti jānipatayo,

aññamaññaṃ piyaṃvadā.

atthāsaṃ pacurā honti,

phāsukaṃ upajāyati;

amittā dummanā honti,

ubhinnaṃ samasīlinaṃ.

idha dhammaṃ caritvāna,

samasīlabbatā ubho;

nandino devalokasmiṃ,

modanti kāmakāmino”ti.

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

57. suppvāsāsutta
57. Suppvāsā

ekaṃ samayaṃ bhagavā koliyesu viharati pajjanikaṃ nāma koliyānaṃ nigamo.
At one time the Buddha was staying in the land of the Koliyans, where they have a town named Pajjanika.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena suppvāsāya
koliyadhītuyā nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Suppvāsā the Koliyan, where he sat on the seat spread out.

atha kho suppvāsā koliyadhītā bhagavantam pañitena khādanīyena bhojanīyena
sahatthā santappesi sampavāresi.
Then Suppvāsā served and satisfied the Buddha with her own hands with a variety of delicious foods.

atha kho suppvāsā koliyadhītā bhagavantam bhuttāviṃ onītapattapāṇiṃ
ekamantaṃ nisīdi.
When the Buddha had eaten and washed his hand and bowl, she sat down to one side.

ekamantaṃ nisinnaṃ kho suppvāsam koliyadhītaram bhagavā etadavoca:
The Buddha said to her:

“bhojanaṃ, suppvāse, dentī ariyasāvikā paṭiggāhakānaṃ cattāri tñānāni deti.
“Suppvāsā, when a noble disciple gives food, she gives the recipients four things.

katamāni cattāri?
What four?

āyūṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti.
Long life, beauty, happiness, and strength.

āyūṃ kho pana datvā āyussa bhāginī hoti dibbassa vā mānusassa vā.
Giving long life, she has long life as a god or human.

vaṇṇaṃ datvā vaṇṇassa bhāginī hoti dibbassa vā mānusassa vā.
Giving beauty, she has beauty as a god or human.

sukhaṃ datvā sukhaṃ bhāginī hoti dibbassa vā mānusassa vā.
Giving happiness, she has happiness as a god or human.

balaṃ datvā balassa bhāginī hoti dibbassa vā mānusassa vā.
Giving strength, she has strength as a god or human.

bhojanaṃ, suppvāse, dentī ariyasāvikā paṭiggāhakānaṃ imāni cattāri tñānāni detīti.
When a noble disciple gives food, she gives the recipients these four things.

susaṅkhaṭaṃ bhojanaṃ yā dadāti,
When she gives well-prepared food,

suciṃ pañitaṃ rāsasā upetaṃ;
pure, fine, and full of flavor,

sā dakkhiṇā ujjugatesu dinnā,
that offering—given to people of integrity,

caraṇūpapannesu mahaggatesu;
who have good conduct, and are big-hearted—

puññena puññaṃ saṃsandamānā,
joins merit to merit. It's very fruitful,

mahapphalā lokavidūna vaṇṇitā.
and is praised by those who know the world.

etādisaṃ yaññamanussarantā,
Those who recall such sacrifices,

ye vedajātā vicaranti loke;
live in the world full of joy.

vineyya maccheramalaṃ samūlaṃ,
They've driven out the stain of stinginess down to the root,

aninditā saggamupenti t̥hānaṃ”ti.
blameless, they go to a heavenly place.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

58. sudattasutta
58. Sudatta

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

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

“bhojanam, gahapati, dadamāno ariyasāvako paṭiggāhakānam cattāri ṭhānāni deti.
“Householder, when a noble disciple gives food, they give the recipients four things.

katamāni cattāri?
What four?

āyum deti, vaṇṇam deti, sukham deti, balaṃ deti.
Long life, beauty, happiness, and strength.

āyum kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā.
Giving long life, they have long life as a god or human. ...

vaṇṇam datvā ... sukham datvā ... balaṃ datvā balassa bhāgī hoti dibbassa vā mānusassa vā.
Giving beauty ... happiness ... strength ...

bhojanam, gahapati, dadamāno ariyasāvako paṭiggāhakānam imāni cattāri ṭhānāni detīti.
When a noble disciple gives food, they give the recipients these four things.

yo saññatānam paradattabhojinam,
Carefully giving food at the right time,

kālena sakkacca dadāti bhojanam;
to those who are disciplined, eating only what others give,

cattāri ṭhānāni anuppavecchati,
you provide them with four things:

āyuṇca vaṇṇaṇca sukham balaṇca.
long life, beauty, happiness, and strength.

so āyudāyī vaṇṇadāyī,
A person who gives long life, beauty,

sukham balaṃ dato naro;
happiness, and strength,

dīghāyu yasavā hoti,
has long life and fame

yattha yatthūpapajjati”ti.
wherever they’re reborn.”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

59. bhojanasutta
59. Food

“bhojanam, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ cattāri ṭhānāni deti.
“Mendicants, when a noble disciple gives food, they give the recipients four things.

katamāni cattāri?
What four?

āyum deti, vaṇṇam deti, sukham deti, balaṃ deti.
Long life, beauty, happiness, and strength. ...”

āyum kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa vā.

vaṇṇam datvā ... sukham datvā ... balaṃ datvā balassa bhāgī hoti dibbassa vā mānusassa vā.

bhojanam, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ imāni cattāri ṭhānāni detīti.

yo saññatānaṃ paradattabhojinam,

kālena sakkacca dadāti bhojanam;

cattāri ṭhānāni anuppavecchati,

āyuñca vaṇṇañca sukham balañca.

so āyudāyī vaṇṇadāyī,

sukham balaṃ dado naro;

dīghāyu yasavā hoti,

yattha yatthūpapajjati”ti.

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

6. puññābhisandavagga
6. Overflowing Merit

60. gihisāmīcisutta
60. Lay Practice

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

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

“catūhi kho, gahapati, dhammehi samannāgato ariyasāvako gihisāmīcipaṭipadam paṭipanno hoti yasopaṭilābhinim saggasamvattanikam.

“Householder, when a noble disciple does four things they are practicing appropriately for a layperson, which brings fame and leads to heaven.

katamehi catūhi?
What four?

idha, gahapati, ariyasāvako bhikkhusaṅgham paccupaṭṭhito hoti cīvarena, bhikkhusaṅgham paccupaṭṭhito hoti piṇḍapātena, bhikkhusaṅgham paccupaṭṭhito hoti senāsanaena, bhikkhusaṅgham paccupaṭṭhito hoti gilānappaccayabhesajjaparikkhārena.

It's when a noble disciple serves the mendicant Saṅgha with robes, alms-food, lodgings, and medicines and supplies for the sick.

imehi kho, gahapati, catūhi dhammehi samannāgato ariyasāvako gihisāmīcipaṭipadam paṭipanno hoti yasopaṭilābhinim saggasamvattanikanti.

When a noble disciple does these four things they are practicing appropriately for a layperson, which brings fame and leads to heaven.

gihisāmīcipaṭipadam,
Those who are astute practice the way

paṭipajjanti paṇḍitā;
that's appropriate for laypeople.

sammaggate sīlavante,
They provide those who are ethical

cīvarena upaṭṭhitā.
and on the right path with robes,

piṇḍapātasayanena,
alms-food, lodgings,

gilānappaccayena ca;
and supplies for the sick.

tesam divā ca ratto ca,
Their merit always grows

sadā puññaṃ pavaḍḍhati;
by day and by night.

saggañca kamatiṭṭhānaṃ,
They pass on to a place in heaven,

kammaṃ katvāna bhaddakaṃ”ti.
having done excellent deeds.”

dasamaṃ.

puññābhisandavaggo paṭhamo.

dve puññābhisandā dve ca,

saṃvāsā samajīvino;

suppavāsā sudatto ca,

bhojanaṃ gihiśāmicīti.

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

61. pattakammasutta
61. Deeds of Substance

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

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

“cattārome, gahapati, dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ.

“Householder, these four things that are likable, desirable, and agreeable are hard to get in the world.

katame cattāro?

What four?

bhogā me uppajjantu sahadhammenāti, ayaṃ paṭhamo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.

The first thing is the wish: ‘May wealth come to me by legitimate means!’

bhoge laddhā sahadhammena yaso me āgacchatu saha ñātīhi saha upajjhāyehīti, ayaṃ duttiyo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.

The second thing, having got wealth by legitimate means, is the wish: ‘May fame come to me, together with my family and teachers.’

bhoge laddhā sahadhammena yasaṃ laddhā saha ñātīhi saha upajjhāyehi ciraṃ jīvāmi dīghamāyuaṃ pālemīti, ayaṃ tatiyo dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.

The third thing, having got wealth and fame, is the wish: ‘May I live long, keeping alive for a long time!’

bhoge laddhā sahadhammena yasaṃ laddhā saha ñātīhi saha upajjhāyehi ciraṃ jīvitvā dīghamāyuaṃ pāletvā kāyassa bhedā paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjāmīti, ayaṃ catuttho dhammo iṭṭho kanto manāpo dullabho lokasmiṃ.

The fourth thing, having got wealth, fame, and long life, is the wish: ‘When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!’

ime kho, gahapati, cattāro dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ.

These are the four things that are likable, desirable, and agreeable, but hard to get in the world.

imesaṃ kho, gahapati, catunnaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ cattāro dhammā paṭilābhāya saṃvattanti.

These next four things lead to the getting of those four things.

katame cattāro?

What four?

saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā.

Accomplishment in faith, ethics, generosity, and wisdom.

katamā ca, gahapati, saddhāsampadā?

And what is accomplishment in faith?

idha, gahapati, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:

It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, sathhā devamanussānaṃ buddho bhagavā’ti.

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

ayaṃ vuccati, gahapati, saddhāsampadā.

This is called accomplishment in faith.

katamā ca, gahapati, sīlasampadā?

And what is accomplishment in ethics?

idha, gahapati, ariyasāvako pānātipātā paṭivirato hoti ... pe ...

surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence.

ayaṃ vuccati, gahapati, sīlasampadā.

This is called accomplishment in ethics.

katamā ca, gahapati, cāgasampadā?

And what is accomplishment in generosity?

idha, gahapati, ariyasāvako vigatamalamaccherena cetasā agāraṃ ajjhāvasati

muttacāgo payatapāni vosaggarato yācayogo dānaṣaṃvibhāgarato.

It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

ayaṃ vuccati, gahapati, cāgasampadā.

This is called accomplishment in generosity.

katamā ca, gahapati, paññāsampadā?

And what is accomplishment in wisdom?

abhijjhāvisamalobhābhībhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti.

When your heart is mastered by covetousness and immoral greed, you do what you shouldn't, and fail to do what you should.

akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati.

Your fame and happiness are crushed.

byāpādābhībhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti.

When your heart is mastered by ill will ...

akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati.

thinamiddhābhībhūtena, gahapati, cetasā viharanto akiccaṃ karoti kiccaṃ aparādheti.

dullness and drowsiness ...

akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati.

uddhaccakukkuccābhībhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti.

restlessness and remorse ...

akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati.

vicikicchābhībhūtena, gahapati, cetasā viharanto akiccaṃ karoti, kiccaṃ aparādheti.

doubt, you do what you shouldn't, and fail to do what you should.

akiccaṃ karonto kiccaṃ aparādhento yasā ca sukhā ca dhaṃsati.

Your fame and happiness are crushed.

sa kho so, gahapati, ariyasāvako abhijjhāvisamalobho cittassa upakkilesoti, iti viditvā abhijjhāvisamalobhaṃ cittassa upakkilesaṃ pajahati.

Knowing that 'covetousness and immoral greed are corruptions of the mind', that noble disciple gives them up.

byāpādo cittassa upakkilesoti, iti viditvā byāpādaṃ cittassa upakkilesaṃ pajahati.

Knowing that 'ill will ...' ...

thinamiddhaṃ cittassa upakkilesoti, iti veditvā thinamiddhaṃ cittassa upakkilesaṃ pajahati.

'dullness and drowsiness ...' ...

uddhaccakukkuccaṃ cittassa upakkilesoti, iti veditvā uddhaccakukkuccaṃ cittassa upakkilesaṃ pajahati.

'restlessness and remorse ...' ...

vicikicchā cittassa upakkilesoti, iti veditvā vicikicchā cittassa upakkilesaṃ pajahati.

'doubt is a corruption of the mind', that noble disciple gives it up.

yato ca kho, gahapati, ariyasāvakassa abhijjhāvisamalobho cittassa upakkilesoti, iti veditvā abhijjhāvisamalobho cittassa upakkileso pahīno hoti.

When a noble disciple has given up these things,

byāpādo cittassa upakkilesoti, iti veditvā byāpādo cittassa upakkileso pahīno hoti.

thinamiddhaṃ cittassa upakkilesoti, iti veditvā thinamiddhaṃ cittassa upakkileso pahīno hoti.

uddhaccakukkuccaṃ cittassa upakkilesoti, iti veditvā uddhaccakukkuccaṃ cittassa upakkileso pahīno hoti.

vicikicchā cittassa upakkilesoti, iti veditvā vicikicchā cittassa upakkileso pahīno hoti.

ayaṃ vuccati, gahapati, ariyasāvako mahāpaṇṇo puthupaṇṇo āpādaso paṇṇāsampanno.

they're called 'a noble disciple of great wisdom, of widespread wisdom, who sees what matters, and is accomplished in wisdom'.

ayaṃ vuccati, gahapati, paṇṇāsampadā.

This is called accomplishment in wisdom.

imesaṃ kho, gahapati, catunnaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime cattāro dhammā paṭilābhāya saṃvattanti.

These are the four things that lead to the getting of the four things that are likable, desirable, and agreeable, but hard to get in the world.

sa kho so, gahapati, ariyasāvako utthānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi cattāri pattakammāni kattā hoti.

There are four deeds of substance that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

katamāni cattāri?

What four?

idha, gahapati, ariyasāvako utthānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi attānaṃ sukheti pīṇeti sammā sukhaṃ pariharati.

To start with, with his legitimate wealth he makes himself happy and pleased, keeping himself properly happy.

mātāpitāro sukheti pīṇeti sammā sukhaṃ pariharati.

He makes his mother and father happy ...

puttadārādāsakammakaraporise sukheti pīṇeti sammā sukhaṃ pariharati.

He makes his children, partners, bondservants, workers, and staff happy ...

mittāmacce sukheti pīṇeti sammā sukhaṃ pariharati.

He makes his friends and colleagues happy ...

idamassa paṭhamam ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

This is his first solid and substantive investment, used in the appropriate sphere.

puna caparam, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhitehi dhammikehi dhammaladdhehi yā tā honti āpadā aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato, tathārūpaṣu āpadāsu pariyodhāya saṃvattati.

Furthermore, with his legitimate wealth he defends himself against threats from such things as fire, flood, rulers, bandits, or unloved heirs.

sothiṃ attānaṃ karoti.

He keeps himself safe.

idamassa dutiyaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

This is his second solid and substantive investment, used in the appropriate sphere.

puna caparam, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhitehi dhammikehi dhammaladdhehi pañcabaḷiṃ kattā hoti—

Furthermore, with his legitimate wealth he makes five spirit-offerings:

nātibaliṃ, atithibaliṃ, pubbapetabaliṃ, rājabaliṃ, devatābaliṃ.

to relatives, guests, ancestors, king, and deities.

idamassa tatiyaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

This is his third solid and substantive investment, used in the appropriate sphere.

puna caparam, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhitehi dhammikehi dhammaladdhehi ye te samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce nivīṭṭhā ekamattānaṃ damenti, ekamattānaṃ samenti, ekamattānaṃ parinibbāpenti, tathārūpesu samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpeti sovaḍḍhikaṃ sukhavipākaṃ saggaṣaṃvattanikaṃ.

Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven.

idamassa catutthaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

This is his fourth solid and substantive investment, used in the appropriate sphere.

sa kho so, gahapati, ariyasāvako uṭṭhānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhitehi dhammikehi dhammaladdhehi imāni cattāri pattakammāni kattā hoti.

These are the four deeds of substance that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

yassa kassaci, gahapati, aññatra imehi catūhi pattakammehi bhogā parikkhayaṃ gacchanti, ime vuccanti, gahapati, bhogā aṭṭhānagatā apattagatā anāyatanaso paribhuttā.

Whatever wealth is spent on something other than these four deeds of substance is said to be not a solid or substantive investment, and not used in the appropriate sphere.

yassa kassaci, gahapati, imehi catūhi pattakammehi bhogā parikkhayaṃ gacchanti, ime vuccanti, gahapati, bhogā ṭhānagatā pattagatā āyatanaso paribhuttāti.

But whatever wealth is spent on these four deeds of substance is said to be a solid and substantive investment, used in the appropriate sphere.

bhuttā bhogā bhatā bhaccā,

I've enjoyed my wealth, supporting those who depend on me;

vitinṇā āpadāsu me;

I've overcome losses;

uddhaggā dakkhiṇā dinnā,

I've given uplifting religious donations;

atho pañcabalī katā;
and made the five spirit-offerings.

upaṭṭhitā sīlavanto,
I have looked after the ethical and

saññatā brahmacārayo.
disciplined spiritual practitioners.

yadatthaṃ bhogaṃ iccheyya,
I've achieved the purpose

paṇḍito gharamāvasaṃ;
for which an astute lay person

so me attho anuppatto,
wishes to gain wealth.

katam ananutāpiyaṃ.
I don't regret what I've done.'

etaṃ anussaraṃ macco,
A mortal person who recollects this

ariyadhamme t̥hito naro;
stands firm in the teaching of the noble ones.

idheva naṃ paṣaṃsanti,
They're praised in this life,

pecca sagge pamodaṭī'ti.
and they depart to rejoice in heaven."

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

62. āṇāyasutta
62. Debtlessness

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

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

“cattārimāni, gahapati, sukhāni adhigamanīyāni gihinā kāmabhoginā kālena kālam samayena samayaṃ upādāya.

“Householder, these four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion.

katamāni cattāri?
What four?

atthisukhaṃ, bhogasukhaṃ, āṇāyasukhaṃ, anavajjasukhaṃ.
The happiness of ownership, using wealth, debtlessness, and blamelessness.

katamañca, gahapati, atthisukhaṃ?
And what is the happiness of ownership?

idha, gahapati, kulaputtassa bhogā honti uttānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā.
It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

so ‘bhogā me atthi uttānavīriyādhigatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā’ti adhigacchati sukhaṃ, adhigacchati somanassaṃ.
When he reflects on this, he's filled with pleasure and happiness.

idaṃ vuccati, gahapati, atthisukhaṃ.
This is called ‘the happiness of ownership’.

katamañca, gahapati, bhogasukhaṃ?
And what is the happiness of using wealth?

idha, gahapati, kulaputto uttānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi paribhuñjati puññāni ca karoti.
It's when a gentleman uses his legitimate wealth, and makes merit with it.

so ‘uttānavīriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi paribhuñjāmi puññāni ca karomī’ti adhigacchati sukhaṃ, adhigacchati somanassaṃ.
When he reflects on this, he's filled with pleasure and happiness.

idaṃ vuccati, gahapati, bhogasukhaṃ.
This is called ‘the happiness of using wealth’.

katamañca, gahapati, āṇāyasukhaṃ?
And what is the happiness of debtlessness?

idha, gahapati, kulaputto na kassaci kiñci dhāreti appaṃ vā bahuṃ vā.
It's when a gentleman owes no debt, large or small, to anyone.

so ‘na kassaci kiñci dhāremi appaṃ vā bahuṃ vā’ti adhigacchati sukhaṃ, adhigacchati somanassaṃ.
When he reflects on this, he's filled with pleasure and happiness.

idaṃ vuccati, gahapati, āṇāyasukhaṃ.
This is called ‘the happiness of debtlessness’.

katamañca, gahapati, anavajjasukhaṃ?

And what is the happiness of blamelessness?

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

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

so 'anavajjenamhi kāyakammena samannāgato, anavajjena vacīkammena samannāgato, anavajjena manokammena samannāgato'ti adhigacchati sukhaṃ, adhigacchati somanassaṃ.

When he reflects on this, he's filled with pleasure and happiness.

idaṃ vuccati, gahapati, anavajjasukhaṃ.

This is called 'the happiness of blamelessness'.

imāni kho, gahapati, cattāri sukhāni adhigamanīyāni gihinā kāmabhoginā kālena kālaṃ samayena samayaṃ upādāyāti.

These four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion.

ānanyasukhaṃ ñatvāna,

Knowing the happiness of debtlessness,

atho atthisukhaṃ paraṃ;

and the extra happiness of possession,

bhuñjaṃ bhogasukhaṃ macco,

a mortal enjoying the happiness of using wealth,

tato paññā vipassati.

then sees clearly with wisdom.

vipassamāno jānāti,

Seeing clearly, a clever person knows

ubho bhoge sumedhaso;

both kinds of happiness:

anavajjasukhassetam,

the other kind is not worth a sixteenth part

kalaṃ nāgghati soḷasin'ti.

of the happiness of blamelessness."

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

63. brahmasutta
63. Living with Brahmā

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

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

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

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

sapubbadevatāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitāro ajjhāgāre pūjitā honti.

A family where the children honor their parents in their home is said to live with the old deities.

sāhuneyyakāni, bhikkhave, tāni kulāni yesaṃ puttānaṃ mātāpitāro ajjhāgāre pūjitā honti.

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

brahmāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.

‘Brahmā’ is a term for your parents.

pubbācariyāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.

‘First teachers’ is a term for your parents.

pubbadevatāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.

‘Old deities’ is a term for your parents.

āhuneyyāti, bhikkhave, mātāpitūnaṃ etaṃ adhivacanaṃ.

‘Worthy of an offering dedicated to the gods’ is a term for your parents.

tam kissa hetu?

Why is that?

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

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

brahmāti mātāpitāro,

Parents are said to be ‘Brahmā’

pubbācariyāti vuccare;

and ‘first teachers’.

āhuneyyā ca puttānaṃ,

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

pajāya anukampakā.

for they love their offspring.

tasmā hi ne namasseyya,

Therefore an astute person

sakkareyya ca paṇḍito;

would revere them and honor them

annena atha pānena,

with food and drink,

vatthena sayanena ca;
clothes and bedding,

ucchādanena nhāpanena,
by anointing and bathing,

pādānaṃ dhovanena ca.
and by washing their feet.

tāya naṃ pāricariyāya,
Because they look after

mātāpitūsu paṇḍitā;
their parents like this,

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

pecca sagge pamodaṭī'ti.
and they depart to rejoice in heaven."

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

64. nirayasutta
64. Hell

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

pāṇātīpātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti—
They kill living creatures, steal, commit sexual misconduct, and lie.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ
nirayeti.
Someone with these four qualities is cast down to hell.

pāṇātīpāto adinnādānaṃ,
Killing, stealing,

musāvādo ca vuccati;
telling lies,

paradāragamanañcāpi,
and visiting others' wives:

nappasaṃsanti paṇḍitā”ti.
astute people don't praise these things.”

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

65. rūpasutta
65. Appearance

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

rūpappamāṇo rūpappasanno, ghosappamāṇo ghosappasanno, lūkhappamāṇo
lūkhappasanno, dhammappamāṇo dhammappasanno—
*There are those whose estimation of and confidence in others is based on appearance, on
eloquence, on mortification, and on principle.*

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasminti.
These are the four people found in the world.

ye ca rūpe pamāṇimsu,
Those who judge on appearance,

ye ca ghosena anvagū;
and those swayed by a voice,

chandarāgavasūpetā,
are full of desire and greed;

nābhijānanti te janā.
those people just don't understand.

ajjhatañca na jānāti,
Not knowing what's inside,

bahiddhā ca na passati;
nor seeing what's outside,

samantāvaraṇo bālo,
the fool shut in on every side,

sa ve ghosena vuyhati.
gets carried away by a voice.

ajjhatañca na jānāti,
Not knowing what's inside,

bahiddhā ca vipassati;
but seeing what's outside,

bahiddhā phaladassāvī,
seeing the fruit outside,

sopi ghosena vuyhati.
they're also carried away by a voice.

ajjhatañca pajānāti,
Understanding what's inside,

bahiddhā ca vipassati;
and seeing what's outside,

vinīvaraṇadassāvī,
seeing without hindrances,

na so ghosena vuyhatī'ti.
they don't get carried away by a voice."

pañcamaṃ.
-

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

66. sarāgasutta
66. Greedy

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

sarāgo, sadoso, samoho, samāno—
The greedy, the hateful, the delusional, and the conceited.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasminti.
These are the four people found in the world.

sārattā rajanīyesu,
Full of desire for desirable things,

piyarūpābhinandino;
enjoying things that seem pleasant,

mohena āvutā sattā,
beings shrouded by ignorance,

baddhā vaḍḍhenti bandhanaṃ.
only tighten their bonds.

rāgaṃ dosajaṇcāpi,
Born of greed, born of hate,

mohaṃ cāpaviddasū;
born of delusion: the ignorant

karontākusalaṃ kammaṃ,
make bad karma

saviḥhātaṃ dukhudrayaṃ.
that afflicts and produces pain.

avijjānivutā posā,
If you act out of these qualities, that's what you become.

andhabhūtā acakkhukā;
But men hindered by ignorance,

yathā dhammā tathā santā,
are blind, with no eyes to see,

na tassevanti maññare”ti.
and they never imagine that this could be so.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

67. ahirājasutta
67. The Snake King

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

tena kho pana samayena sāvatthiyaṃ aññataro bhikkhu ahinā daṭṭho kālaṅkato hoti.
Now, at that time a monk in Sāvattihī passed away due to a snake bite.

atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimṣu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, sāvatthiyaṃ aññataro bhikkhu ahinā daṭṭho kālaṅkato”ti.

“Sir, a monk in Sāvattihī has passed away due to a snake bite.”

“na hi nūna so, bhikkhave, bhikkhu cattāri ahirājakulāni mettena cittena phari.

“Mendicants, that monk mustn't have spread a mind of love to the four royal snake families.

sace hi so, bhikkhave, bhikkhu cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṃ kareyya.

If he had, he wouldn't have died due to a snake bite.

katamāni cattāri?
What four?

virūpakkhaṃ ahirājakulaṃ, erāpathaṃ ahirājakulaṃ, chabyāputtaṃ ahirājakulaṃ, kaṇhāgotamaṃ ahirājakulaṃ.

The royal snake families of Virūpakkha, Erāpatha, Chabyāputta, and Kaṇhāgotama. ...

na hi nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari.

sace hi so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṃ kareyya.

anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ attaguttiyā attarakkhāya attaparittāyāti.

Mendicants, I urge you to spread a mind of love to the four royal snake families, for your own safety, security, and protection.

virūpakkhehi me mettaṃ,
I love the Virūpakkhas,

mettaṃ erāpathehi me;
the Erāpathas I love,

chabyāputtehi me mettaṃ,
I love the Chabyāputtas,

mettaṃ kaṇhāgotamakehi ca.
the Kaṇhāgotamakas I love.

apādahehi me mettaṃ,
I love the footless creatures,

mettaṃ dvipādahehi me;
the two-footed I love,

catuppadehi me mettaṃ,
I love the four-footed,

mettaṃ bahuppadehi me.

the many-footed I love.

mā maṃ apādako hiṃsi,

May the footless not harm me!

mā maṃ hiṃsi dvipādako;

May I not be harmed by the two-footed!

mā maṃ catuppado hiṃsi,

May the four-footed not harm me!

mā maṃ hiṃsi bahuppado.

May I not be harmed by the many-footed!

sabbe sattā sabbe pānā,

All sentient beings, all living things,

sabbe bhūtā ca kevalā;

all creatures, every one:

sabbe bhadraṇi passantu,

may they see only nice things,

mā kañci pāpamāgamā.

may bad not come to anyone.

appamāṇo buddho,

The Buddha is immeasurable,

appamāṇo dhammo;

the teaching is immeasurable,

appamāṇo saṃgho,

the Saṅgha is immeasurable.

pamāṇavantāni sarīsapāṇi.

But limited are crawling things,

ahivicchikā satapadī,

snakes and scorpions, centipedes,

uṇṇanābhī sarabū mūsikā;

spiders and lizards and mice.

katā me rakkhā katā me parittā,

I've made this safeguard, I've made this protection:

paṭikkamantu bhūtāni;

go away, creatures!

sohaṃ namo bhagavato,

And so I revere the Blessed One,

namo sattannaṃ sammāsambuddhānaṃ”ti.

I revere the seven perfectly awakened Buddhas.”

sattamaṃ.

-

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

68. devadattasutta
68. Devadatta

ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

tatra kho bhagavā devadattaṃ ārabhha bhikkhū āmantesi:
There the Buddha spoke to the mendicants about Devadatta:

“attavadhāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi.

“Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

parābhavāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi.

seyyathāpi, bhikkhave, kadalī attavadhāya phalaṃ deti, parābhavāya phalaṃ deti;
It's like a banana tree,

evamevaṃ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

seyyathāpi, bhikkhave, veḷu attavadhāya phalaṃ deti, parābhavāya phalaṃ deti;
or a bamboo,

evamevaṃ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

seyyathāpi, bhikkhave, naḷo attavadhāya phalaṃ deti, parābhavāya phalaṃ deti;
or a reed, all of which bear fruit to their own ruin and downfall ...

evamevaṃ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

seyyathāpi, bhikkhave, assatarī attavadhāya gabbhaṃ gaṇhāti, parābhavāya gabbhaṃ gaṇhāti;

It's like a mule, which becomes pregnant to its own ruin and downfall.

evamevaṃ kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādīti.

In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

phalaṃ ve kadalīṃ hanti,
The banana tree is destroyed by its own fruit,

phalaṃ veḷuṃ phalaṃ naḷaṃ;
as are the bamboo and the reed.

sakkāro kāpurisaṃ hanti,
Honor destroys a sinner,

gabbho assatarīṃ yathā”ti.
as pregnancy destroys a mule.”

aṭṭhamāṃ.

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

69. padhānasutta
69. Effort

“cattārimāni, bhikkhave, padhānāni.
“Mendicants, there are these four efforts.

katamāni cattāri?
What four?

saṃvarappadhānaṃ, pahānappadhānaṃ, bhāvanāppadhānaṃ,
anurakkhaṇāppadhānaṃ.
The efforts to restrain, to give up, to develop, and to preserve.

katamañca, bhikkhave, saṃvarappadhānaṃ?
And what, mendicants, is the effort to restrain?

idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
*It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad,
unskillful qualities don't arise.*

idaṃ vuccati, bhikkhave, saṃvarappadhānaṃ.
This is called the effort to restrain.

katamañca, bhikkhave, pahānappadhānaṃ?
And what, mendicants, is the effort to give up?

idha, bhikkhave, bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
*It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad,
unskillful qualities are given up.*

idaṃ vuccati, bhikkhave, pahānappadhānaṃ.
This is called the effort to give up.

katamañca, bhikkhave, bhāvanāppadhānaṃ?
And what, mendicants, is the effort to develop?

idha, bhikkhave, bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
*It's when you generate enthusiasm, try, make an effort, exert the mind, and strive so that
skillful qualities arise.*

idaṃ vuccati, bhikkhave, bhāvanāppadhānaṃ.
This is called the effort to develop.

katamañca, bhikkhave, anurakkhaṇāppadhānaṃ?
And what, mendicants, is the effort to preserve?

idha, bhikkhave, bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ thitiyā asammosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ
ārabhati cittaṃ paggaṇhāti padahati.
*It's when you 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.*

idaṃ vuccati, bhikkhave, anurakkhaṇāppadhānaṃ.
This is called the effort to preserve.

imāni kho, bhikkhave, cattāri padhānānīti.
These are the four efforts.

samvaro ca pahānañca,
Restraint and giving up,

bhāvanā anurakkhaṇā;
development and preservation:

ete padhānā cattāro,
these are the four efforts

desitādiccabandhunā;
taught by the Kinsman of the Sun.

yo hi bhikkhu idhātāpī,
Any mendicant who keenly applies these

khayaṃ dukkhassa pāpunaṃ”ti.
may attain the ending of suffering.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

7. pattakammavagga
7. Deeds of Substance

70. adhammikasutta
70. Unprincipled

“yasmim, bhikkhave, samaye rājāno adhammikā honti, rājāyuttāpi tasmim samaye adhammikā honti.

“At a time when kings are unprincipled, royal officials become unprincipled.

rājāyuttesu adhammikesu brāhmaṇagahapatikāpi tasmim samaye adhammikā honti.
When royal officials are unprincipled, brahmins and householders become unprincipled.

brāhmaṇagahapatikesu adhammikesu negamajānapadāpi tasmim samaye adhammikā honti.
When brahmins and householders are unprincipled, the people of town and country become unprincipled.

negamajānapadesu adhammikesu visamaṃ candimasūriyā parivattanti.
When the people of town and country are unprincipled, the courses of the moon and sun become erratic.

visamaṃ candimasūriyesu parivattantesu visamaṃ nakkhattāni tārakarūpāni parivattanti.
... the courses of the stars and constellations ...

visamaṃ nakkhattesu tārakarūpesu parivattantesu visamaṃ rattindivā parivattanti.
the days and nights ...

visamaṃ rattindivesu parivattantesu visamaṃ māsaddhamāsā parivattanti.
the months and fortnights ...

visamaṃ māsaddhamāsesu parivattantesu visamaṃ utusaṃvaccharā parivattanti.
the seasons and years become erratic.

visamaṃ utusaṃvacchareshu parivattantesu visamaṃ vātā vāyanti visamā apañjasā.
... the blowing of the winds becomes erratic and chaotic.

visamaṃ vātesu vāyantesu visamesu apañjasesu devatā parikupitā bhavanti.
... the deities are angered.

devatāsu parikupitāsu devo na sammā dhāraṃ anuppavecchati.
... the heavens don't provide enough rain.

deve na sammā dhāraṃ anuppaveccante visamapākāni sassāni bhavanti.
... the crops ripen erratically.

visamapākāni, bhikkhave, sassāni manussā paribhuñjantā appāyukā honti dubbaṇṇā ca bavhābādhā ca.
When people eat crops that have ripened erratically, they become short-lived, ugly, weak, and sickly.

yasmim, bhikkhave, samaye rājāno dhammikā honti, rājāyuttāpi tasmim samaye dhammikā honti.
At a time when kings are principled, royal officials become principled.

rājāyuttesu dhammikesu brāhmaṇagahapatikāpi tasmim samaye dhammikā honti.
... brahmins and householders ...

brāhmaṇagahapatikesu dhammikesu negamajānapadāpi tasmim samaye dhammikā honti.
people of town and country become principled.

negamajānapadesu dhammikesu samaṃ candimasūriyā parivattanti.
When the people of town and country are principled, the courses of the sun and moon become regular.

samaṃ candimasūriyesu parivattantesu samaṃ nakkhattāni tāarakarūpāni
parivattanti.

... the stars and constellations ...

samaṃ nakkhattesu tāarakarūpesu parivattantesu samaṃ rattindivā parivattanti.

the days and nights ...

samaṃ rattindivesu parivattantesu samaṃ māsaddhamāsā parivattanti.

the months and fortnights ...

samaṃ māsaddhamāsesu parivattantesu samaṃ utusaṃvaccharā parivattanti.

the seasons and years become regular.

samaṃ utusaṃvacchareshu parivattantesu samaṃ vātā vāyanti samā pañjasā.

... the blowing of the winds becomes regular and orderly.

samaṃ vātesu vāyantesu samesu pañjasesu devatā aparikupitā bhavanti.

... the deities are not angered ...

devatāsu aparikupitāsu devo sammā dhāraṃ anuppavecchati.

... the heavens provide plenty of rain.

deve sammā dhāraṃ anuppavecchante samapākāni sassāni bhavanti.

When the heavens provide plenty of rain, the crops ripen well.

samapākāni, bhikkhave, sassāni manussā paribhuñjantā dīghāyukā ca honti
vañnavanto ca balavanto ca appābādhā cāti.

When people eat crops that have ripened well, they become long-lived, beautiful, strong, and healthy.

gunnañce taramānānaṃ,

When cattle ford a river,

jimhaṃ gacchati puṅgavo;

if the bull goes off course,

sabbā tā jimhaṃ gacchanti,

they all go off course,

nette jimhaṃ gate sati.

because their leader is off course.

evamevaṃ manussesu,

So it is for humans:

yo hoti seṭṭhasammato;

when the one agreed on as chief

so ce adhammaṃ karati,

behaves badly,

pageva itarā pajā;

what do you expect the rest to do?

sabbaṃ raṭṭhaṃ dukkhaṃ seti,

The whole country sleeps badly,

rājā ce hoti adhammiko.

when the king is unprincipled.

gunnañce taramānānaṃ,

When cattle ford a river,

ujuṃ gacchati puṅgavo;

if the bull goes straight,

sabbā tā ujuṃ gacchanti,

they all go straight,

nette ujum gate sati.
because their leader is straight.

evamevaṃ manussesu,
So it is for humans:

yo hoti seṭṭhasammato;
when the one agreed on as chief

so sace dhammaṃ carati,
does the right thing,

pageva itarā pajā;
what do you expect the rest to do?

sabbaṃ ratṭhaṃ sukhaṃ seti,
The whole country sleeps happily,

rājā ce hoti dhammiko”ti.
when the king is just.”

dasamaṃ.
-

pattakammavaggo dutiyo.
-

pattakammaṃ ānaṇyako,
-

sabrahmanirayā rūpena pañcamaṃ;
-

sarāgaahirājā devadatto,
-

padhānaṃ adhammikenā cāti.
-

aṅguttara nikāya 4
Numbered Discourses 4

8. apaṇṇakavagga
8. Guaranteed

71. padhānasutta
71. Effort

“catūhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakappaṭipadaṃ
paṭipanno hoti, yoni cassa āradhā hoti āsavānaṃ khayāya.

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

katamehi catūhi?
What four?

idha, bhikkhave, bhikkhu sīlavā hoti, bahussuto hoti, āradhāvīriyo hoti, paññavā
hoti.

It’s when a mendicant is ethical, learned, energetic, and wise.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu
apaṇṇakappaṭipadaṃ paṭipanno hoti, yoni cassa āradhā hoti āsavānaṃ khayāyā”ti.

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

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

72. sammādiṭṭhisutta
72. Right View

“catūhi, bhikkhave, dhammehi samannāgato bhikkhu apanṇakappaṭipadaṃ
paṭipanno hoti, yoni cassa āradhā hoti āsavānaṃ khayāya.

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

katamehi catūhi?
What four?

nekkhammavitakkena, abyāpādavitakkena, avihimsāvitakkena, sammādiṭṭhiyā—
Thoughts of renunciation, good will, and harmlessness; and right view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu
apanṇakappaṭipadaṃ paṭipanno hoti, yoni cassa āradhā hoti āsavānaṃ khayāyā”ti.
*When a mendicant has these four things their practice is guaranteed, and they have laid the
groundwork for ending the defilements.”*

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

73. sappurisasutta
73. A Good Person

“catūhi, bhikkhave, dhammehi samannāgato asappuriso veditabbo.
“Mendicants, a bad person can be known by four qualities.

katamehi catūhi?
What four?

idha, bhikkhave, asappuriso yo hoti parassa avaṇṇo taṃ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa.

To start with, a bad person speaks ill of another even when not asked, let alone when asked.

puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṃ vitthārena parassa avaṇṇaṃ bhāsītā hoti.

But when led on by questions they speak ill of another in full detail, not leaving anything out.

veditabbametam, bhikkhave, asappuriso ayaṃ bhavanti.

That’s how to know that this is a bad person.

puna caparaṃ, bhikkhave, asappuriso yo hoti parassa vaṇṇo taṃ puṭṭhopi na pātu karoti, ko pana vādo puṭṭhassa.

Furthermore, a bad person doesn’t speak well of another even when asked, let alone when not asked.

puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṃ avitthārena parassa vaṇṇaṃ bhāsītā hoti.

But when led on by questions they speak well of another without giving the full details, leaving many things out.

veditabbametam, bhikkhave, asappuriso ayaṃ bhavanti.

That’s how to know that this is a bad person.

puna caparaṃ, bhikkhave, asappuriso yo hoti attano avaṇṇo taṃ puṭṭhopi na pātu karoti, ko pana vādo puṭṭhassa.

Furthermore, a bad person doesn’t speak ill of themselves even when asked, let alone when not asked.

puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṃ avitthārena attano vaṇṇaṃ bhāsītā hoti.

But when led on by questions they speak ill of themselves without giving the full details, leaving many things out.

veditabbametam, bhikkhave, asappuriso ayaṃ bhavanti.

That’s how to know that this is a bad person.

puna caparaṃ, bhikkhave, asappuriso yo hoti attano vaṇṇo taṃ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa.

Furthermore, a bad person speaks well of themselves even when not asked, let alone when asked.

puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṃ vitthārena attano vaṇṇaṃ bhāsītā hoti.

But when led on by questions they speak well of themselves in full detail, not leaving anything out.

veditabbametam, bhikkhave, asappuriso ayaṃ bhavanti.

That’s how to know that this is a bad person.

imehi kho, bhikkhave, catūhi dhammehi samannāgato asappuriso veditabbo.

A bad person can be known by these four qualities.

catūhi, bhikkhave, dhammehi samannāgato sappuriso veditabbo.

A good person can be known by four qualities.

katamehi catūhi?

What four?

idha, bhikkhave, sappuriso yo hoti parassa avaṇṇo taṃ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa.

To start ill with, a good person doesn't speak ill of another even when asked, let alone when not asked.

puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṃ avitthārena parassa avaṇṇaṃ bhāsītā hoti.

But when led on by questions they speak ill of another without giving the full details, leaving many things out.

veditabbametam, bhikkhave, sappuriso ayaṃ bhavanti.

That's how to know that this is a good person.

puna caparaṃ, bhikkhave, sappuriso yo hoti parassa vaṇṇo taṃ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa.

Furthermore, a good person speaks well of another even when not asked, let alone when asked.

puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṃ vitthārena parassa vaṇṇaṃ bhāsītā hoti.

But when led on by questions they speak well of another in full detail, not leaving anything out.

veditabbametam, bhikkhave, sappuriso ayaṃ bhavanti.

That's how to know that this is a good person.

puna caparaṃ, bhikkhave, sappuriso yo hoti attano avaṇṇo taṃ apuṭṭhopi pātu karoti, ko pana vādo puṭṭhassa.

Furthermore, a good person speaks ill of themselves even when not asked, let alone when asked.

puṭṭho kho pana pañhābhinīto ahāpetvā alambitvā paripūraṃ vitthārena attano avaṇṇaṃ bhāsītā hoti.

But when led on by questions they speak ill of themselves in full detail, not leaving anything out.

veditabbametam, bhikkhave, sappuriso ayaṃ bhavanti.

That's how to know that this is a good person.

puna caparaṃ, bhikkhave, sappuriso yo hoti attano vaṇṇo taṃ puṭṭhopi na pātu karoti, ko pana vādo apuṭṭhassa.

Furthermore, a good person doesn't speak well of themselves even when asked, let alone when not asked.

puṭṭho kho pana pañhābhinīto hāpetvā lambitvā aparipūraṃ avitthārena attano vaṇṇaṃ bhāsītā hoti.

But when led on by questions they speak well of themselves without giving the full details, leaving many things out.

veditabbametam, bhikkhave, sappuriso ayaṃ bhavanti.

That's how to know that this is a good person.

imehi kho, bhikkhave, catūhi dhammehi samannāgato sappuriso veditabbo.

A good person can be known by these four qualities.

seyyathāpi, bhikkhave, vadhukā yaññadeva rattim vā divaṃ vā ānītā hoti, tāvadevassā tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti sassuyāpi sasurepi sāmikepi antamaso dāsakammakaraporisesu.

It's like a bride on the day or night she's first brought to her husband's home. Right away she sets up a keen sense of conscience and prudence for her mother and father in law, her husband, and even the bondservants, workers, and staff.

sā aparena samayena saṃvāsamanvāya vissāsamanvāya sassumpi sasurampi
sāmikampi evamāha:

*But after some time, because of living together and familiarity, she'll even say to her mother
and father in law, or to her husband:*

‘apetha, kiṃ pana tumhe jānāthā’ti.

‘Go away! What would you know?’

evamevaṃ kho, bhikkhave, idhekacco bhikkhu yaññadeva rattiṃ vā divaṃ vā
agārasmā anagāriyaṃ pabbajito hoti, tāvadevassa tibbaṃ hirottappaṃ
paccupaṭṭhitaṃ hoti bhikkhūsu bhikkhunīsu upāsakesu upāsikāsu antamaso
ārāmikasaṃaṇuddesesu.

*In the same way, on the day or night a mendicant first goes forth from the lay life to
homelessness, right away they set up a keen sense of conscience and prudence for the monks,
nuns, laymen, and laywomen, and even the monastery workers and novices.*

so aparena samayena saṃvāsamanvāya vissāsamanvāya ācariyampi upajjhāyampi
evamāha:

*But after some time, because of living together and familiarity, they'll even say to their teacher
or mentor:*

‘apetha, kiṃ pana tumhe jānāthā’ti.

‘Go away! What would you know?’

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

So you should train like this:

‘adhunāgatavadhukāsamena cetasā viharissāmā’ti.

‘We will live with hearts like that of a newly wedded bride.’

evañhi vo, bhikkhave, sikkhitabbaṃ’ti.

That’s how you should train.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

74. paṭhamaaggasutta
74. Best (1st)

“cattārimāni, bhikkhave, aggāni.
“Mendicants, these four things are the best.

katamāni cattāri?
What four?

sīlaggam, samādhiggam, paññāggam, vimuttaggam—
The best ethics, immersion, wisdom, and freedom.

imāni kho, bhikkhave, cattāri aggāni”ti.
These are the four things that are the best.”

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

75. dutiyaaggasutta
75. Best (2nd)

“cattārimāni, bhikkhave, aggāni.
“Mendicants, these four things are the best.

katamāni cattāri?
What four?

rūpaggaṃ, vedanāggam, saññāggam, bhavaggam—
The best form, feeling, perception, and state of existence.

imāni kho, bhikkhave, cattāri aggāni”ti.
These are the four things that are the best.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

76. kusinārasutta
76. At Kusinārā

ekam samayaṃ bhagavā kusinārāyaṃ viharati upavattane mallānaṃ sālavane antarena yamakasālānaṃ parinibbānasamaye.

At one time the Buddha was staying between a pair of <i>sal</i> trees in the <i>sal</i> forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

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:

“siyā kho pana, bhikkhave, ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:

“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

‘sammukhībhūto no satthā ahoṣi, nāsakkhimha bhagavantam sammukhā paṭipucchitun’”ti.

‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

evaṃ vutte, te bhikkhū tuṇhī ahesum.

When this was said, the mendicants kept silent.

dutiyaṃpi kho bhagavā bhikkhū āmantesi:

For a second time the Buddha addressed the mendicants: ...

“siyā kho pana, bhikkhave, ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:

‘sammukhībhūto no satthā ahoṣi, nāsakkhimha bhagavantam sammukhā paṭipucchitun’”ti.

dutiyaṃpi kho te bhikkhū tuṇhī ahesum.

For a second time, the mendicants kept silent.

tatiyaṃpi kho bhagavā bhikkhū āmantesi:

For a third time the Buddha addressed the mendicants: ...

“siyā kho pana, bhikkhave, ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:

‘sammukhībhūto no satthā ahoṣi, nāsakkhimha bhagavantam sammukhā paṭipucchitun’”ti.

tatiyaṃpi kho te bhikkhū tuṇhī ahesum.

For a third time, the mendicants kept silent.

atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha, sahāyakopi, bhikkhave, sahāyakassa āroacetū”ti.

“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

evam vutte, te bhikkhū tuṇhī ahesum.

When this was said, the mendicants kept silent.

atha kho āyasmā ānando bhagavantam etadavoca:

Then Venerable Ānanda said to the Buddha:

“acchariyam, bhante, abbhutam, bhante.

“It’s incredible, sir, it’s amazing!

evam pasanno aham, bhante. natthi imasmim bhikkhusaṅghe ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā”ti.

I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“pasādā kho tvam, ānanda, vadesi. nāṇameva hettha, ānanda, tathāgatassa: ‘natthi imasmim bhikkhusaṅghe ekabhikkhussapi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’.

“Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.

imesañhi, ānanda, pañcannam bhikkhusatānam yo pacchimako bhikkhu so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

chaṭṭham.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

77. acinteyyasutta
77. Unthinkable

“cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni; yāni cinto ummāda-
vighātassa bhāgi assa.

*“Mendicants, these four things are unthinkable. They should not be thought about, and anyone
who tries to think about them will go mad or get frustrated.*

katamāni cattāri?
What four?

buddhānam, bhikkhave, buddhavisayo acinteyyo, na cintetabbo;
The scope of the Buddhas ...

yaṃ cinto ummāda-
vighātassa bhāgi assa.

jhāyissa, bhikkhave, jhānavisayo acinteyyo, na cintetabbo;
The scope of one in absorption ...

yaṃ cinto ummāda-
vighātassa bhāgi assa.

kammavipāko, bhikkhave, acinteyyo, na cintetabbo;
The results of deeds ...

yaṃ cinto ummāda-
vighātassa bhāgi assa.

lokacintā, bhikkhave, acinteyyā, na cintetabbā;
Speculation about the world ...

yaṃ cinto ummāda-
vighātassa bhāgi assa.

imāni kho, bhikkhave, cattāri acinteyyāni, na cintetabbāni; yāni cinto ummāda-
vighātassa bhāgi assā”ti.

*These are the four unthinkable things. They should not be thought about, and anyone who tries
to think about them will go mad or get frustrated.”*

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

78. dakkhiṇasutta
78. A Religious Donation

“catasso imā, bhikkhave, dakkhiṇā visuddhiyo.
“Mendicants, there are these four ways of purifying a religious donation.

katamā catasso?
What four?

atthi, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato;
There’s a religious donation that’s purified by the giver, not the recipient.

atthi, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato;
There’s a religious donation that’s purified by the recipient, not the giver.

atthi, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato;
There’s a religious donation that’s purified by neither the giver nor the recipient.

atthi, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.
There’s a religious donation that’s purified by both the giver and the recipient.

kathaṇca, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato?
And how is a religious donation purified by the giver, not the recipient?

idha, bhikkhave, dāyako hoti sīlavā kalyāṇadhammo; paṭiggāhakā honti dussīlā pāpadhammā.
It’s when the giver is ethical, of good character, but the recipient is unethical, of bad character.

evaṃ kho, bhikkhave, dakkhiṇā dāyakato visujjhati, no paṭiggāhakato.

kathaṇca, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato?
And how is a religious donation purified by the recipient, not the giver?

idha, bhikkhave, dāyako hoti dussīlo pāpadhammo; paṭiggāhakā honti sīlavanto kalyāṇadhammā.
It’s when the giver is unethical, of bad character, but the recipient is ethical, of good character.

evaṃ kho, bhikkhave, dakkhiṇā paṭiggāhakato visujjhati, no dāyakato.

kathaṇca, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato?
And how is a religious donation purified by neither the giver nor the recipient?

idha, bhikkhave, dāyako hoti dussīlo pāpadhammo; paṭiggāhakāpi honti dussīlā pāpadhammā.
It’s when both the giver and the recipient are unethical, of bad character.

evaṃ kho, bhikkhave, dakkhiṇā neva dāyakato visujjhati, no paṭiggāhakato.

kathaṇca, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca?
And how is a religious donation purified by both the giver and the recipient?

idha, bhikkhave, dāyako hoti sīlavā kalyāṇadhammo; paṭiggāhakāpi honti sīlavanto kalyāṇadhammā.
It’s when both the giver and the recipient are ethical, of good character.

evaṃ kho, bhikkhave, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

imā kho, bhikkhave, catasso dakkhiṇā visuddhiyo”ti.
These are the four ways of purifying a religious donation.”

atthamam.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

79. vaṇijjasutta
79. Business

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

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

“ko nu kho, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā chedagāminī hoti?

“Sir, what is the cause, what is the reason why for different people the same kind of business undertaking might fail,

ko pana, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā na yathādhippāyā hoti?

while another doesn’t meet expectations,

ko nu kho, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā yathādhippāyā hoti?

another meets expectations,

ko pana, bhante, hetu ko paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā parādhippāyā hoti”ti?

and another exceeds expectations?”

“idha, sārīputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti: ‘vadatu, bhante, paccayenā’ti. so yena pavāreti taṃ na deti.

“Sāriputta, take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. But they fail to give what’s requested.

so ce tato cuto itthattaṃ āgacchati, so yaññadeva vaṇijjaṃ payojeti, sāssa hoti chedagāminī.

When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake fails.

idha pana, sārīputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti: ‘vadatu, bhante, paccayenā’ti. so yena pavāreti taṃ na yathādhippāyaṃ deti.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, but don’t meet expectations.

so ce tato cuto itthattaṃ āgacchati, so yaññadeva vaṇijjaṃ payojeti, sāssa na hoti yathādhippāyā.

When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake doesn’t meet expectations.

idha pana, sārīputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti: ‘vadatu, bhante, paccayenā’ti. so yena pavāreti taṃ yathādhippāyaṃ deti.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, meeting expectations.

so ce tato cuto itthattaṃ āgacchati, so yaññadeva vaṇijjaṃ payojeti, sāssa hoti yathādhippāyā.

When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake meets expectations.

idha, sārīputta, ekacco samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pavāreti: ‘vadatu, bhante, paccayenā’ti. so yena pavāreti taṃ parādhippāyaṃ deti.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, exceeding expectations.

so ce tato cuto ithhattaṃ āgacchati, so yaññadeva vaṇijjaṃ payojeti, sāssa hoti parādhippāyā.

When they've passed away from that life, if they're reborn in this state of existence, whatever business they undertake exceeds expectations.

ayaṃ kho, sārīputta, hetu ayaṃ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā chedagāminī hoti.

This is the cause, this is the reason why for different people the same kind of business enterprise might fail,

ayaṃ pana, sārīputta, hetu ayaṃ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā na yathādhippāyā hoti.

while another doesn't meet expectations,

ayaṃ kho pana, sārīputta, hetu ayaṃ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā yathādhippāyā hoti.

another meets expectations,

ayaṃ pana, sārīputta, hetu ayaṃ paccayo, yena midhekaccassa tādisāva vaṇijjā payuttā parādhippāyā hoti”ti.

and another exceeds expectations.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

8. apanṇakavagga
8. Guaranteed

80. kambojasutta
80. Persia

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

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

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

“ko nu kho, bhante, hetu ko paccayo, yena mātugāmo neva sabhāyaṃ nisīdati, na kammantaṃ payojeti, na kambojaṃ gacchatī”ti?

“Sir, what is the cause, what is the reason why females don’t attend council meetings, work for a living, or travel to Persia?”

“kodhano, ānanda, mātugāmo;
“Ānanda, females are irritable,

issukī, ānanda, mātugāmo;
jealous,

maccharī, ānanda, mātugāmo;
stingy,

duppañño, ānanda, mātugāmo—
and unintelligent.

ayaṃ kho, ānanda, hetu ayaṃ paccayo, yena mātugāmo neva sabhāyaṃ nisīdati, na kammantaṃ payojeti, na kambojaṃ gacchatī”ti.
This is the cause, this is the reason why females don’t attend council meetings, work for a living, or travel to Persia.”

dasamaṃ.

apanṇakavaggo tatiyo.

padhānaṃ diṭṭhisappurisa,

vadhukā dve ca honti aggāni;

kusināraacinteyyā,

dakkhiṇā ca vaṇijjā kambojanti.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

81. pānātipātasutta
81. Killing Living Creatures

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

pānātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti—
They kill living creatures, steal, commit sexual misconduct, and lie.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

pānātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti—
They don't kill living creatures, steal, commit sexual misconduct, or lie.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.
Someone with these four qualities is raised up to heaven.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

82. musāvādasutta
82. Lying

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti—
They use speech that’s false, divisive, harsh, or nonsensical.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya
paṭivirato hoti, samphappalāpā paṭivirato hoti—
They don’t use speech that’s false, divisive, harsh, or nonsensical.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ
sagge”ti.
Someone with these four qualities is raised up to heaven.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

83. avanṇārahasutta
83. Where Criticism Takes You

“catūhi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

ananuvicca apariyogāhetvā avanṇārahassa vaṇṇaṃ bhāsati,
Without examining or scrutinizing, they praise those deserving of criticism,

ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇaṃ bhāsati,
and they criticize those deserving of praise.

ananuvicca apariyogāhetvā appasādanīye thāne pasādaṃ upadaṃseti, ananuvicca
apariyogāhetvā pasādanīye thāne appasādaṃ upadaṃseti—
*They arouse faith in things that are dubious, and they don’t arouse faith in things that are
inspiring.*

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ
niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

anuvicca pariyoḡāhetvā avanṇārahassa avaṇṇaṃ bhāsati,
After examining and scrutinizing, they criticize those deserving of criticism,

anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇaṃ bhāsati,
and they praise those deserving of praise.

anuvicca pariyoḡāhetvā appasādanīye thāne appasādaṃ upadaṃseti
They don’t arouse faith in things that are dubious,

anuvicca pariyoḡāhetvā pasādanīye thāne pasādaṃ upadaṃseti—
and they do arouse faith in things that are inspiring.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ
sagge”ti.
Someone with these four qualities is raised up to heaven.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

84. kodhagarusutta
84. Valuing Anger

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

kodhagaru hoti na saddhammagaru, makkhagaru hoti na saddhammagaru, lābhagaru hoti na saddhammagaru, sakkāragaru hoti na saddhammagaru—
They value anger, or denigration, or material possessions, or honor rather than the true teaching.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

saddhammagaru hoti na kodhagaru, saddhammagaru hoti na makkhagaru, saddhammagaru hoti na lābhagaru, saddhammagaru hoti na sakkāragaru—
They value the true teaching rather than anger, or denigration, or material possessions, or honor.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.
Someone with these four qualities is raised up to heaven.”

catutthaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

85. tamotamasutta
85. From Darkness to Darkness

“cattārome, bhikkhave, puggalā santo samvijjamānā lokasmim.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

tamo tamaparāyaṇo, tamo jotiparāyaṇo, joti tamaparāyaṇo, joti jotiparāyaṇo.
The dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.

kathaṇca, bhikkhave, puggalo tamo hoti tamaparāyaṇo?
And how is a person dark and bound for darkness?

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

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

so ca hoti dubbaṇṇo duddasiko okoṭimako bāvābhādhō kāṇo vā kuṇī vā khañjo vā pakkahato vā, nā lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

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

so kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.
And they do bad things by way of body, speech, and mind.

so kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

evam kho, bhikkhave, puggalo tamo hoti tamaparāyaṇo.
That's how a person is dark and bound for darkness.

kathaṇca, bhikkhave, puggalo tamo hoti jotiparāyaṇo?
And how is a person dark and bound for light?

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

It's when some person is reborn in a low family ...

so ca hoti dubbaṇṇo duddasiko okoṭimako bāvābhādhō kāṇo vā kuṇī vā khañjo vā pakkahato vā nā lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

so kāyena succharitaṃ carati, vācāya succharitaṃ carati, manasā succharitaṃ carati.
But they do good things by way of body, speech, and mind.

so kāyena succharitaṃ caritvā, vācāya succharitaṃ caritvā, manasā succharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

evaṃ kho, bhikkhave, puggalo tamo hoti jotiparāyaṇo.

That's how a person is dark and bound for light.

kathaṇca, bhikkhave, puggalo joti hoti tamaparāyaṇo?

And how is a person light and bound for darkness?

idha, bhikkhave, ekacco puggalo ucce kule paccājāto hoti—khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā addhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhañṇe;

It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

so ca hoti abhirūpo dassaniyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

so kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

But they do bad things by way of body, speech, and mind.

so kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

evaṃ kho, bhikkhave, puggalo joti hoti tamaparāyaṇo.

That's how a person is light and bound for darkness.

kathaṇca, bhikkhave, puggalo joti hoti jotiparāyaṇo?

And how is a person light and bound for light?

idha, bhikkhave, ekacco puggalo ucce kule paccājāto hoti—khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā addhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhañṇe;

It's when some person is reborn in an eminent family ...

so ca hoti abhirūpo dassaniyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.

so kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā sucaritaṃ carati.

And they do good things by way of body, speech, and mind.

so kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

evaṃ kho, bhikkhave, puggalo joti hoti jotiparāyaṇo.

That's how a person is light and bound for light.

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

These are the four people found in the world."

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

86. oṇatonatasutta
86. Sunk Low

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“These four people are found in the world.

katame cattāro?
What four?

oṇatonato, oṇatunṇato, unṇatonato, unṇatunṇato.
*One sunk low who sinks lower, one sunk low who rises high, one risen high who sinks low,
and one risen high who rises higher.*

... ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ”ti.
... These are the four people found in the world.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

87. puttassutta
87. The Son

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

samaṇamacalo, samaṇapuṇḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

kathaṇca, bhikkhave, puggalo samaṇamacalo hoti?
And how is a person a confirmed ascetic?

idha, bhikkhave, bhikkhu sekho hoti pāṭipado;
It's when a mendicant is a practicing trainee,

anuttaraṃ yogakkhemaṃ patthayamāno viharati.
who lives aspiring to the supreme sanctuary.

seyyathāpi, bhikkhave, rañño khattiyassa muddhāvasittassa jeṭṭho putto ābhiseko anabhisitto macalappatto;
It's like the eldest son of an anointed king. He has not yet been anointed, but is eligible, and has been confirmed in the succession.

evamevaṃ kho, bhikkhave, bhikkhu sekho hoti pāṭipado, anuttaraṃ yogakkhemaṃ patthayamāno viharati.
In the same way, a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary.

evaṃ kho, bhikkhave, puggalo samaṇamacalo hoti.
That's how a person is a confirmed ascetic.

kathaṇca, bhikkhave, puggalo samaṇapuṇḍarīko hoti?
And how is a person a white lotus ascetic?

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, no ca kho aṭṭha vimokkhe kāyena phusitvā viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. But they don't have direct meditative experience of the eight liberations.

evaṃ kho, bhikkhave, puggalo samaṇapuṇḍarīko hoti.
That's how a person is a white lotus ascetic.

kathaṇca, bhikkhave, puggalo samaṇapadumo hoti?
And how is a person a pink lotus ascetic?

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dīṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, aṭṭha ca vimokkhe kāyena phusitvā viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. ... And they have direct meditative experience of the eight liberations.

evaṃ kho, bhikkhave, puggalo samaṇapadumo hoti.
That's how a person is a pink lotus ascetic.

kathaṇca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti?
And how is a person an exquisite ascetic of ascetics?

idha, bhikkhave, bhikkhu yācitova bahulaṃ cīvaram paribhuñjati, appaṃ ayācito; yācitova bahulaṃ piṇḍapātaṃ paribhuñjati, appaṃ ayācito; yācitova bahulaṃ senāsanam paribhuñjati, appaṃ ayācito; yācitova bahulaṃ gilānappaccayabhesajjaparikkhāraṃ paribhuñjati, appaṃ ayācito.

It's when a mendicant usually uses only what they've been invited to accept—robes, alms-food, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

yehi kho pana sabrahmacārīhi saddhiṃ viharati, tyassa manāpeneva bahulaṃ kāyakammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ vacīkammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ manokammena samudācaranti, appaṃ amanāpena;

When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, and rarely disagreeably.

manāpaṃyeva bahulaṃ upahāraṃ upaharanti, appaṃ amanāpaṃ.

And they usually present them with agreeable things, rarely with disagreeable ones.

yāni kho pana tāni vedayitāni pittasamutthānāni vā semhasamutthānāni vā vātasamutthānāni vā sannipātikāni vā utupariṇāmajāni vā visamaparihārajāni vā opakkamīkāni vā kammavipākajāni vā, tāni panassa na bahudeva uppajjanti. appābādho hoti.

They're healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds—usually don't come up.

catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī,

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

And they realize the undefiled freedom of heart and freedom by wisdom in this very life. ...

evaṃ kho, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti.

That's how a person is an exquisite ascetic of ascetics.

yañhi taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti, mameva taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti.

And if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

ahañhi, bhikkhave, yācitova bahulaṃ cīvaram paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ piṇḍapātaṃ paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ senāsanam paribhuñjāmi, appaṃ ayācito; yācitova bahulaṃ gilānappaccayabhesajjaparikkhāraṃ paribhuñjāmi, appaṃ ayācito.

For I usually use only what I've been invited to accept ...

yehi kho pana bhikkhūhi saddhiṃ viharāmi te me manāpeneva bahulaṃ kāyakammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ vacīkammena samudācaranti, appaṃ amanāpena; manāpeneva bahulaṃ manokammena samudācaranti, appaṃ amanāpena; manāpaṃyeva bahulaṃ upahāraṃ upaharanti, appaṃ amanāpaṃ.

When living with other spiritual practitioners, I usually treat them agreeably ...

yāni kho pana tāni vedayitāni pittasamutthānāni vā semhasamutthānāni vā vātasamutthānāni vā sannipātikāni vā utupariṇāmajāni vā visamaparihārajāni vā opakkamīkāni vā kammavipākajāni vā, tāni me na bahudeva uppajjanti. appābādhohamasmi.

I'm healthy ...

catunnaṃ kho panasmi jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī,

I get the four absorptions when I want, without trouble or difficulty.

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama
abhiññā sacchikatvā upasampajja viharāmi.

And I've realized the undefiled freedom of heart and freedom by wisdom in this very life. ...

yañhi taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti,
mameva taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti.

So if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

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

These are the four people found in the world."

sattamaṃ.

-

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

88. saṃyojanasutta
88. Fetters

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

samaṇamacalo, samaṇapunḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

kathaṇca, bhikkhave, puggalo samaṇamacalo hoti?
And how is a person a confirmed ascetic?

idha, bhikkhave, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti
avinipātadhammo niyato sambodhiparāyaṇo.
It's when a mendicant—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

evaṃ kho, bhikkhave, puggalo samaṇamacalo hoti.
That's how a person is a confirmed ascetic.

kathaṇca, bhikkhave, puggalo samaṇapunḍarīko hoti?
And how is a person a white lotus ascetic?

idha, bhikkhave, bhikkhu tinnaṃ saṃyojanānaṃ parikkhayā, rāgadosamohānaṃ
tanuttā sakadāgāmi hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.
It's when a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering.

evaṃ kho, bhikkhave, puggalo samaṇapunḍarīko hoti.
That's how a person is a white lotus ascetic.

kathaṇca, bhikkhave, puggalo samaṇapadumo hoti?
And how is a person a pink lotus ascetic?

idha, bhikkhave, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā
opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
It's when a mendicant—with the ending of the five lower fetters—is reborn spontaneously. They're extinguished there, and are not liable to return from that world.

evaṃ kho, bhikkhave, puggalo samaṇapadumo hoti.
That's how a person is a pink lotus ascetic.

kathaṇca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti?
And how is a person an exquisite ascetic of ascetics?

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ
diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

evaṃ kho, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti.
That's how a person is an exquisite ascetic of ascetics.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ”ti.
These are the four people found in the world.”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

89. sammādiṭṭhisutta
89. Right View

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

samaṇamacalo, samanapunḍarīko, samanapadumo, samaṇesu samaṇasukhumālo.
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

kathaṇca, bhikkhave, puggalo samaṇamacalo hoti?
And how is a person a confirmed ascetic?

idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti.
It's when a mendicant has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

evaṃ kho, bhikkhave, puggalo samaṇamacalo hoti.
That's how a person is a confirmed ascetic.

kathaṇca, bhikkhave, puggalo samanapunḍarīko hoti?
And how is a person a white lotus ascetic?

idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāṇī hoti, sammāvimutti hoti, no ca kho aṭṭha vimokkhe kāyena phusitvā viharati.
It's when they have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. But they don't have direct meditative experience of the eight liberations.

evaṃ kho, bhikkhave, puggalo samanapunḍarīko hoti.
That's how a person is a white lotus ascetic.

kathaṇca, bhikkhave, puggalo samanapadumo hoti?
And how is a person a pink lotus ascetic?

idha, bhikkhave, bhikkhu sammādiṭṭhiko hoti ... pe ... sammāvimutti hoti, aṭṭha ca vimokkhe kāyena phusitvā viharati.
It's when they have right view ... and right freedom. And they do have direct meditative experience of the eight liberations.

evaṃ kho, bhikkhave, puggalo samanapadumo hoti.
That's how a person is a pink lotus ascetic.

kathaṇca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti?
And how is a person an exquisite ascetic of ascetics?

idha, bhikkhave, bhikkhu yācitova bahulaṃ cīvaraṃ paribhuñjati, appaṃ ayācito ... pe ... yañhi taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti, mameva taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu samaṇasukhumāloti.
It's when a mendicant usually uses only what they've been invited to accept ... And if anyone should be rightly called an exquisite ascetic of ascetics, it's me.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.
These are the four people found in the world.”

navamaṇ.

aṅguttara nikāya 4
Numbered Discourses 4

9. macalavagga
9. Confirmed

90. khandhasutta
90. Aggregates

“cattārome, bhikkhave, puggalā santo samvijjamānā lokasmim.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

samaṇamacalo, samaṇapunḍarīko, samaṇapadumo, samaṇesu samaṇasukhumālo.
The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

kathaṇca, bhikkhave, puggalo samaṇamacalo hoti?
And how is a person a confirmed ascetic?

idha, bhikkhave, bhikkhu sekho hoti appattamānaso, anuttaraṃ yogakkhemaṃ
patthayamāno viharati.
It's when a mendicant is a trainee who hasn't achieved their heart's desire, but lives aspiring to the supreme sanctuary.

evam kho, bhikkhave, puggalo samaṇamacalo hoti.
That's how a person is a confirmed ascetic.

kathaṇca, bhikkhave, puggalo samaṇapunḍarīko hoti?
And how is a person a white lotus ascetic?

idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati:
It's when a mendicant meditates observing rise and fall in the five grasping aggregates.

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ... pe ...
Such is feeling ...

iti saññā ... pe ...
Such is perception ...

iti saṅkhārā ... pe ...
Such are choices ...

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti;
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

no ca kho aṭṭha vimokkhe kāyena phusitvā viharati.
But they don't have direct meditative experience of the eight liberations.

evam kho, bhikkhave, puggalo samaṇapunḍarīko hoti.
That's how a person is a white lotus ascetic.

kathaṇca, bhikkhave, puggalo samaṇapadumo hoti?
And how is a person a pink lotus ascetic?

idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati:
It's when a mendicant meditates observing rise and fall in the five grasping aggregates.

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ... pe ...
Such is feeling ...

iti saññā ... pe ...
Such is perception ...

iti saṅkhārā ... pe ...
Such are choices ...

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti;
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

aṭṭha ca vimokkhe kāyena phusitvā viharati.
And they have direct meditative experience of the eight liberations.

evaṃ kho, bhikkhave, puggalo samaṇapadumo hoti.
That's how a person is a pink lotus ascetic.

kathañca, bhikkhave, puggalo samaṇesu samaṇasukhumālo hoti?
And how is a person an exquisite ascetic of ascetics?

idha, bhikkhave, bhikkhu yācitova bahulaṃ cīvaram paribhuñjati, appaṃ ayācito ...
pe ... mameva taṃ, bhikkhave, sammā vadamāno vadeyya samaṇesu
samaṇasukhumāloti.
*It's when a mendicant usually uses only what they've been invited to accept ... And if anyone
should be rightly called an exquisite ascetic of ascetics, it's me.*

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin'ti.
These are the four people found in the world."

dasamaṃ.

macalavaggo catuttho.

pāṇātipāto ca musā,

avaṇṇakodhatamoṇatā;

putto saṃyojanañceva,

diṭṭhi khandhena te dasāti.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

91. asurasutta
91. Demons

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmim.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

asuro asuraparivāro, asuro devaparivāro, devo asuraparivāro, devo devaparivāro.
A demon surrounded by demons, a demon surrounded by gods, a god surrounded by demons, and a god surrounded by gods.

kathaṇca, bhikkhave, puggalo asuro hoti asuraparivāro?
And how is a person a demon surrounded by demons?

idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo, parisāpissa hoti dussīlā pāpadhammā.
It's when a person is unethical, of bad character, and their followers are the same.

evam kho, bhikkhave, puggalo asuro hoti asuraparivāro.
That's how a person is a demon surrounded by demons.

kathaṇca, bhikkhave, puggalo asuro hoti devaparivāro?
And how is a person a demon surrounded by gods?

idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo, parisā ca khvassa hoti sīlavatī kalyāṇadhammā.
It's when a person is unethical, of bad character, but their followers are ethical, of good character.

evam kho, bhikkhave, puggalo asuro hoti devaparivāro.
That's how a person is a demon surrounded by gods.

kathaṇca, bhikkhave, puggalo devo hoti asuraparivāro?
And how is a person a god surrounded by demons?

idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo, parisā ca khvassa hoti dussīlā pāpadhammā.
It's when a person is ethical, of good character, but their followers are unethical, of bad character.

evam kho, bhikkhave, puggalo devo hoti asuraparivāro.
That's how a person is a god surrounded by demons.

kathaṇca, bhikkhave, puggalo devo hoti devaparivāro?
And how is a person a god surrounded by gods?

idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo, parisāpissa hoti sīlavatī kalyāṇadhammā.
It's when a person is ethical, of good character, and their followers are the same.

evam kho, bhikkhave, puggalo devo hoti, devaparivāro.
That's how a person is a god surrounded by gods.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.
These are the four people found in the world.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

92. pathamasamādhisutta
92. Immersion (1st)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo lābhī hoti ajjhataṃ cetosamathassa, na lābhī
adhipaññādharmavipassanāya.
*One person has internal serenity of heart, but not the higher wisdom of discernment of
principles.*

idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādharmavipassanāya, na
lābhī ajjhataṃ cetosamathassa.
*One person has the higher wisdom of discernment of principles, but not internal serenity of
heart.*

idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhataṃ cetosamathassa
na ca lābhī adhipaññādharmavipassanāya.
*One person has neither internal serenity of heart, nor the higher wisdom of discernment of
principles.*

idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhataṃ cetosamathassa
lābhī ca adhipaññādharmavipassanāya.
*One person has both internal serenity of heart, and the higher wisdom of discernment of
principles.*

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.
These are the four people found in the world.”

dutiyam.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

93. dutiyasamādhisutta
93. Immersion (2nd)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo lābhī hoti ajjhattaṃ cetosamathassa, na lābhī
adhipaññādharmavipassanāya.
One person has internal serenity of heart, but not the higher wisdom of discernment of principles.

idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādharmavipassanāya, na
lābhī ajjhattaṃ cetosamathassa.
One person has the higher wisdom of discernment of principles, but not internal serenity of heart.

idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhattaṃ cetosamathassa
na ca lābhī adhipaññādharmavipassanāya.
One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.

idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa
lābhī ca adhipaññādharmavipassanāya.
One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

tatra, bhikkhave, yvāyaṃ puggalo lābhī hoti ajjhattaṃ cetosamathassa na lābhī
adhipaññādharmavipassanāya, tena, bhikkhave, puggalena ajjhattaṃ cetosamathe
paṭiṭṭhāya adhipaññādharmavipassanāya yogo karaṇīyo.
As for the person who has serenity but not discernment: grounded on serenity, they should practice meditation to get discernment.

so aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca
adhipaññādharmavipassanāya.
After some time they have both serenity and discernment.

tatra, bhikkhave, yvāyaṃ puggalo lābhī adhipaññādharmavipassanāya na lābhī
ajjhattaṃ cetosamathassa, tena, bhikkhave, puggalena
adhipaññādharmavipassanāya paṭiṭṭhāya ajjhattaṃ cetosamathe yogo karaṇīyo.
As for the person who has discernment but not serenity: grounded on discernment, they should practice meditation to get serenity.

so aparena samayena lābhī ceva hoti adhipaññādharmavipassanāya lābhī ca
ajjhattaṃ cetosamathassa.
After some time they have both discernment and serenity.

tatra, bhikkhave, yvāyaṃ puggalo na ceva lābhī ajjhattaṃ cetosamathassa na ca
lābhī adhipaññādharmavipassanāya, tena, bhikkhave, puggalena tesamāyeva
kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca
ussolhī ca appaṭivānī ca sātī ca sampajaññaṃ karaṇīyaṃ.
As for the person who has neither serenity nor discernment: in order to get those skillful qualities, they should apply outstanding enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

seyyathāpi, bhikkhave, ādittacelo vā ādittasīso vā tasseva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandaṇa vāyāmaṇca ussāhaṇca ussoḷhiṇca appaṭivāniṇca satīṇca sampajaññaṇca kareyya;

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

evamevaṃ kho, bhikkhave, tena puggalena tesameva kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivānī ca satī ca sampajaññaṇca karaṇīyaṃ.

In the same way, in order to get those skillful qualities, that person should apply outstanding enthusiasm ...

so aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaṇṇādharmavipassanāya.

After some time they have both serenity and discernment.

tatra, bhikkhave, yvāyaṃ puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaṇṇādharmavipassanāya, tena, bhikkhave, puggalena tesuyeva kusalesu dhammesu paṭiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo.

As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

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

These are the four people found in the world."

tatiyaṃ.

āṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

94. tatiyasamādhisutta
94. Immersion (3rd)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo lābhī hoti ajjhattaṃ cetosamathassa, na lābhī
adhipaññādharmavipassanāya.
One person has internal serenity of heart, but not the higher wisdom of discernment of principles.

idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādharmavipassanāya, na
lābhī ajjhattaṃ cetosamathassa.
One person has the higher wisdom of discernment of principles, but not internal serenity of heart.

idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhattaṃ cetosamathassa
na ca lābhī adhipaññādharmavipassanāya.
One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.

idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa
lābhī ca adhipaññādharmavipassanāya.
One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

tatra, bhikkhave, yvāyaṃ puggalo lābhī ajjhattaṃ cetosamathassa na lābhī
adhipaññādharmavipassanāya, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī
adhipaññādharmavipassanāya so upasaṅkamitvā evamassa vacaniyo:
As for the person who has serenity but not discernment: they should approach someone who has discernment and ask:

‘kathaṃ nu kho, āvuso, saṅkhārā dṭṭhabbā?
‘Reverend, how should conditions be seen?’

kathaṃ saṅkhārā sammasitabbā?
How should they be comprehended?’

kathaṃ saṅkhārā vipassitabbā’ti?
How should they be discerned?’

tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti:
That person would answer from their own experience:

‘evaṃ kho, āvuso, saṅkhārā dṭṭhabbā, evaṃ saṅkhārā sammasitabbā, evaṃ
saṅkhārā vipassitabbā’ti.
‘This is how conditions should be seen, comprehended, and discerned.’

so aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca
adhipaññādharmavipassanāya.
After some time they have both serenity and discernment.

tatra, bhikkhave, yvāyaṃ puggalo lābhī adhipaññādharmavipassanāya na lābhī
ajjhattaṃ cetosamathassa, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī
ajjhattaṃ cetosamathassa so upasaṅkamitvā evamassa vacaniyo:
As for the person who has discernment but not serenity: they should approach someone who has serenity and ask:

‘kathaṃ nu kho, āvuso, cittaṃ saṇṭhapetabbaṃ?

‘Reverend, how should the mind be stilled?’

kathaṃ cittaṃ sannisādetabbaṃ?

How should it be settled?’

kathaṃ cittaṃ ekodi kātabbaṃ?

How should it be unified?’

kathaṃ cittaṃ samādahātabbaṃ’ti?

How should it be immersed in samādhi?’

tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti:

That person would answer from their own experience:

‘evaṃ kho, āvuso, cittaṃ saṇṭhapetabbaṃ, evaṃ cittaṃ sannisādetabbaṃ, evaṃ cittaṃ ekodi kātabbaṃ, evaṃ cittaṃ samādahātabbaṃ’ti.

‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi.’

so aparena samaye lābhī ceva hoti adhipaññādharmavipassanāya lābhī ca ajjhattaṃ cetosamathassa.

After some time they have both discernment and serenity.

tatra, bhikkhave, yvāyaṃ puggalo na ceva lābhī ajjhattaṃ cetosamathassa na ca lābhī adhipaññādharmavipassanāya, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī ceva ajjhattaṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya so upasaṅkamitvā evamassa vacaniyo:

As for the person who has neither serenity nor discernment: they should approach someone who has serenity and discernment and ask:

‘kathaṃ nu kho, āvuso, cittaṃ saṇṭhapetabbaṃ?

‘Reverend, how should the mind be stilled?’

kathaṃ cittaṃ sannisādetabbaṃ?

How should it be settled?’

kathaṃ cittaṃ ekodi kātabbaṃ?

How should it be unified?’

kathaṃ cittaṃ samādahātabbaṃ?

How should it be immersed in samādhi?’

kathaṃ saṅkhārā daṭṭhabbā?

How should conditions be seen?’

kathaṃ saṅkhārā sammasitabbā?

How should they be comprehended?’

kathaṃ saṅkhārā vipassitabbā’ti?

How should they be discerned?’

tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti:

That person would answer as they’ve seen and known:

‘evaṃ kho, āvuso, cittaṃ saṇṭhapetabbaṃ, evaṃ cittaṃ sannisādetabbaṃ, evaṃ cittaṃ ekodi kātabbaṃ, evaṃ cittaṃ samādahātabbaṃ, evaṃ saṅkhārā daṭṭhabbā, evaṃ saṅkhārā sammasitabbā, evaṃ saṅkhārā vipassitabbā’ti.

‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi.

And this is how conditions should be seen, comprehended, and discerned.’

so aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya.

After some time they have both serenity and discernment.

tatra, bhikkhave, yvāyaṃ puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya, tena, bhikkhave, puggalena tesu ceva kusalesu dhammesu patitṭhāya uttari āsavānaṃ khayāya yogo karanīyo.

As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

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

These are the four people found in the world.”

cattuttham.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

95. chavālātasutta
95. A Firebrand

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

nevattahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, attahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.

One who practices to benefit neither themselves nor others; one who practices to benefit others, but not themselves; one who practices to benefit themselves, but not others; and one who practices to benefit both themselves and others.

seyyathāpi, bhikkhave, chavālātaṃ ubhato padittaṃ, majjhe gūthagataṃ, neva gāme kaṭṭhatthaṃ pharati na araññe ();

Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi yvāyaṃ puggalo nevattahitāya paṭipanno no parahitāya.

The person who practices to benefit neither themselves nor others is like this, I say.

tatra, bhikkhave, yvāyaṃ puggalo parahitāya paṭipanno no attahitāya, ayaṃ imesaṃ dvinnāṃ puggalānaṃ abhikkantataro ca paṇītataro ca.

The person who practices to benefit others, but not themselves, is better than that.

tatra, bhikkhave, yvāyaṃ puggalo attahitāya paṭipanno no parahitāya, ayaṃ imesaṃ tiṇṇāṃ puggalānaṃ abhikkantataro ca paṇītataro ca.

The person who practices to benefit themselves, but not others, is better than both of those.

tatra, bhikkhave, yvāyaṃ puggalo attahitāya ceva paṭipanno parahitāya ca, ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca.

But the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo, sappimaṇḍo tattha aggamakkhāyati;

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evamevaṃ kho, bhikkhave, yvāyaṃ puggalo attahitāya ceva paṭipanno parahitāya ca, ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca.

In the same way, the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.
These are the four people found in the world.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

96. rāgavinayasutta
96. Removing Greed

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.

One who practices to benefit themselves, but not others; one who practices to benefit others, but not themselves; one who practices to benefit neither themselves nor others; and one who practices to benefit both themselves and others.

kathañca, bhikkhave, puggalo attahitāya paṭipanno hoti no parahitāya?
And how does a person practice to benefit themselves, but not others?

idha, bhikkhave, ekacco puggalo attanā rāgavinayāya paṭipanno hoti, no paraṃ rāgavinayāya samādapeti;

It's when a person practices to remove their own greed, hate, and delusion, but doesn't encourage others to do the same.

attanā dosavinayāya paṭipanno hoti, no paraṃ dosavinayāya samādapeti;

attanā mohavinayāya paṭipanno hoti, no paraṃ mohavinayāya samādapeti.

evam kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.
That's how a person practices to benefit themselves, but not others.

kathañca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya?
And how does a person practice to benefit others, but not themselves?

idha, bhikkhave, ekacco puggalo attanā na rāgavinayāya paṭipanno hoti, paraṃ rāgavinayāya samādapeti;

It's when a person doesn't practice to remove their own greed, hate, and delusion, but encourages others to remove theirs.

attanā na dosavinayāya paṭipanno hoti, paraṃ dosavinayāya samādapeti;

attanā na mohavinayāya paṭipanno hoti, paraṃ mohavinayāya samādapeti.

evam kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.
That's how a person practices to benefit others, but not themselves.

kathañca, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya?
And how does a person practice to benefit neither themselves nor others?

idha, bhikkhave, ekacco puggalo attanā na rāgavinayāya paṭipanno hoti, no paraṃ rāgavinayāya samādapeti;

It's when a person doesn't practice to remove their own greed, hate, and delusion, nor do they encourage others to remove theirs.

attanā na dosavinayāya paṭipanno hoti, no paraṃ dosavinayāya samādapeti;

attanā na mohavinayāya paṭipanno hoti, no paraṃ mohavinayāya samādapeti.

evaṃ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.

That's how a person practices to benefit neither themselves nor others.

kathaṇca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca?

And how does a person practice to benefit both themselves and others?

idha, bhikkhave, ekacco puggalo attanā ca rāgavinayāya paṭipanno hoti, parañca rāgavinayāya samādapeti;

It's when a person practices to remove their own greed, hate, and delusion, and encourages others to remove theirs.

attanā ca dosavinayāya paṭipanno hoti, parañca dosavinayāya samādapeti;

attanā ca mohavinayāya paṭipanno hoti, parañca mohavinayāya samādapeti.

evaṃ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca.

That's how a person practices to benefit both themselves and others.

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

These are the four people found in the world."

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

97. khippanisantisutta
97. Quick-witted

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.

One who practices to benefit themselves, but not others; one who practices to benefit others, but not themselves; one who practices to benefit neither themselves nor others; and one who practices to benefit both themselves and others.

kathaṇca, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya?
And how does a person practice to benefit themselves, but not others?

idha, bhikkhave, ekacco puggalo khippanisantī ca hoti kusalesu dhammesu, sutānaṇca dhammānaṃ dhāraḥajātiko hoti, dhātānaṇca dhammānaṃ atthūpaparikkhī hoti atthamaññāya dhammamaññāya, dhammānudhammapaṭipanno hoti;

It's when a person is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly.

no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatthāya anelagalāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ.

But they're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions.

evam kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.
That's how a person practices to benefit themselves, but not others.

kathaṇca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya?
And how does a person practice to benefit others, but not themselves?

idha, bhikkhave, ekacco puggalo na heva kho khippanisantī hoti kusalesu dhammesu, no ca sutānaṃ dhammānaṃ dhāraḥajātiko hoti, no ca dhātānaṃ dhammānaṃ atthūpaparikkhī hoti, no ca atthamaññāya dhammamaññāya dhammānudhammapaṭipanno hoti;

It's when a person is not quick-witted when it comes to skillful teachings. ...

kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatthāya anelagalāya atthassa viññāpaniyā, sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ.

But they're a good speaker. ...

evam kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.
That's how a person practices to benefit others, but not themselves.

kathaṇca, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya?
And how does a person practice to benefit neither themselves nor others?

idha, bhikkhave, ekacco puggalo na heva kho khippanisantī hoti kusalesu dhammesu, no ca sutānaṃ dhammānaṃ dhāraḥajātiko hoti, no ca dhātānaṃ dhammānaṃ atthūpaparikkhī hoti, no ca atthamaññāya dhammamaññāya dhammānudhammapaṭipanno hoti;

It's when a person is not quick-witted when it comes to skillful teachings. ...

no ca kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya
anelagalāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako
sampahaṃsako sabrahmacārīnaṃ.

Nor are they a good speaker. ...

evaṃ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.

That's how a person practices to benefit neither themselves nor others.

kathaṇca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca?

And how does a person practice to benefit both themselves and others?

idha, bhikkhave, ekacco puggalo khippanisantī ca hoti kusalesu dhammesu,
sutānaṇca dhammānaṃ dhārakajātiko hoti, dhātānaṇca dhammānaṃ atthūpaparikkhī
hoti atthamaññāya dhammamaññāya, dhammānudhammapaṭipanno hoti;

It's when a person is quick-witted when it comes to skillful teachings. ...

kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya
anelagalāya atthassa viññāpaniyā, sandassako ca hoti samādapako samuttejako
sampahaṃsako sabrahmacārīnaṃ.

And they're a good speaker. ...

evaṃ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca.

That's how a person practices to benefit both themselves and others.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin'ti.

These are the four people found in the world."

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

98. attahitasutta
98. To Benefit Oneself

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya
paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.

*One who practices to benefit themselves, but not others; one who practices to benefit others,
but not themselves; one who practices to benefit neither themselves nor others; and one who
practices to benefit both themselves and others.*

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ”ti.
These are the four people found in the world.”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

99. sikkhāpadasutta
99. Training Rules

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.
One who practices to benefit themselves, but not others; one who practices to benefit others, but not themselves; one who practices to benefit neither themselves nor others; and one who practices to benefit both themselves and others.

kathañca, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya?
And how does a person practice to benefit themselves, but not others?

idha, bhikkhave, ekacco puggalo attanā pāṇātipātā paṭivirato hoti, no paraṃ pāṇātipātā veramaṇiyā samādapeti;
It's when a person doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. But they don't encourage others to do the same.

attanā adinnādānā paṭivirato hoti, no paraṃ adinnādānā veramaṇiyā samādapeti;

attanā kāmesumicchācārā paṭivirato hoti, no paraṃ kāmesumicchācārā veramaṇiyā samādapeti;

attanā musāvādā paṭivirato hoti, no paraṃ musāvādā veramaṇiyā samādapeti;

attanā surāmerayamajjapamādatthānā paṭivirato hoti, no paraṃ surāmerayamajjapamādatthānā veramaṇiyā samādapeti.

evaṃ kho, bhikkhave, puggalo attahitāya paṭipanno hoti, no parahitāya.
That's how a person practices to benefit themselves, but not others.

kathañca, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya?
And how does a person practice to benefit others, but not themselves?

idha, bhikkhave, ekacco puggalo attanā pāṇātipātā appaṭivirato hoti, paraṃ pāṇātipātā veramaṇiyā samādapeti;
It's when a person kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. But they encourage others to not do these things.

attanā adinnādānā appaṭivirato hoti, paraṃ adinnādānā veramaṇiyā samādapeti;

attanā kāmesumicchācārā appaṭivirato hoti, paraṃ kāmesumicchācārā veramaṇiyā samādapeti;

attanā musāvādā appaṭivirato hoti, paraṃ musāvādā veramaṇiyā samādapeti;

attanā surāmerayamajjapamādatthānā appaṭivirato hoti, paraṃ surāmerayamajjapamādatthānā veramaṇiyā samādapeti.

evaṃ kho, bhikkhave, puggalo parahitāya paṭipanno hoti, no attahitāya.
That's how a person practices to benefit others, but not themselves.

kathañca, bhikkhave, puggalo nevattahitāya paṭipanno hoti no parahitāya?

And how does a person practice to benefit neither themselves nor others?

idha, bhikkhave, ekacco puggalo attanā pāṇātipātā appaṭivirato hoti, no paraṃ pāṇātipātā veramaṇiyā samādapeti ... pe ... attanā surāmerayamajjapamādaṭṭhānā appaṭivirato hoti, no paraṃ surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti.

It's when a person kills, etc. ... and doesn't encourage others to not do these things.

evaṃ kho, bhikkhave, puggalo nevattahitāya paṭipanno hoti, no parahitāya.

That's how a person practices to benefit neither themselves nor others.

kathañca, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca?

And how does a person practice to benefit both themselves and others?

idha, bhikkhave, ekacco puggalo attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti ... pe ... attanā ca surāmerayamajjapamādaṭṭhānā paṭivirato hoti, parañca surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti.

It's when a person doesn't kill, etc. ... and encourages others to do the same.

evaṃ kho, bhikkhave, puggalo attahitāya ceva paṭipanno hoti parahitāya ca.

That's how a person practices to benefit both themselves and others.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin'ti.

These are the four people found in the world."

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

10. asuravagga
10. Demons

100. potaliyasutta
100. With Potaliya the Wanderer

atha kho potaliyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the wanderer Potaliya went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho potaliyaṃ paribbājakaṃ bhagavā etadavoca:

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

“cattārome, potaliya, puggalā santo saṃvijjamānā lokasmiṃ.

“Potaliya, these four people are found in the world.

katame cattāro?

What four?

idha, potaliya, ekacco puggalo avaṇṇārahassa avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, no ca kho vaṇṇārahassa vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena.

One person criticizes those deserving of criticism at the right time, truthfully and substantively. But they don't praise those deserving of praise at the right time, truthfully and substantively.

idha pana, potaliya, ekacco puggalo vaṇṇārahassa vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, no ca kho avaṇṇārahassa avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena.

Another person praises those deserving of praise ... But they don't criticize those deserving of criticism ...

idha pana, potaliya, ekacco puggalo neva avaṇṇārahassa avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, no ca vaṇṇārahassa vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena.

Another person doesn't praise those deserving of praise ... Nor do they criticize those deserving of criticism ...

idha pana, potaliya, ekacco puggalo avaṇṇārahassa ca avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, vaṇṇārahassa ca vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena.

Another person criticizes those deserving of criticism at the right time, truthfully and substantively. And they praise those deserving of praise at the right time, truthfully and substantively.

ime kho, potaliya, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

These are the four people found in the world.

imesaṃ kho, potaliya, catunnaṃ puggalānaṃ katamo te puggalo khamati abhikkantataro ca paṇitataro ca”ti?

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

“cattārome, bho gotama, puggalā santo saṃvijjamānā lokasmiṃ.

katame cattāro?

idha, bho gotama, ekacco puggalo avaṇṇārahassa avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, no ca kho vaṇṇārahassa vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena.

idha pana, bho gotama, ekacco puggalo vaṇṇārahassa vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, no ca kho avaṇṇārahassa avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena.

idha pana, bho gotama, ekacco puggalo neva avaṇṇārahassa avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, no ca vaṇṇārahassa vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena.

idha pana, bho gotama, ekacco puggalo avaṇṇārahassa ca avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, vaṇṇārahassa ca vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena.

ime kho, bho gotama, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

imesaṃ, bho gotama, catunnaṃ puggalānaṃ yvāyaṃ puggalo neva avaṇṇārahassa avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, no ca vaṇṇārahassa vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena;

“Master Gotama, of these four people, it is the person who neither praises those deserving of praise at the right time, truthfully and substantively; nor criticizes those deserving of criticism at the right time, truthfully and substantively.”

ayaṃ me puggalo khamati imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro ca.

That is the person I believe to be the finest.

taṃ kissa hetu?

Why is that?

abhikkantā hesā, bho gotama, yadidaṃ upekkhā”ti.

Because, Master Gotama, equanimity is the best.”

“cattārome, potaliya, puggalā santo saṃvijjamānā lokasmiṃ.

katame cattāro ... pe ... ime kho, potaliya, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

imesaṃ kho, potaliya, catunnaṃ puggalānaṃ yvāyaṃ puggalo avaṇṇārahassa ca avaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena, vaṇṇārahassa ca vaṇṇaṃ bhāsītā hoti bhūtaṃ tacchaṃ kālena;

“Potaliya, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and substantively; and praises those deserving of praise at the right time, truthfully and substantively.”

ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro ca.

That is the person I consider to be the finest.

taṃ kissa hetu?

Why is that?

abhikkantā hesā, potaliya, yadidaṃ tattha tattha kālaññutā”ti.

Because, Potaliya, understanding of time and context is the best.”

“cattārome, bho gotama, puggalā santo saṃvijjamānā lokasmiṃ.

katame cattāro ... pe ... ime kho, bho gotama, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

imesaṃ, bho gotama, catunnaṃ puggalānaṃ yvāyaṃ puggalo avaṇṇārahassa ca avaṇṇaṃ bhāsītā bhūtaṃ tacchaṃ kālena, vaṇṇārahassa ca vaṇṇaṃ bhāsītā bhūtaṃ tacchaṃ kālena;

“Master Gotama, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and substantively; and praises those deserving of praise at the right time, truthfully and substantively.”

ayaṃ me puggalo khamati imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro ca.

That is the person I believe to be the finest.

taṃ kissa hetu?

Why is that?

abhikkantā hesā, bho gotama, yadidaṃ tattha tattha kālaññutā.

Because, Master Gotama, understanding of time and context is the best.

abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

Excellent, Master Gotama! Excellent!

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

‘cakkhumanto rūpāni dakkhanti’ ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan” ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

dasamaṃ.

-

asuravaggo pañcamo.

-

asuro tayo samādhī,

-

chavālātena pañcamam;

-

rāgo nisanti attahitaṃ,

-

sikkhā potaliyena cāti.

-

duṭṭiyo paṇṇāsako samatto.

-

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

101. paṭhamavalāhakasutta
101. Clouds (1st)

evaṃ me sutam—
So I have heard.

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

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

“bhikkhavo”ti,
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“cattārome, bhikkhave, valāhakā.
“Mendicants, there are these four kinds of clouds.

katame cattāro?
What four?

gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā, gajjitā ca vassitā ca.
One thunders but doesn't rain, one rains but doesn't thunder, one neither thunders nor rains, and one both rains and thunders.

ime kho, bhikkhave, cattāro valāhakā.
These are the four kinds of clouds.

evamevaṃ kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṃvijjamānā lokasmiṃ.
In the same way, these four people similar to clouds are found in the world.

katame cattāro?
What four?

gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā, gajjitā ca vassitā ca.
One thunders but doesn't rain, one rains but doesn't thunder, one neither thunders nor rains, and one both rains and thunders.

kathaṇca, bhikkhave, puggalo gajjitā hoti no vassitā?
And how does a person thunder but not rain?

idha, bhikkhave, ekacco puggalo bhāsītā hoti, no kattā.
It's when a person is a talker, not a doer.

evaṃ kho, bhikkhave, puggalo gajjitā hoti, no vassitā.
That's how a person thunders but doesn't rain.

seyyathāpi so, bhikkhave, valāhako gajjitā, no vassitā;
That person is like a cloud that thunders but doesn't rain, I say.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo vassitā hoti, no gajjitā?
And how does a person rain but not thunder?

idha, bhikkhave, ekacco puggalo kattā hoti, no bhāsītā.
It's when a person is a doer, not a talker. ...

evaṃ kho, bhikkhave, puggalo vassitā hoti, no gajjitā.

seyyathāpi so, bhikkhave, valāhako vassitā, no gajjitā;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo neva gajjitā hoti, no vassitā?

And how does a person neither thunder nor rain?

idha, bhikkhave, ekacco puggalo neva bhāsītā hoti, no kattā.

It's when a person is neither a talker nor a doer. ...

evaṃ kho, bhikkhave, puggalo neva gajjitā hoti, no vassitā.

seyyathāpi so, bhikkhave, valāhako neva gajjitā, no vassitā;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo gajjitā ca hoti vassitā ca?

And how does a person both thunder and rain?

idha, bhikkhave, ekacco puggalo bhāsītā ca hoti kattā ca.

It's when a person is both a talker and a doer. ...

evaṃ kho, bhikkhave, puggalo gajjitā ca hoti vassitā ca.

seyyathāpi so, bhikkhave, valāhako gajjitā ca vassitā ca;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṃvijjamānā lokasmin”ti.

These four people similar to clouds are found in the world.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

102. dutiyavalāhakasutta
102. Clouds (2nd)

“cattārome, bhikkhave, valāhakā.
“Mendicants, there are these four kinds of clouds.

katame cattāro?
What four?

gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā gajjitā ca vassitā ca.
One thunders but doesn't rain, one rains but doesn't thunder, one neither thunders nor rains, and one both rains and thunders.

ime kho, bhikkhave, cattāro valāhakā.
These are the four kinds of clouds.

evamevaṃ kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṃvijjamānā lokasmiṃ.
In the same way, these four people similar to clouds are found in the world.

katame cattāro?
What four?

gajjitā no vassitā, vassitā no gajjitā, neva gajjitā no vassitā, gajjitā ca vassitā ca.
One thunders but doesn't rain, one rains but doesn't thunder, one neither thunders nor rains, and one both rains and thunders.

kathaṇca, bhikkhave, puggalo gajjitā hoti, no vassitā?
And how does a person thunder but not rain?

idha, bhikkhave, ekacco puggalo dhammaṃ pariyāpuṇāti—
It's when a person memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ nappajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ nappajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ nappajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti.
But they don't truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

evaṃ kho, bhikkhave, puggalo gajjitā hoti, no vassitā.
That's how a person thunders but doesn't rain.

seyyathāpi so, bhikkhave, valāhako gajjitā, no vassitā;
That person is like a cloud that thunders but doesn't rain, I say.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo vassitā hoti, no gajjitā?
And how does a person rain but not thunder?

idha, bhikkhave, ekacco puggalo dhammaṃ na pariyāpuṇāti—
It's when a person doesn't memorize the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

But they truly understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo vassitā hoti, no gajjitā.

seyyathāpi so, bhikkhave, valāhako vassitā, no gajjitā;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo neva gajjitā hoti, no vassitā?

And how does a person neither thunder nor rain?

idha, bhikkhave, ekacco puggalo neva dhammaṃ pariyāpuṇāti—

It’s when a person doesn’t memorize the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallaṃ.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ nappajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti.

Nor do they truly understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo neva gajjitā hoti, no vassitā.

seyyathāpi so, bhikkhave, valāhako neva gajjitā, no vassitā;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo gajjitā ca hoti vassitā ca?

And how does a person both thunder and rain?

idha, bhikkhave, ekacco puggalo dhammaṃ pariyāpuṇāti—

It’s when a person memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallaṃ.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

And they truly understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo gajjitā ca hoti vassitā ca.

seyyathāpi so, bhikkhave, valāhako gajjitā ca vassitā ca;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro valāhakūpamā puggalā santo saṃvijjamānā lokasmin”ti.

These four people similar to clouds are found in the world.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

103. kumbhasutta
103. Pots

“cattārome, bhikkhave, kumbhā.
“Mendicants, there are these four pots.

katame cattāro?
What four?

tuccho pihito, pūro vivaṭo, tuccho vivaṭo, pūro pihito—
Covered but hollow, uncovered but full, uncovered and hollow, and covered and full.

ime kho, bhikkhave, cattāro kumbhā.
These are the four pots.

evamevaṃ kho, bhikkhave, cattāro kumbhūpamā puggalā santo saṃvijjamānā
lokasmiṃ.
In the same way, these four people similar to pots are found in the world.

katame cattāro?
What four?

tuccho pihito, pūro vivaṭo, tuccho vivaṭo, pūro pihito.
Covered but hollow, uncovered but full, uncovered and hollow, and covered and full.

kathaṇca, bhikkhave, puggalo tuccho hoti pihito?
And how is a person covered but hollow?

idha, bhikkhave, ekaccassa puggalassa pāsādikam hoti abhikkantaṃ paṭikkantaṃ
ālokitam vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇam.
It's when a person is impressive when going out and coming back, when looking ahead and
aside, when bending and extending the limbs, and when bearing the outer robe, bowl and
robes.

so ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini
paṭipadā’ti yathābhūtaṃ nappajānāti.
But they don't truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This
is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

evaṃ kho, bhikkhave, puggalo tuccho hoti pihito.
That's how a person is covered but hollow.

seyyathāpi so, bhikkhave, kumbho tuccho pihito;
That person is like a pot that's covered but hollow, I say.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo pūro hoti vivaṭo?
And how is a person uncovered but full?

idha, bhikkhave, ekaccassa puggalassa na pāsādikam hoti abhikkantaṃ paṭikkantaṃ
ālokitam vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇam.
It's when a person is not impressive ...

so ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini
paṭipadā’ti yathābhūtaṃ pajānāti.
But they truly understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo pūro hoti vivaṭo.

seyyathāpi so, bhikkhave, kumbho pūro vivaṭo;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo tuccho hoti vivaṭo?

And how is a person uncovered and hollow?

idha, bhikkhave, ekaccassa puggalassa na pāsādikāṃ hoti abhikkantaṃ paṭikkantaṃ ālokitāṃ vilokitaṃ samīñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ.

It's when a person is not impressive ...

so 'idaṃ dukkhaṇ'ti yathābhūtaṃ nappajānāti ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ nappajānāti.

Nor do they truly understand: 'This is suffering' ...

evaṃ kho, bhikkhave, puggalo tuccho hoti vivaṭo.

seyyathāpi so, bhikkhave, kumbho tuccho vivaṭo;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo pūro hoti pihito?

And how is a person covered and full?

idha, bhikkhave, ekaccassa puggalassa pāsādikāṃ hoti abhikkantaṃ paṭikkantaṃ ālokitāṃ vilokitaṃ samīñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ.

It's when a person is impressive ...

so 'idaṃ dukkhaṇ'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

And they truly understand: 'This is suffering' ...

evaṃ kho, bhikkhave, puggalo pūro hoti pihito.

seyyathāpi so, bhikkhave, kumbho pūro pihito;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro kumbhūpamā puggalā santo saṃvijjamānā lokasmin'ti.

These four people similar to pots are found in the world."

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

104. udakarahadasutta
104. Lakes

“cattārome, bhikkhave, udakarahadā.
“Mendicants, there are these four lakes.

katame cattāro?
What four?

uttāno gambhīrobhāso, gambhīro uttānobhāso, uttāno uttānobhāso, gambhīro
gambhīrobhāso—

*One is shallow but appears deep, one is deep but appears shallow, one is shallow and
appears shallow, and one is deep and appears deep.*

ime kho, bhikkhave, cattāro udakarahadā.
These are the four lakes.

evamevaṃ kho, bhikkhave, cattāro udakarahadūpamā puggalā santo saṃvijjamānā
lokaśmiṃ.

In the same way, these four people similar to lakes are found in the world.

katame cattāro?
What four?

uttāno gambhīrobhāso, gambhīro uttānobhāso, uttāno uttānobhāso, gambhīro
gambhīrobhāso.

*One is shallow but appears deep, one is deep but appears shallow, one is shallow and
appears shallow, and one is deep and appears deep.*

kathaṇca, bhikkhave, puggalo uttāno hoti gambhīrobhāso?
And how is a person shallow but appears deep?

idha, bhikkhave, ekaccassa puggalassa pāsādikam hoti abhikkantaṃ paṭikkantaṃ
ālokitam vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇaṃ.

*It's when a person is impressive when going out and coming back, when looking ahead and
aside, when bending and extending the limbs, and when bearing the outer robe, bowl and
robes.*

so ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini
paṭipadā’ti yathābhūtaṃ nappajānāti.

*But they don't really understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This
is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.*

evam kho, bhikkhave, puggalo uttāno hoti gambhīrobhāso.
That's how a person is shallow but appears deep.

seyyathāpi so, bhikkhave, udakarahado uttāno gambhīrobhāso;
That person is like a lake that's shallow but appears deep, I say.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo gambhīro hoti uttānobhāso?
And how is a person deep but appears shallow?

idha, bhikkhave, ekaccassa puggalassa na pāsādikam hoti abhikkantaṃ paṭikkantaṃ
ālokitam vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇaṃ.

It's when a person is not impressive ...

so ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini
paṭipadā’ti yathābhūtaṃ pajānāti.

But they really understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo gambhīro hoti uttānobhāso.

seyyathāpi so, bhikkhave, udakarahado gambhīro uttānobhāso;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo uttāno hoti uttānobhāso?

And how is a person shallow and appears shallow?

idha, bhikkhave, ekaccassa puggalassa na pāsādikāṃ hoti abhikkantaṃ paṭikkantaṃ ālokitāṃ vilokitaṃ samīñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ.

It's when a person is not impressive ...

so 'idaṃ dukkhaṇ'ti yathābhūtaṃ nappajānāti ... pe ... 'ayaṃ dukkhanirodhagāminiṃ paṭipadā'ti yathābhūtaṃ nappajānāti.

Nor do they really understand: 'This is suffering' ...

evaṃ kho, bhikkhave, puggalo uttāno hoti uttānobhāso.

seyyathāpi so, bhikkhave, udakarahado uttāno uttānobhāso;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo gambhīro hoti gambhīrobhāso?

And how is a person deep and appears deep?

idha, bhikkhave, ekaccassa puggalassa pāsādikāṃ hoti abhikkantaṃ paṭikkantaṃ ālokitāṃ vilokitaṃ samīñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ.

It's when a person is impressive ...

so 'idaṃ dukkhaṇ'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāminiṃ paṭipadā'ti yathābhūtaṃ pajānāti.

And they really understand: 'This is suffering' ...

evaṃ kho, bhikkhave, puggalo gambhīro hoti gambhīrobhāso.

seyyathāpi so, bhikkhave, udakarahado gambhīro gambhīrobhāso;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro udakarahadūpamā puggalā santo saṃvijjamānā lokasmin'ti.

These four people similar to lakes are found in the world."

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

105. ambasutta
105. Mangoes

“cattārimāni, bhikkhave, ambāni.
“Mendicants, there are these four mangoes.

katamāni cattāri?
What four?

āmam pakkavaṇṇi, pakkam āmavaṇṇi, āmam āmavaṇṇi, pakkam pakkavaṇṇi—
One is unripe but seems ripe, one is ripe but seems unripe, one is unripe and seems unripe,
and one is ripe and seems ripe.

imāni kho, bhikkhave, cattāri ambāni.
These are the four mangoes.

evamevaṃ kho, bhikkhave, cattāro ambūpamā puggalā santo saṃvijjamānā
lokasmiṃ.
In the same way, these four people similar to mangoes are found in the world.

katame cattāro?
What four?

āmo pakkavaṇṇi, pakko āmavaṇṇi, āmo āmavaṇṇi, pakko pakkavaṇṇi.
One is unripe but seems ripe, one is ripe but seems unripe, one is unripe and seems unripe,
and one is ripe and seems ripe.

kathaṇca, bhikkhave, puggalo āmo hoti pakkavaṇṇi?
And how is a person unripe but seems ripe?

idha, bhikkhave, ekaccassa puggalassa pāsādikam hoti abhikkantaṃ paṭikkantaṃ
ālokitam vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇaṃ.
It's when a person is impressive when going out and coming back, when looking ahead and
aside, when bending and extending the limbs, and when bearing the outer robe, bowl and
robes.

so ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ti yathābhūtaṃ nappajānāti.
But they don't really understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This
is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

evaṃ kho, bhikkhave, puggalo āmo hoti pakkavaṇṇi.
That's how a person is unripe but seems ripe.

seyyathāpi taṃ, bhikkhave, ambaṃ āmaṃ pakkavaṇṇi;
That person is like a mango that's unripe but seems ripe, I say.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo pakko hoti āmavaṇṇi?
And how is a person ripe but seems unripe?

idha, bhikkhave, ekaccassa puggalassa na pāsādikam hoti abhikkantaṃ paṭikkantaṃ
ālokitam vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇaṃ.
It's when a person is not impressive ...

so ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ti yathābhūtaṃ pajānāti.
But they really understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo pakko hoti āmavaṇṇi.

seyyathāpi taṃ, bhikkhave, ambaṃ pakkaṃ āmavaṇṇi;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo āmo hoti āmavaṇṇī?

And how is a person unripe and seems unripe?

idha, bhikkhave, ekaccassa puggalassa na pāsādikam hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇaṃ.

It's when a person is not impressive ...

so 'idaṃ dukkhan'ti yathābhūtaṃ nappajānāti ... pe ... 'ayaṃ dukkhanirodhagāminiṃ paṭipadā'ti yathābhūtaṃ nappajānāti.

Nor do they really understand: 'This is suffering' ...

evaṃ kho, bhikkhave, puggalo āmo hoti āmavaṇṇi.

seyyathāpi taṃ, bhikkhave, ambaṃ āmaṃ āmavaṇṇi;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo pakko hoti pakkavaṇṇī?

And how is a person ripe and seems ripe?

idha, bhikkhave, ekaccassa puggalassa pāsādikam hoti abhikkantaṃ paṭikkantaṃ ālokitaṃ vilokitaṃ samīñjitaṃ pasāritaṃ saṅghātipattacīvaradhāraṇaṃ.

It's when a person is impressive ...

so 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāminiṃ paṭipadā'ti yathābhūtaṃ pajānāti.

And they really understand: 'This is suffering' ...

evaṃ kho, bhikkhave, puggalo pakko hoti pakkavaṇṇi.

seyyathāpi taṃ, bhikkhave, ambaṃ pakkaṃ pakkavaṇṇi;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro ambūpamā puggalā santo saṃvijjamānā lokasmin'ti.

These four people similar to mangoes are found in the world."

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

107. mūsikasutta
107. Mice

“catasso imā, bhikkhave, mūsikā.
“Mendicants, there are these four kinds of mice.

katamā catasso?
What four?

gādhamaṃ kattā no vasitā, vasitā no gādhamaṃ kattā, neva gādhamaṃ kattā no vasitā,
gādhamaṃ kattā ca vasitā ca—
One makes a hole but doesn't live in it, one lives in a hole but doesn't make it, one neither
makes a hole nor lives in it, and one both makes a hole and lives in it.

imā kho, bhikkhave, catasso mūsikā.
These are the four kinds of mice.

evamevaṃ kho, bhikkhave, cattāro mūsikūpamā puggalā santo saṃvijjamānā
lokasmim.
In the same way, these four people similar to mice are found in the world.

katame cattāro?
What four?

gādhamaṃ kattā no vasitā, vasitā no gādhamaṃ kattā, neva gādhamaṃ kattā no vasitā,
gādhamaṃ kattā ca vasitā ca.
One makes a hole but doesn't live in it, one lives in a hole but doesn't make it, one neither
makes a hole nor lives in it, and one both makes a hole and lives in it.

kathaṇca, bhikkhave, puggalo gādhamaṃ kattā hoti no vasitā?
And how does a person make a hole but not live in it?

idha, bhikkhave, ekacco puggalo dhammaṃ pariyāpuṇāti—
It's when a person memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ,
abbhutadhammaṃ, vedallaṃ.
statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives,
amazing stories, and classifications.

so ‘idaṃ dukkhaṃ’ ti yathābhūtaṃ nappajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī
paṭipadā’ ti yathābhūtaṃ nappajānāti.
But they don't really understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This
is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

evaṃ kho, bhikkhave, puggalo gādhamaṃ kattā hoti, no vasitā.
That's how a person makes a hole but doesn't live in it.

seyyathāpi sā, bhikkhave, mūsikā gādhamaṃ kattā, no vasitā;
That person is like a mouse that makes a hole but doesn't live in it, I say.

tathūpamaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo vasitā hoti, no gādhamaṃ kattā?
And how does a person live in a hole but not make it?

idha, bhikkhave, ekacco puggalo dhammaṃ na pariyāpuṇāti—
It's when a person doesn't memorize the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ,
abbhutadhammaṃ, vedallaṃ.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

But they really understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo vasiṭā hoti, no gādhaṃ kattā.

seyyathāpi sā, bhikkhave, mūsikā vasiṭā hoti, no gādhaṃ kattā;

tathūpamāhaṃ, bhikkhave, imaṃ, puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo neva gādhaṃ kattā hoti no vasiṭā?

And how does a person neither make a hole nor live in it?

idha, bhikkhave, ekacco puggalo dhammaṃ na pariyāpuṇāti—

It’s when a person doesn’t memorize the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ nappajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ nappajānāti.

Nor do they really understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo neva gādhaṃ kattā hoti, no vasiṭā.

seyyathāpi sā, bhikkhave, mūsikā neva gādhaṃ kattā hoti, no vasiṭā;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo gādhaṃ kattā ca hoti vasiṭā ca?

And how does a person both make a hole and live in it?

idha, bhikkhave, ekacco puggalo dhammaṃ pariyāpuṇāti—

It’s when a person memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

And they really understand: ‘This is suffering’ ...

evaṃ kho, bhikkhave, puggalo gādhaṃ kattā ca hoti vasiṭā ca.

seyyathāpi sā, bhikkhave, mūsikā gādhaṃ kattā ca hoti vasiṭā ca;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro mūsikūpamā puggalā santo saṃvijjamānā lokasmin”ti.

These four people similar to mice are found in the world.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

108. balībaddasutta
108. Oxen

“cattārome, bhikkhave, balībaddā.
“Mendicants, there are these four kinds of oxen.

katame cattāro?
What four?

sagavacaṇḍo no paragavacaṇḍo, paragavacaṇḍo no sagavacaṇḍo, sagavacaṇḍo ca
paragavacaṇḍo ca, neva sagavacaṇḍo no paragavacaṇḍo—
*One hostile to its own herd, not others; one hostile to other herds, not its own; one hostile to
both its own herd and others; and one hostile to neither its own herd nor others.*

ime kho, bhikkhave, cattāro balībaddā.
These are the four kinds of oxen.

evamevaṃ kho, bhikkhave, cattāro balībaddūpamā puggalā santo saṃvijjamānā
lokasmim.
In the same way, these four people similar to oxen are found in the world.

katame cattāro?
What four?

sagavacaṇḍo no paragavacaṇḍo, paragavacaṇḍo no sagavacaṇḍo, sagavacaṇḍo ca
paragavacaṇḍo ca, neva sagavacaṇḍo no paragavacaṇḍo.
*One hostile to their own herd, not others; one hostile to other herds, not their own; one
hostile to both their own herd and others; and one hostile to neither their own herd nor others.*

kathaṇca, bhikkhave, puggalo sagavacaṇḍo hoti, no paragavacaṇḍo?
And how is a person hostile to their own herd, not others?

idha, bhikkhave, ekacco puggalo sakapariisaṃ ubbejetā hoti, no parapariisaṃ.
It's when a person intimidates their own followers, not the followers of others.

evaṃ kho, bhikkhave, puggalo sagavacaṇḍo hoti, no paragavacaṇḍo.
That's how a person is hostile to their own herd, not others.

seyyathāpi so, bhikkhave, balībaddo sagavacaṇḍo, no paragavacaṇḍo;
That person is like an ox that's hostile to its own herd, not others.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo paragavacaṇḍo hoti, no sagavacaṇḍo?
And how is a person hostile to other herds, not their own?

idha, bhikkhave, ekacco puggalo parapariisaṃ ubbejetā hoti, no sakapariisaṃ.
It's when a person intimidates the followers of others, not their own. ...

evaṃ kho, bhikkhave, puggalo paragavacaṇḍo hoti, no sagavacaṇḍo.

seyyathāpi so, bhikkhave, balībaddo paragavacaṇḍo, no sagavacaṇḍo;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo sagavacaṇḍo ca hoti paragavacaṇḍo ca?
And how is a person hostile to both their own herd and others?

idha, bhikkhave, ekacco puggalo sakapariisaṃ ubbejetā hoti parapariisaṇca.
It's when a person intimidates their own followers and the followers of others. ...

evaṃ kho, bhikkhave, puggalo sagavacaṇḍo ca hoti paragavacaṇḍo ca.

seyyathāpi so, bhikkhave, balībaddo sagavacaṇḍo ca paragavacaṇḍo ca;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo neva sagavacaṇḍo hoti no paragavacaṇḍo?

And how is a person hostile to neither their own herd nor others?

idha, bhikkhave, ekacco puggalo neva sakapariṣaṃ ubbejetā hoti, no parapariṣaṇca.

It's when a person doesn't intimidate their own followers or the followers of others.

evaṃ kho, bhikkhave, puggalo neva sagavacaṇḍo hoti, no paragavacaṇḍo.

seyyathāpi so, bhikkhave, balībaddo neva sagavacaṇḍo, no paragavacaṇḍo;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro balībaddūpamā puggalā santo saṃvijjamānā
lokaṣmin”ti.

These four people similar to oxen are found in the world.”

aṭṭhamāṃ.

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

109. rukkkhasutta
109. Trees

“cattārome, bhikkhave, rukkhā.
“Mendicants, there are these four kinds of tree.

katame cattāro?
What four?

pheggu phegguparivāro, pheggu sārāparivāro, sāro phegguparivāro, sāro
sārāparivāro—
*One is a softwood surrounded by softwoods, one is a softwood surrounded by hardwoods, one
is a hardwood surrounded by softwoods, and one is a hardwood surrounded by hardwoods.*

ime kho, bhikkhave, cattāro rukkhā.
These are the four kinds of tree.

evamevaṃ kho, bhikkhave, cattāro rukkhūpamā puggalā santo saṃvijjamānā
lokasmim.
In the same way, these four people similar to trees are found in the world.

katame cattāro?
What four?

pheggu phegguparivāro, pheggu sārāparivāro, sāro phegguparivāro, sāro
sārāparivāro.
*One is a softwood surrounded by softwoods, one is a softwood surrounded by hardwoods, one
is a hardwood surrounded by softwoods, and one is a hardwood surrounded by hardwoods.*

kathaṇca, bhikkhave, puggalo pheggu hoti phegguparivāro?
And how is a person a softwood surrounded by softwoods?

idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo;
It's when a person is unethical, of bad character,

parisāpissa hoti dussilā pāpadhammā.
and their followers are the same.

evaṃ kho, bhikkhave, puggalo pheggu hoti phegguparivāro.
That's how a person is a softwood surrounded by softwoods.

seyyathāpi so, bhikkhave, rukkho pheggu phegguparivāro;
That person is like a softwood tree that's surrounded by softwoods, I say.

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo pheggu hoti sārāparivāro?
And how is a person a softwood surrounded by hardwoods?

idha, bhikkhave, ekacco puggalo dussīlo hoti pāpadhammo;
It's when a person is unethical, of bad character,

parisā ca khvassa hoti sīlavatī kalyāṇadhammā.
but their followers are ethical, of good character. ...

evaṃ kho, bhikkhave, puggalo pheggu hoti sārāparivāro.

seyyathāpi so, bhikkhave, rukkho pheggu sārāparivāro;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathañca, bhikkhave, puggalo sāro hoti phegguparivāro?

And how is a person a hardwood surrounded by softwoods?

idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo;

It's when someone is ethical, of good qualities.

parisā ca khvassa hoti dussīlā pāpadhammā.

but their followers are unethical, of bad character. ...

evaṃ kho, bhikkhave, puggalo sāro hoti phegguparivāro.

seyyathāpi so, bhikkhave, rukkho sāro phegguparivāro;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathañca, bhikkhave, puggalo sāro hoti sārāparivāro?

And how is a person a hardwood surrounded by hardwoods?

idha, bhikkhave, ekacco puggalo sīlavā hoti kalyāṇadhammo;

It's when someone is ethical, of good qualities,

parisāpissa hoti sīlavatī kalyāṇadhammā.

and their followers are the same.

evaṃ kho, bhikkhave, puggalo sāro hoti sārāparivāro.

seyyathāpi so, bhikkhave, rukkho sāro sārāparivāro;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro rukkhūpamā puggalā santo samvijjamānā lokasmin”ti.

These four people similar to trees are found in the world.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

11. valāhakavagga
11. Clouds

110. āsīvisasutta
110. Vipers

“cattārome, bhikkhave, āsīvisā.
“Mendicants, there are these four kinds of viper.

katame cattāro?
What four?

āgataviso na ghoraviso, ghoraviso na āgataviso, āgataviso ca ghoraviso ca,
nevāgataviso na ghoraviso—
*One whose venom is fast-acting but not lethal, one whose venom is lethal but not fast-acting,
one whose venom is both fast-acting and lethal, and one whose venom is neither fast-acting
nor lethal.*

ime kho, bhikkhave, cattāro āsīvisā.
These are the four kinds of viper.

evamevaṃ kho, bhikkhave, cattāro āsīvisūpamā puggalā santo saṃvijjamaṇā
lokasmiṃ.
In the same way, these four people similar to vipers are found in the world.

katame cattāro?
What four?

āgataviso na ghoraviso, ghoraviso na āgataviso, āgataviso ca ghoraviso ca,
nevāgataviso na ghoraviso.
*One whose venom is fast-acting but not lethal, one whose venom is lethal but not fast-acting,
one whose venom is both fast-acting and lethal, and one whose venom is neither fast-acting
nor lethal.*

kathaṇca, bhikkhave, puggalo āgataviso hoti, na ghoraviso?
And how is a person's venom fast-acting but not lethal?

idha, bhikkhave, ekacco puggalo abhiṇhaṃ kujjhati.
It's when a person is often angry,

so ca khvassa kodho na dīgharattaṃ anuseti.
but their anger doesn't linger long.

evaṃ kho, bhikkhave, puggalo āgataviso hoti, na ghoraviso.
That's how a person's venom is fast-acting but not lethal.

seyyathāpi so, bhikkhave, āsīviso āgataviso, na ghoraviso;
That person is like a viper whose venom is fast-acting but not lethal.

tathūpamaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo ghoraviso hoti, na āgataviso?
And how is a person's venom lethal but not fast-acting?

idha, bhikkhave, ekacco puggalo na heva kho abhiṇhaṃ kujjhati.
It's when a person is not often angry,

so ca khvassa kodho dīgharattaṃ anuseti.
but their anger lingers for a long time.

evaṃ kho, bhikkhave, puggalo ghoraviso hoti, na āgataviso.

seyyathāpi so, bhikkhave, āsīviso ghoraviso, na āgataviso;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo āgataviso ca hoti ghoraviso ca?
And how is a person's venom both fast-acting and lethal?

idha, bhikkhave, ekacco puggalo abhiṇhaṃ kujjhati.
It's when a person is often angry,

so ca khvassa kodho dīgharattaṃ anuseti.
and their anger lingers for a long time.

evaṃ kho, bhikkhave, puggalo āgataviso ca hoti ghoraviso ca.

seyyathāpi so, bhikkhave, āsīviso āgataviso ca ghoraviso ca;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

kathaṇca, bhikkhave, puggalo nevāgataviso hoti na ghoraviso?
And how is a person's venom neither fast-acting nor lethal?

idha, bhikkhave, ekacco puggalo na heva kho abhiṇhaṃ kujjhati.
It's when a person is not often angry,

so ca khvassa kodho na dīgharattaṃ anuseti.
and their anger doesn't linger long.

evaṃ kho, bhikkhave, puggalo nevāgataviso hoti, na ghoraviso.

seyyathāpi so, bhikkhave, āsīviso nevāgataviso na ghoraviso;

tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.

ime kho, bhikkhave, cattāro āsīvisūpamā puggalā santo saṃvijjamānā lokasmin”ti.
These four people similar to vipers are found in the world.”

dasamaṃ.

valāhakavaggo paṭhamo.

dve valāhā kumbha udaka,

rahadā dve honti ambāni;

mūsikā balībaddā rukkhā,

āsīvisena te dasāti.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

111. kesisutta
111. With Kesi

atha kho kesi assadammasārathi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho kesim assadammasārathim bhagavā etadavoca:

Then Kesi the horse trainer went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“tvam khosi, kesi, paññāto assadammasārathīti.

“Kesi, you’re known as a horse trainer.

katham pana tvam, kesi, assadammaṃ vinesī”ti?

Just how do you guide a horse in training?”

“aḥam kho, bhante, assadammaṃ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemi”ti.

“Sir, I guide a horse in training sometimes gently, sometimes harshly, and sometimes both gently and harshly.”

“sace te, kesi, assadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, kinti naṃ karosī”ti?

“Kesi, what do you do with a horse in training that doesn’t follow these forms of training?”

“sace me, bhante, assadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti;

hanāmi naṃ, bhante.

“In that case, sir, I kill it.

taṃ kissa hetu?

Why is that?

‘mā me ācariyakulassa avaṇṇo ahoṣī’ti.

So that I don’t disgrace my profession.

bhagavā pana, bhante, anuttaro purisadammasārathi.

But sir, the Buddha is the supreme guide for those who wish to train.

katham pana, bhante, bhagavā purisadammaṃ vinetī”ti?

Just how do you guide a person in training?”

“aḥam kho, kesi, purisadammaṃ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemi.

“Kesi, I guide a person in training sometimes gently, sometimes harshly, and sometimes both gently and harshly.

tatridaṃ, kesi, saṇhasmiṃ—

The gentle way is this:

iti kāyasucaritaṃ iti kāyasucaritassa vipāko, iti vacīsucaritaṃ iti vacīsucaritassa vipāko, iti manosucaritaṃ iti manosucaritassa vipāko, iti devā, iti manussāti.

‘This is good conduct by way of body, speech, and mind. This is the result of good conduct by way of body, speech, and mind. This is life as a god. This is life as a human.’

tatridaṃ, kesi, pharusasmiṃ—

The harsh way is this:

iti kāyaduccaritaṃ iti kāyaduccaritassa vipāko, iti vacīduccaritaṃ iti vacīduccaritassa vipāko, iti manoduccaritaṃ iti manoduccaritassa vipāko, iti nirayo, iti tiracchānayoṇi, iti pettivisayoṭi.

'This is bad conduct by way of body, speech, and mind. This is the result of bad conduct by way of body, speech, and mind. This is life in hell. This is life as an animal. This is life as a ghost.'

tatridaṃ, kesi, saṇhapharusasmiṃ—

The both gentle and harsh way is this:

iti kāyasucaritaṃ iti kāyasucaritassa vipāko, iti kāyaduccaritaṃ iti kāyaduccaritassa vipāko, iti vacīsucaritaṃ iti vacīsucaritassa vipāko, iti vacīduccaritaṃ iti vacīduccaritassa vipāko, iti manosucaritaṃ iti manosucaritassa vipāko, iti manoduccaritaṃ iti manoduccaritassa vipāko, iti devā, iti manussā, iti nirayo, iti tiracchānayoṇi, iti pettivisayoṭi.

'This is good conduct ... this is bad conduct ...'

“sace te, bhante, purisadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, kinti naṃ bhagavā karoti”ti?

“Sir, what do you do with a person in training who doesn't follow these forms of training?”

“sace me, kesi, purisadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, hanāmi naṃ, kesī”ti.

“In that case, Kesi, I kill them.”

“na kho, bhante, bhagavato pāṇātipāto kappati.

“Sir, it's not appropriate for the Buddha to kill living creatures.

atha ca pana bhagavā evamāha:

And yet you say

‘hanāmi naṃ, kesī’”ti.

you kill them.”

“saccaṃ, kesi.

“It's true, Kesi,

na tathāgatassa pāṇātipāto kappati.

it's not appropriate for a Realized One to kill living creatures.

api ca yo purisadammo saṇhena vinayaṃ na upeti, pharusena vinayaṃ na upeti, saṇhapharusena vinayaṃ na upeti, na taṃ tathāgato vattabbaṃ anusāsitaṃ maññāti, nāpi viññū sabrahmacārī vattabbaṃ anusāsitaṃ maññanti.

But when a person in training doesn't follow any of these forms of training, the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions.

vadho heso, kesi, ariyassa vinaye—

For it is death in the training of the noble one

yaṃ na tathāgato vattabbaṃ anusāsitaṃ maññati, nāpi viññū sabrahmacārī vattabbaṃ anusāsitaṃ maññanti”ti.

when the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions.”

“so hi nūna, bhante, suhato hoti—

“Well, they're definitely dead

yaṃ na tathāgato vattabbaṃ anusāsitaṃ maññati, nāpi viññū sabrahmacārī vattabbaṃ anusāsitaṃ maññanti.

when the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions.

abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ... upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ”ti.

Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

112. javasutta
112. Speed

“catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

katamehi catūhi?
What four?

ajjavena, javena, khantiyā, soraccena—
Integrity, speed, patience, and sweetness.

imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti, rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

A fine royal thoroughbred with these four factors is worthy of a king. ...

evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puñṇakkhettaṃ lokassa.

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi catūhi?
What four?

ajjavena, javena, khantiyā, soraccena—
Integrity, speed, patience, and sweetness.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puñṇakkhettaṃ lokassā”ti.

A mendicant with these four factors ... is the supreme field of merit for the world.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

113. patodasutta
113. The Goad

“cattārome, bhikkhave, bhadra assājānīyā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four fine thoroughbreds are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco bhadro assājānīyo patodacchāyaṃ disvā saṃvijjati
saṃvegaṃ āpajjati:
One fine thoroughbred is moved to act when it sees the shadow of the goad, thinking:

‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ
paṭikaromī’ ti.
‘What task will the horse trainer have me do today? How should I respond?’

evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti.
Some fine thoroughbreds are like that.

ayaṃ, bhikkhave, paṭhamo bhadro assājānīyo santo saṃvijjamāno lokasmiṃ.
This is the first fine thoroughbred found in the world.

puna caparaṃ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṃ
disvā saṃvijjati saṃvegaṃ āpajjati, api ca kho lomavedhavidhdo saṃvijjati
saṃvegaṃ āpajjati:
Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, but
only when its hairs are struck, thinking:

‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ
paṭikaromī’ ti.
‘What task will the horse trainer have me do today? How should I respond?’

evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti.
Some fine thoroughbreds are like that.

ayaṃ, bhikkhave, dutiyo bhadro assājānīyo santo saṃvijjamāno lokasmiṃ.
This is the second fine thoroughbred found in the world.

puna caparaṃ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṃ
disvā saṃvijjati saṃvegaṃ āpajjati nāpi lomavedhavidhdo saṃvijjati saṃvegaṃ
āpajjati, api ca kho cammavedhavidhdo saṃvijjati saṃvegaṃ āpajjati:
Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad,
nor when its hairs are struck, but only when its hide is struck, thinking:

‘kiṃ nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ
paṭikaromī’ ti.
‘What task will the horse trainer have me do today? How should I respond?’

evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti.
Some fine thoroughbreds are like that.

ayaṃ, bhikkhave, tatiyo bhadro assājānīyo santo saṃvijjamāno lokasmiṃ.
This is the third fine thoroughbred found in the world.

puna caparaṃ, bhikkhave, idhekacco bhadro assājānīyo na heva kho patodacchāyaṃ
disvā saṃvijjati saṃvegaṃ āpajjati nāpi lomavedhavidhdo saṃvijjati saṃvegaṃ
āpajjati nāpi cammavedhavidhdo saṃvijjati saṃvegaṃ āpajjati, api ca kho
aṭṭhivedhavidhdo saṃvijjati saṃvegaṃ āpajjati:
Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, nor
when its hairs are struck, nor when its hide is struck, but only when its bone is struck, thinking:

‘kim nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati, kimassāhaṃ paṭikaromī’ti.

‘What task will the horse trainer have me do today? How should I respond?’

evarūpopi, bhikkhave, idhekacco bhadro assājānīyo hoti.

Some fine thoroughbreds are like that.

ayaṃ, bhikkhave, catuttho bhadro assājānīyo santo saṃvijjamāno lokasmiṃ.

This is the fourth fine thoroughbred found in the world.

ime kho, bhikkhave, cattāro bhadrā assājānīyā santo saṃvijjamānā lokasmiṃ.

These are the four fine thoroughbreds found in the world.

evamevaṃ kho, bhikkhave, cattārome bhadrā purisājānīyā santo saṃvijjamānā lokasmiṃ.

In the same way, these four fine thoroughbred people are found in the world.

katame cattāro?

What four?

idha, bhikkhave, ekacco bhadro purisājānīyo suṇāti:

One fine thoroughbred person hears about

‘amukasmīṃ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā’ti.
the suffering or death of a woman or man in such and such village or town.

so tena saṃvijjati, saṃvegaṃ āpajjati.

They’re moved to act by this,

saṃviggo yoniso padahati.

and strive effectively.

pahitatto kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca ativijjha passati.

Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

seyyathāpi so, bhikkhave, bhadro assājānīyo patodacchāyaṃ disvā saṃvijjati
saṃvegaṃ āpajjati;

This person is like the fine thoroughbred

tathūpamāhaṃ, bhikkhave, imaṃ bhadraṃ purisājānīyaṃ vadāmi.

that’s shaken when it sees the shadow of the goad.

evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti.

Some fine thoroughbred people are like that.

ayaṃ, bhikkhave, paṭhamo bhadro purisājānīyo santo saṃvijjamāno lokasmiṃ.

This is the first fine thoroughbred person found in the world.

puna caparaṃ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti:

Furthermore, one fine thoroughbred person doesn’t hear about

‘amukasmīṃ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato
vā’ti, api ca kho sāmaṃ passati itthiṃ vā purisaṃ vā dukkhitaṃ vā kālaṅkataṃ vā.
the suffering or death of a woman or man in such and such village or town, but they see it themselves.

so tena saṃvijjati, saṃvegaṃ āpajjati.

They’re moved to act by this,

saṃviggo yoniso padahati.

and strive effectively.

pahitatto kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca ativijjha passati.

Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

seyyathāpi so, bhikkhave, bhadro assājānīyo lomavedhaviddho saṃvijjati saṃvegam āpajjati;

This person is like the fine thoroughbred that's moved to act

tathūpamāhaṃ, bhikkhave, imaṃ bhadraṃ purisājānīyaṃ vadāmi.

when its hairs are struck.

evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti.

Some fine thoroughbred people are like that.

ayaṃ, bhikkhave, dutiyo bhadro purisājānīyo santo saṃvijjamāno lokasmiṃ.

This is the second fine thoroughbred person found in the world.

puna caparaṃ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti:

Furthermore, one fine thoroughbred person doesn't hear about

‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā’ti, nāpi sāmāṃ passati itthiṃ vā purisaṃ vā dukkhitam vā kālaṅkataṃ vā, api ca khvassa ṇāti vā sālohito vā dukkhito vā hoti kālaṅkato vā.

the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, but it happens to their own relative or family member.

so tena saṃvijjati, saṃvegam āpajjati.

They're moved to act by this,

saṃviggo yoniso padahati.

and strive effectively.

pahitatto kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca ativijjha passati.

Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

seyyathāpi so, bhikkhave, bhadro assājānīyo cammavedhaviddho saṃvijjati saṃvegam āpajjati;

This person is like the fine thoroughbred that's moved to act

tathūpamāhaṃ, bhikkhave, imaṃ bhadraṃ purisājānīyaṃ vadāmi.

when its skin is struck.

evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti.

Some fine thoroughbred people are like that.

ayaṃ, bhikkhave, tatiyo bhadro purisājānīyo santo saṃvijjamāno lokasmiṃ.

This is the third fine thoroughbred person found in the world.

puna caparaṃ, bhikkhave, idhekacco bhadro purisājānīyo na heva kho suṇāti:

Furthermore, one fine thoroughbred person doesn't hear about

‘amukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā dukkhito vā kālaṅkato vā’ti, nāpi sāmāṃ passati itthiṃ vā purisaṃ vā dukkhitam vā kālaṅkataṃ vā, nāpissa ṇāti vā sālohito vā dukkhito vā hoti kālaṅkato vā, api ca kho sāmāññeva phutṭho hoti sārīrikāhi vedanāhi dukkhāhi tibbāhi kharāhi kaṭukāhi asātāhi amanāpāhi pānahrāhi.

the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, nor does it happen to their own relative or family member, but they themselves are afflicted with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

so tena saṃvijjati, saṃvegam āpajjati.

They're moved to act by this,

saṃviggo yoniso padahati.

and strive effectively.

pahitatto kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca ativijjha passati.

Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

seyyathāpi so, bhikkhave, bhadro assājānīyo aṭṭhivedhavidhho saṁvijjati saṁvegaṁ āpajjati;

This person is like the fine thoroughbred that's moved to act

tathūpamāhaṁ, bhikkhave, imaṁ bhadraṁ purisājānīyaṁ vadāmi.

when its bone is struck.

evarūpopi, bhikkhave, idhekacco bhadro purisājānīyo hoti.

Some fine thoroughbred people are like that.

ayaṁ, bhikkhave, catuttho bhadro purisājānīyo santo saṁvijjamāno lokasmiṁ.

This is the fourth fine thoroughbred person found in the world.

ime kho, bhikkhave, cattāro bhadra purisājānīyā santo saṁvijjamānā lokasmin"ti.

These are the four fine thoroughbred people found in the world."

tatiyaṁ.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

114. nāgasutta
114. A Royal Elephant

“catūhi, bhikkhave, aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

“Mendicants, a royal bull elephant with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi catūhi?
What four?

idha, bhikkhave, rañño nāgo sotā ca hoti, hantā ca, khantā ca, gantā ca.
A royal bull elephant listens, destroys, endures, and goes fast.

kathaṇca, bhikkhave, rañño nāgo sotā hoti?
And how does a royal bull elephant listen?

idha, bhikkhave, rañño nāgo yamenam hatthidammasārathi kāraṇaṃ kāreti—
It's when a royal bull elephant pays heed, pays attention, engages wholeheartedly, and lends an ear to whatever task the elephant trainer has it do,

yadi vā katapubbaṃ yadi vā akatapubbaṃ—
whether or not it has done it before.

taṃ aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasoto suṇāti.

evaṃ kho, bhikkhave, rañño nāgo sotā hoti.
That's how a royal bull elephant listens.

kathaṇca, bhikkhave, rañño nāgo hantā hoti?
And how does a royal bull elephant destroy?

idha, bhikkhave, rañño nāgo saṅgāmagato hatthimpi hanati, hatthāruhampi hanati, assampi hanati, assāruhampi hanati, rathampi hanati, rathikampi hanati, pattikampi hanati.
It's when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers.

evaṃ kho, bhikkhave, rañño nāgo hantā hoti.
That's how a royal bull elephant destroys.

kathaṇca, bhikkhave, rañño nāgo khantā hoti?
And how does a royal bull elephant endure?

idha bhikkhave, rañño nāgo saṅgāmagato khamo hoti sattippahārānaṃ asippahārānaṃ usuppahārānaṃ bheripaṇavasasaṅkhatāṇavaninnādasaddānaṃ.
It's when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals.

evaṃ kho, bhikkhave, rañño nāgo khantā hoti.
That's how a royal bull elephant endures.

kathaṇca, bhikkhave, rañño nāgo gantā hoti?
And how does a royal bull elephant go fast?

idha, bhikkhave, rañño nāgo yamenam hatthidammasārathi disaṃ peseti—
It's when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it,

yadi vā gatapubbaṃ yadi vā agatapubbaṃ—
whether or not it has been there before.

taṃ khippameva gantā hoti.

evam kho, bhikkhave, rañño nāgo gantā hoti.

That's how a royal bull elephant goes fast.

imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño nāgo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

A royal bull elephant with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi catūhi?

What four?

idha, bhikkhave, bhikkhu sotā ca hoti, hantā ca, khantā ca, gantā ca.

A mendicant listens, destroys, endures, and goes fast.

kathaṇca, bhikkhave, bhikkhu sotā hoti?

And how does a mendicant listen?

idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne atthiṃ katvā manasi katvā sabbacetasā samannāharitvā ohiataso dhammaṃ suṇāti.

It's when a mendicant pays heed, pays attention, engages wholeheartedly, and lends an ear when the teaching and training proclaimed by a Realized One is being taught.

evam kho, bhikkhave, bhikkhu sotā hoti.

That's how a mendicant listens.

kathaṇca, bhikkhave, bhikkhu hantā hoti?

And how does a mendicant destroy?

idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti hanati byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ ... pe ... uppannaṃ vihiṃsāvitakkaṃ ... pe ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti hanati byantīkaroti anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

evam kho, bhikkhave, bhikkhu hantā hoti.

That's how a mendicant destroys.

kathaṇca, bhikkhave, bhikkhu khantā hoti?

And how does a mendicant endure?

idha, bhikkhave, bhikkhu khamo hoti sītassa unhassa jighacchāya pipāsāya, ḍaṃsamakasavātātāpasarīsāpasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhiyāsakajātiko hoti.

It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

evam kho, bhikkhave, bhikkhu khantā hoti.

That's how a mendicant endures.

kathaṇca, bhikkhave, bhikkhu gantā hoti?

And how does a mendicant go fast?

idha, bhikkhave, bhikkhu yāyaṃ disā agatapubbā iminā dīghena addhunā yadidaṃ sabbasāṅkhārasamatho sabbūpadhipatīnissaggo taṇhākkhaya virāgo nirodho nibbānaṃ, taṃ khippaññeva gantā hoti.

It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

evaṃ kho, bhikkhave, bhikkhu gantā hoti.

That's how a mendicant goes fast.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe
... anuttaraṃ puññakkhettaṃ lokassā'ti.

A mendicant with these four factors ... is the supreme field of merit for the world."

catutthaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

115. thānasutta
115. Things

“cattārimāni, bhikkhave, thānāni.
“Mendicants, there are these four things.

katamāni cattāri?
What four?

atthi, bhikkhave, thānaṃ amanāpaṃ kātuṃ;
There is a thing that's unpleasant to do,

tañca kayiramānaṃ anathhāya saṃvattati.
and doing it proves harmful.

atthi, bhikkhave, thānaṃ amanāpaṃ kātuṃ;
There is a thing that's unpleasant to do,

tañca kayiramānaṃ atthhāya saṃvattati.
but doing it proves beneficial.

atthi, bhikkhave, thānaṃ manāpaṃ kātuṃ;
There is a thing that's pleasant to do,

tañca kayiramānaṃ anathhāya saṃvattati.
but doing it proves harmful.

atthi, bhikkhave, thānaṃ manāpaṃ kātuṃ;
There is a thing that's pleasant to do,

tañca kayiramānaṃ atthhāya saṃvattati.
and doing it proves beneficial.

tatra, bhikkhave, yamidaṃ thānaṃ amanāpaṃ kātuṃ;
Take the thing that's unpleasant to do,

tañca kayiramānaṃ anathhāya saṃvattati—
and doing it proves harmful.

idaṃ, bhikkhave, thānaṃ ubhayeneva na kattabbaṃ maññāti.
This is regarded as a thing that shouldn't be done on both grounds:

yampidaṃ thānaṃ amanāpaṃ kātuṃ;
because it's unpleasant,

imināpi naṃ na kattabbaṃ maññāti.
—

yampidaṃ thānaṃ kayiramānaṃ anathhāya saṃvattati;
and because doing it proves harmful.

imināpi naṃ na kattabbaṃ maññāti.
—

idaṃ, bhikkhave, thānaṃ ubhayeneva na kattabbaṃ maññāti.
This is regarded as a thing that shouldn't be done on both grounds.

tatra, bhikkhave, yamidaṃ thānaṃ amanāpaṃ kātuṃ;
Next, take the thing that's unpleasant to do,

tañca kayiramānaṃ atthhāya saṃvattati—
but doing it proves beneficial.

imasmim, bhikkhave, ðhāne bālo ca paṇḍito ca vedītabbo purisathāme purisavīriye purisaparakkame.

It is here that you can tell who is foolish and who is astute in regard to manly strength, energy, and vigor.

na, bhikkhave, bālo iti paṭisañcikkhati:

A fool doesn't reflect:

'kiñcāpi kho idaṃ ðhānaṃ amanāpaṃ kātuṃ;

'Despite the fact that this thing is unpleasant to do,

atha carahidaṃ ðhānaṃ kayiramānaṃ atthāya saṃvattatī'ti.

doing it still proves beneficial.'

so taṃ ðhānaṃ na karoti.

They don't do that thing,

tassa taṃ ðhānaṃ akayiramānaṃ anathāya saṃvattati.

so that proves harmful.

paṇḍito ca kho, bhikkhave, iti paṭisañcikkhati:

An astute person does reflect:

'kiñcāpi kho idaṃ ðhānaṃ amanāpaṃ kātuṃ;

'Despite the fact that this thing is unpleasant to do,

atha carahidaṃ ðhānaṃ kayiramānaṃ atthāya saṃvattatī'ti.

doing it still proves beneficial.'

so taṃ ðhānaṃ karoti.

They do that thing,

tassa taṃ ðhānaṃ kayiramānaṃ atthāya saṃvattati.

so that proves beneficial.

tatra, bhikkhave, yamidaṃ ðhānaṃ manāpaṃ kātuṃ;

Next, take the thing that's pleasant to do,

tañca kayiramānaṃ anathāya saṃvattatī—

but doing it proves harmful.

imasmimpi, bhikkhave, ðhāne bālo ca paṇḍito ca vedītabbo purisathāme purisavīriye purisaparakkame.

It is here that you can tell who is foolish and who is astute in regard to manly strength, energy, and vigor.

na, bhikkhave, bālo iti paṭisañcikkhati:

A fool doesn't reflect:

'kiñcāpi kho idaṃ ðhānaṃ manāpaṃ kātuṃ;

'Despite the fact that this thing is pleasant to do,

atha carahidaṃ ðhānaṃ kayiramānaṃ anathāya saṃvattatī'ti.

doing it still proves harmful.'

so taṃ ðhānaṃ karoti.

They do that thing,

tassa taṃ ðhānaṃ kayiramānaṃ anathāya saṃvattati.

and so that proves harmful.

paṇḍito ca kho, bhikkhave, iti paṭisañcikkhati:

An astute person does reflect:

'kiñcāpi kho idaṃ ðhānaṃ manāpaṃ kātuṃ;

'Despite the fact that this thing is pleasant to do,

atha carahidaṃ ðhānaṃ kayiramānaṃ anathāya saṃvattatī'ti.

doing it still proves harmful.'

so taṃ ṭhānaṃ na karoti.

They don't do that thing,

tassa taṃ ṭhānaṃ akayiramānaṃ atthāya saṃvattati.

so that proves beneficial.

tatra, bhikkhave, yamidaṃ ṭhānaṃ manāpaṃ kātuṃ, tañca kayiramānaṃ atthāya saṃvattati—

Next, take the thing that's pleasant to do, and doing it proves beneficial.

idaṃ, bhikkhave, ṭhānaṃ ubhayeneva kattabbaṃ maññati.

This is regarded as a thing that should be done on both grounds:

yampidaṃ ṭhānaṃ manāpaṃ kātuṃ, imināpi naṃ kattabbaṃ maññati;

because it's pleasant,

yampidaṃ ṭhānaṃ kayiramānaṃ atthāya saṃvattati, imināpi naṃ kattabbaṃ maññati.

and because doing it proves beneficial.

idaṃ, bhikkhave, ṭhānaṃ ubhayeneva kattabbaṃ maññati.

This is regarded as a thing that should be done on both grounds.

imāni kho, bhikkhave, cattāri ṭhānāni”ti.

These are the four things.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

116. appamādasutta
116. Diligence

“catūhi, bhikkhave, ṭhānehi appamādo karaṇīyo.
“Mendicants, you should be diligent in four situations.

katamehi catūhi?
What four?

kāyaduccaritaṃ, bhikkhave, pajahatha, kāyasucaritaṃ bhāvētha;
Give up bad conduct by way of body, speech, and mind; and develop good conduct by way of body, speech, and mind.

tattha ca mā pamādattha.
Don't neglect these things.

vacīduccaritaṃ, bhikkhave, pajahatha, vacīsucaritaṃ bhāvētha;

tattha ca mā pamādattha.

manoduccaritaṃ, bhikkhave, pajahatha, manosucaritaṃ bhāvētha;

tattha ca mā pamādattha.

micchādiṭṭhiṃ, bhikkhave, pajahatha, sammādiṭṭhiṃ bhāvētha;
Give up wrong view; and develop right view.

tattha ca mā pamādattha.
Don't neglect this.

yato kho, bhikkhave, bhikkhuno kāyaduccaritaṃ pahīnaṃ hoti kāyasucaritaṃ bhāvitaṃ, vacīduccaritaṃ pahīnaṃ hoti vacīsucaritaṃ bhāvitaṃ, manoduccaritaṃ pahīnaṃ hoti manosucaritaṃ bhāvitaṃ, micchādiṭṭhi pahīnā hoti sammādiṭṭhi bhāvitā, so na bhāyati samparāyikassa maraṇassa⁴ti.

A mendicant who has done these things does not fear death in lives to come.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

117. ārakkhasutta
117. Guarding

“catūsu, bhikkhave, ṭhānesu attarūpena appamādo sati cetaso ārakkho karaṇīyo.
“Mendicants, in your own way you should practice diligence, mindfulness, and guarding of the mind in four situations.

katamesu catūsu?
What four?

‘mā me rajāñīyesu dhammesu cittaṃ rajjī’ ti attarūpena appamādo sati cetaso
ārakkho karaṇīyo;
‘May my mind not be aroused by things that arouse greed.’ In your own way you should practice diligence, mindfulness, and guarding of the mind.

‘mā me dosañīyesu dhammesu cittaṃ dussī’ ti attarūpena appamādo sati cetaso
ārakkho karaṇīyo;
‘May my mind not be angered by things that provoke hate.’ ...

‘mā me mohañīyesu dhammesu cittaṃ muyhī’ ti attarūpena appamādo sati cetaso
ārakkho karaṇīyo;
‘May my mind not be deluded by things that promote delusion.’ ...

‘mā me maḍañīyesu dhammesu cittaṃ majjī’ ti attarūpena appamādo sati cetaso
ārakkho karaṇīyo.
‘May my mind not be intoxicated by things that intoxicate.’ ...

yato kho, bhikkhave, bhikkhuno rajāñīyesu dhammesu cittaṃ na rajjati vītarāgattā,
dosañīyesu dhammesu cittaṃ na dussati vītadosattā, mohañīyesu dhammesu cittaṃ
na muyhati vītamohattā, maḍañīyesu dhammesu cittaṃ na majjati vītamadattā, so na
chambhati na kampati na vedhati na santāsaṃ āpajjati, na ca pana
samaṇavacanahetupi gacchatī’ ti.

When a mendicant’s mind is no longer affected by greed, hate, delusion, or intoxication because they’ve got rid of these things, they don’t cower or shake or tremble or get scared, nor are they persuaded by the teachings of other ascetics.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

118. saṃvejanīyasutta
118. Inspiring

“cattārimāni, bhikkhave, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni.
“Mendicants, a faithful gentleman should go to see these four inspiring places.

katamāni cattāri?
What four?

‘idha tathāgato jāto’ti, bhikkhave, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

‘idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’ti, bhikkhave, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

‘idha tathāgato anuttaraṃ dhammacakkaṃ pavattesi’ti, bhikkhave, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

Thinking: ‘Here the Realized One rolled forth the supreme Wheel of Dhamma!’—that is an inspiring place.

‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti, bhikkhave, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

Thinking: ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’—that is an inspiring place.

imāni kho, bhikkhave, cattāri saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni”ti.

These are the four inspiring places that a faithful gentleman should go to see.”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kēsi

119. paṭhamabhayaṣutta
119. Perils (1st)

“cattārimāni, bhikkhave, bhayāni.
“Mendicants, there are these four perils.

katamāni cattāri?
What four?

jātibhayaṃ, jarābhayaṃ, byādhibhayaṃ, maraṇabhayaṃ—
The perils of rebirth, old age, sickness, and death.

imāni kho, bhikkhave, cattāri bhayāni”ti.
These are the four perils.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

12. kesivagga
12. With Kesi

120. dutiyabhayasutta
120. Perils (2nd)

“cattārimāni, bhikkhave, bhayāni.
“Mendicants, there are these four perils.

katamāni cattāri?
What four?

aggibhayaṃ, udakabhayaṃ, rājabhayaṃ, corabhayaṃ—
The perils of fire, water, kings, and bandits.

imāni kho, bhikkhave, cattāri bhayāni”ti.
These are the four perils.”

dasamaṃ.

kesivaggo dutiyo.

kesi javo patodo ca,

nāgo ṭhānena pañcamam;

appamādo ca ārakkho,

saṃvejanīyañca dve bhayāti.

aṅguttara nikāya 4
Numbered Discourses 4

13. bhayavagga
13. Fears

121. attānuvādasutta
121. Guilt

“cattārimāni, bhikkhave, bhayāni.
“Mendicants, there are these four fears.

katamāni cattāri?
What four?

attānuvādabhayaṃ, parānuvādabhayaṃ, daṇḍabhayaṃ, duggatibhayaṃ.
The fears of guilt, shame, punishment, and going to a bad place.

katamañca, bhikkhave, attānuvādabhayaṃ?
And what, mendicants, is the fear of guilt?

idha, bhikkhave, ekacco iti paṭisañcikkhati:
It's when someone reflects:

‘ahañceva kho pana kāyena duccharitaṃ careyyaṃ, vācāya duccharitaṃ careyyaṃ,
manasā duccharitaṃ careyyaṃ, kiñca taṃ yaṃ maṃ attā sīlato na upavadeyyā’ti.
‘If I were to do bad things by way of body, speech, and mind, wouldn’t I blame myself for my
conduct?’

so attānuvādabhayassa bhīto kāyaduccharitaṃ pahāya kāyasucaritaṃ bhāveti,
vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccharitaṃ pahāya
manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati.
*Being afraid of guilt, they give up bad conduct by way of body, speech, and mind, and develop
good conduct by way of body, speech, and mind, keeping themselves pure.*

idaṃ vuccati, bhikkhave, attānuvādabhayaṃ.
This is called the fear of guilt.

katamañca, bhikkhave, parānuvādabhayaṃ?
And what, mendicants, is the fear of shame?

idha, bhikkhave, ekacco iti paṭisañcikkhati:
It's when someone reflects:

‘ahañceva kho pana kāyena duccharitaṃ careyyaṃ, vācāya duccharitaṃ careyyaṃ,
manasā duccharitaṃ careyyaṃ, kiñca taṃ yaṃ maṃ parē sīlato na upavadeyyun’ti.
‘If I were to do bad things by way of body, speech, and mind, wouldn’t others blame me for my
conduct?’

so parānuvādabhayassa bhīto kāyaduccharitaṃ pahāya kāyasucaritaṃ bhāveti,
vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccharitaṃ pahāya
manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati.
*Being afraid of shame, they give up bad conduct by way of body, speech, and mind, and
develop good conduct by way of body, speech, and mind, keeping themselves pure.*

idaṃ vuccati, bhikkhave, parānuvādabhayaṃ.
This is called the fear of shame.

katamañca, bhikkhave, daṇḍabhayaṃ?
And what, mendicants, is the fear of punishment?

idha, bhikkhave, ekacco passati coraṃ āgucāriṃ, rājāno gahetvā vividhā
kammakāraṇā kārente,
*It's when someone sees that the kings have arrested a bandit, a criminal, and subjected them to
various punishments—*

kasāhipi tālente, vettehipi tālente, addhadaṇḍakehipi tālente, hatthampi chindante, pādampi chindante, hatthapādampi chindante, kaṇṇampi chindante, nāsampi chindante, kaṇṇanāsampi chindante, bilaṅgathālikampi karonte, saṅkhamuṇḍikampi karonte, rūhumukhampi karonte, jotimālikampi karonte, hatthapajjotikampi karonte, erakavattikampi karonte, cīrakavāsikampi karonte, eṇeyyakampi karonte, balisamaṃsikampi karonte, kahāpaṇakampi karonte, khārāpatacchikampi karonte, palighaparivattikampi karonte, palālapīṭhakampi karonte, tattenapi telena osiñcante, sunakhehipi khādāpente, jīvantampi sūle uttāsente, asināpi sīsaṃ chindante.

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

tassa evaṃ hoti:

They think:

‘yathārūpaṇaṃ kho pāpakāṇaṃ kammāṇaṃ hetu coraṃ āgucāriṃ rājāno gahetvā vividhā kammakāraṇā karenti, kasāhipi tālenti ... pe ... asināpi sīsaṃ chindanti, ahañceva kho pana evarūpaṃ pāpakammaṃ kareyyaṃ, mampi rājāno gahetvā evarūpaṃ vividhā kammakāraṇā kareyyuṃ, kasāhipi tāleyyuṃ, vettehipi tāleyyuṃ, addhadaṇḍakehipi tāleyyuṃ, hatthampi chindeyyuṃ, pādampi chindeyyuṃ, hatthapādampi chindeyyuṃ, kaṇṇampi chindeyyuṃ, nāsampi chindeyyuṃ, kaṇṇanāsampi chindeyyuṃ, bilaṅgathālikampi kareyyuṃ, saṅkhamuṇḍikampi kareyyuṃ;

‘If I were to do the same kind of bad deed, the kings would punish me in the same way.’ ...

rūhumukhampi kareyyuṃ, jotimālikampi kareyyuṃ, hatthapajjotikampi kareyyuṃ, erakavattikampi kareyyuṃ, cīrakavāsikampi kareyyuṃ, eṇeyyakampi kareyyuṃ, balisamaṃsikampi kareyyuṃ, kahāpaṇakampi kareyyuṃ, khārāpatacchikampi kareyyuṃ, palighaparivattikampi kareyyuṃ, palālapīṭhakampi kareyyuṃ, tattenapi telena osiñceyyuṃ, sunakhehipi khādāpeyyuṃ, jīvantampi sūle uttāseyyuṃ, asināpi sīsaṃ chindeyyuṃ’ti.

so daṇḍabhayassa bhīto na paresaṃ pābhaṭaṃ vilumpanto carati.

Being afraid of punishment, they don’t steal the belongings of others.

kāyaduccaritaṃ pahāya ... pe ... suddhaṃ attānaṃ pariharati.

They give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

idaṃ vuccati, bhikkhave, daṇḍabhayam.

This is called the fear of punishment.

katamañca, bhikkhave, duggatibhayam?

And what, mendicants, is the fear of rebirth in a bad place?

idha, bhikkhave, ekacco iti paṭisañcikkhati:

It’s when someone reflects:

‘kāyaduccaritassa kho pāpako vipāko abhisamparāyaṃ, vacīduccaritassa pāpako vipāko abhisamparāyaṃ, manoduccaritassa pāpako vipāko abhisamparāyaṃ.

‘Bad conduct of body, speech, or mind has a bad result in the next life.

ahañceva kho pana kāyena duccaritaṃ careyyaṃ, vācāya duccaritaṃ careyyaṃ, manasā duccaritaṃ careyyaṃ, kiñca taṃ yāhaṃ na kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyaṃ’ti.

If I were to do such bad things, when my body breaks up, after death, I’d be reborn in a place of loss, a bad place, the underworld, hell.’

so duggatibhayassa bhīto kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti,
vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya
manosucaritaṃ bhāveti, suddhaṃ attānaṃ pariharati.

Being afraid of rebirth in a bad place, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure.

idaṃ vuccati, bhikkhave, duggatibhayaṃ.

This is called the fear of rebirth in a bad place.

imāni kho, bhikkhave, cattāri bhayānī”ti.

These are the four fears.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

13. bhayavagga
13. Fears

122. ūmibhayasutta
122. The Danger of Waves

“cattārimāni, bhikkhave, bhayāni udakorohantassa pāṭikaṅkhitabbāni.
“Mendicants, anyone who enters the water should anticipate four dangers.

katamāni cattāri?
What four?

ūmibhayam, kumbhīlabhayam, āvaṭṭabhayam, susukābhayam—
The dangers of waves, crocodiles, whirlpools, and sharks.

imāni kho, bhikkhave, cattāri bhayāni udakorohantassa pāṭikaṅkhitabbāni.
These are the four dangers that anyone who enters the water should anticipate.

evamevaṃ kho, bhikkhave, cattāri bhayāni idhekaccassa kulaputtassa imasmiṃ
dhammavinaye agārasmā anagāriyaṃ pabbajitassa pāṭikaṅkhitabbāni.
*In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching
and training should anticipate four dangers.*

katamāni cattāri?
What four?

ūmibhayam, kumbhīlabhayam, āvaṭṭabhayam, susukābhayam.
The dangers of waves, crocodiles, whirlpools, and sharks.

katamañca, bhikkhave, ūmibhayam?
And what, mendicants, is the danger of waves?

idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:
It's when a gentleman has gone forth from the lay life to homelessness, thinking:

‘otīṇnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi, dukkhotiṇṇo dukkhapareto;
*I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and
distress. I'm swamped by suffering, mired in suffering.*

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti.
Hopefully I can find an end to this entire mass of suffering.'

tamaṇaṃ tathā pabbajitaṃ samānaṃ sabrahmacāriṇo ovaḍanti anusāsanti:
When they've gone forth, their spiritual companions advise and instruct them:

‘evaṃ te abhikkamitaḃbaṃ, evaṃ te paṭikkamitaḃbaṃ, evaṃ te āloketabbaṃ, evaṃ
te viloketabbaṃ, evaṃ te samīṇjitabbaṃ, evaṃ te pasāritabbaṃ, evaṃ te
saṅghātipattacīvaraṃ dhāretabbaṃ'ti.

*'You should go out like this, and come back like that. You should look to the front like this, and
to the side like that. You should contract your limbs like this, and extend them like that. This is
how you should bear your outer robe, bowl, and robes.'*

tassa evaṃ hoti:
They think:

‘mayam kho pubbe agāriyabhūtā samānā aññe ovaḍāmaṃpi anusāsāmaṃpi.
Formerly, as a lay person, I advised and instructed others.

ime panamhākaṃ puttamaṭṭā maññe nattamaṭṭā maññe ovaḍitaḃbaṃ anusāsitaḃbaṃ
maññantī'ti.
*And now these mendicants—who you'd think were my children or grandchildren—imagine they
can advise and instruct me!’*

so kupito anattamaṇo sikkhaṃ paccakkhāya hīnāyāvattati.
Angry and upset, they reject the training and return to a lesser life.

ayaṃ vuccati, bhikkhave, bhikkhu ūmibhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of waves.

ūmibhayanti kho, bhikkhave, kodhūpāyāsassetam adhivacanam.

'Danger of waves' is a term for anger and distress.

idaṃ vuccati, bhikkhave, ūmibhayam.

This is called the danger of waves.

katamañca, bhikkhave, kumbhīlabhayam?

And what, mendicants, is the danger of crocodiles?

idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti:

It's when a gentleman has gone forth from the lay life to homelessness ...

‘otīṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto;

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā'ti.

tamenam tathā pabbajitam samānam sabrahmacārino ovadanti anusāsanti:

When they've gone forth, their spiritual companions advise and instruct them:

‘idaṃ te khāditabbam, idaṃ te na khāditabbam, idaṃ te bhuñjitabbam, idaṃ te na bhuñjitabbam, idaṃ te sāyitabbam, idaṃ te na sāyitabbam, idaṃ te pātabbam, idaṃ te na pātabbam, kappiyam te khāditabbam, akappiyam te na khāditabbam, kappiyam te bhuñjitabbam, akappiyam te na bhuñjitabbam, kappiyam te sāyitabbam, akappiyam te na sāyitabbam, kappiyam te pātabbam, akappiyam te na pātabbam, kāle te khāditabbam, vikāle te na khāditabbam, kāle te bhuñjitabbam, vikāle te na bhuñjitabbam, kāle te sāyitabbam, vikāle te na sāyitabbam, kāle te pātabbam, vikāle te na pātabban'ti.

'You may eat, consume, taste, and drink these things, but not those. You may eat what's allowable, but not what's unallowable. You may eat at the right time, but not at the wrong time.'

tassa evam hoti:

They think:

‘mayam kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma, yaṃ na icchāma na taṃ khādāma;

'When I was a lay person, I used to eat, consume, taste, and drink what I wanted, not what I didn't want.

yaṃ icchāma taṃ bhuñjāma, yaṃ na icchāma na taṃ bhuñjāma;

yaṃ icchāma taṃ sāyāma, yaṃ na icchāma na taṃ sāyāma;

yaṃ icchāma taṃ pivāma, yaṃ na icchāma na taṃ pivāma;

kappiyampi khādāma akappiyampi khādāma kappiyampi bhuñjāma akappiyampi bhuñjāma kappiyampi sāyāma akappiyampi sāyāma kappiyampi pivāma akappiyampi pivāma, kālepi khādāma vikālepi khādāma kālepi bhuñjāma vikālepi bhuñjāma kālepi sāyāma vikālepi sāyāma kālepi pivāma vikālepi pivāma;

I ate and drank both allowable and unallowable things, at the right time and the wrong time.

yampi no saddhā gahapatikā divā vikāle paṇītam khādanīyam vā bhojanīyam vā denti, tatrapime mukhāvaraṇam maññe karontī'ti.

And these faithful householders give us a variety of delicious foods at the wrong time of day.

But these mendicants imagine they can gag our mouths!'

so kupito anattamano sikkhaṃ paccakkhāya hīnāyāvattati.

Angry and upset, they reject the training and return to a lesser life.

ayaṃ vuccati, bhikkhave, bhikkhu kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of crocodiles.

kumbhīlabhayanti kho, bhikkhave, odarikattassetam adhivacanam.

'Danger of crocodiles' is a term for gluttony.

idaṃ vuccati, bhikkhave, kumbhīlabhayam.

This is called the danger of crocodiles.

katamañca, bhikkhave, āvaṭṭabhayam?

And what, mendicants, is the danger of whirlpools?

idha, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

It's when a gentleman has gone forth from the lay life to homelessness ...

‘otīnnomhi jātiyā jarāya maraṇena sokehi paridevehi, dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti.

so evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍaya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittaṇa anupatthitāya satiyā asaṃvutehi indriyehi.

When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

so tattha passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgibhūtaṃ paricārayamaṇam.

There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

tassa evaṃ hoti:

They think:

‘mayam kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricārimhā;

'Formerly, as a lay person, I amused myself, supplied and provided with the five kinds of sensual stimulation.

saṃvijjanti kho pana me kule bhogā.

And it's true that my family is wealthy.

sakkā bhoge ca bhuñjitum puññāni ca kātuṃ.

I can both enjoy my wealth and make merit.

yannūnāhaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyan'ti.

Why don't I reject the training and return to a lesser life, so I can enjoy my wealth and make merit?'

so sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

ayaṃ vuccati, bhikkhave, bhikkhu āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of whirlpools.

āvaṭṭabhayanti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ adhivacanam.

'Danger of whirlpools' is a term for the five kinds of sensual stimulation.

idaṃ vuccati, bhikkhave, āvattabhayaṃ.

This is called the danger of whirlpools.

katamañca, bhikkhave, susukābhayaṃ?

And what, mendicants, is the danger of sharks?

idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

It's when a gentleman has gone forth from the lay life to homelessness ...

‘otinnoṃhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto;

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

so evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittaṇa anupatthitāya satiyā asaṃvutehi indriyehi.

When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā.

There they see a female scantily clad, with revealing clothes.

tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti.

Lust infects their mind,

so rāgānuddhamsitena cittaṇa sikkhaṃ paccakkhāya hīnāyāvattati.

so they reject the training and return to a lesser life.

ayaṃ vuccati, bhikkhave, bhikkhu susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyavatto.

This is called a mendicant who rejects the training and returns to a lesser life because they're afraid of the danger of sharks.

susukābhayanti kho, bhikkhave, mātugāmassetaṃ adhivacanaṃ.

'Danger of sharks' is a term for females.

idaṃ vuccati, bhikkhave, susukābhayaṃ.

This is called the danger of sharks.

imāni kho, bhikkhave, cattāri bhayāni idhekaccassa kulaputtassa imasmim dhammavinaye agārasmā anagāriyaṃ pabbajitassa paṭikaṅkhitabbānī’ti.

These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

13. bhayavagga
13. Fears

123. pathamanānākaraṇasutta
123. Difference (1st)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

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

so tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.
They enjoy it and like it and find it satisfying.

tattha tṭho tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno brahmakāyikānaṃ devānaṃ saṃvāsaṃ upapajjati.

If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of Brahmā's Host.

brahmakāyikānaṃ, bhikkhave, devānaṃ kappo āyuppaṃāṇaṃ.
The lifespan of the gods of Brahmā's Host is one eon.

tattha puthujjano yāvatāyukaṃ tathā yāvatakaṃ tesāṃ devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayanimpi gacchati pettivisayampi gacchati.

An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

bhagavato pana sāvako tattha yāvatāyukaṃ tathā yāvatakaṃ tesāṃ devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā tasmīṃyeva bhavaṃ parinibbāyati.

But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakaṃ assutavataṃ puthujjanaṃ, yadidaṃ gatiyā upapattiyaṃ sati.

This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

puna caparaṃ, bhikkhave, idhekacco puggalo vitakkavicārānaṃ vūpasamā ajjhataṃ sampaśādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukkaṃ dutiyaṃ jhānaṃ upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

so tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.
They enjoy it and like it and find it satisfying.

tattha tṭho tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ābhassarānaṃ devānaṃ saṃvāsaṃ upapajjati.

If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance.

ābhassarānaṃ, bhikkhave, devānaṃ dve kappā āyuppaṃāṇaṃ.
The lifespan of the gods of streaming radiance is two eons.

tattha puthujjano yāvatāyukam thatvā yāvatakam tesam devānam āyuppanānam tam sabbam khepetvā nirayampi gacchati tiracchānayanimpi gacchati pettivisayampi gacchati.

An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

bhagavato pana sāvako tattha yāvatāyukam thatvā yāvatakam tesam devānam āyuppanānam tam sabbam khepetvā tasmimyeva bhava parinibbāyati.

But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakaṃ assutavatā puthujjanena, yadidaṃ gatiyā upapattiyaṃ sati.

This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

puna caparaṃ, bhikkhave, idhekacco puggalo pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ tam ariyā ācikkhanti: 'upekkhako satimā sukhavihārī' ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

so tadassādeti, tam nikāmeti, tena ca vitthiṃ āpajjati.

They enjoy it and like it and find it satisfying.

tattha thito tadadhimutto tabbahulavihārī aparihīno, kālaṃ kurumāno subhakiṇṇānaṃ devānaṃ sahaḃyatam upapajjati.

If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods replete with glory.

subhakiṇṇānaṃ, bhikkhave, devānaṃ cattāro kappā āyuppanānaṃ.

The lifespan of the gods replete with glory is four eons.

tattha puthujjano yāvatāyukam thatvā yāvatakam tesam devānam āyuppanānam tam sabbam khepetvā nirayampi gacchati tiracchānayanimpi gacchati pettivisayampi gacchati.

An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

bhagavato pana sāvako tattha yāvatāyukam thatvā yāvatakam tesam devānam āyuppanānam tam sabbam khepetvā tasmimyeva bhava parinibbāyati.

But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakaṃ assutavatā puthujjanena, yadidaṃ gatiyā upapattiyaṃ sati.

This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

puna caparaṃ, bhikkhave, idhekacco puggalo sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukham upekkhāsati paṭisuddhiṃ catuttham jhānaṃ upasampajja viharati.

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

so tadassādeti, tam nikāmeti, tena ca vitthiṃ āpajjati.

They enjoy it and like it and find it satisfying.

tattha thito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno vehapphalānaṃ devānaṃ sahaḃyatam upapajjati.

If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of abundant fruit.

vehapphalānaṃ, bhikkhave, devānaṃ pañca kappasatāni āyuppanānaṃ.

The lifespan of the gods of abundant fruit is five hundred eons.

tattha puthujjano yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayaṇiampi gacchati pettivisaṃyampi gacchati.

An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

bhagavato pana sāvako tattha yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā tasmimīveva bhava parinibbāyati.

But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanaṇa, yaḍidaṃ gatiyā upapattiyā sati.

This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

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

These are the four people found in the world.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

13. bhayavagga
13. Fears

124. dutiyanānākaraṇasutta
124. Difference (2nd)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati.
Firstly, a person, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

so kāyassa bhedā param maraṇā suddhāvāsānaṃ devānaṃ saṃsāraṃ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes.

ayaṃ, bhikkhave, upapatti asādhāraṇā puthujjanehi.
This rebirth is not shared with ordinary people.

puna caparaṃ, bhikkhave, idhekacco puggalo vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ ... pe ... tatiyaṃ jhānaṃ ... pe ... catutthaṃ jhānaṃ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption ...

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññānagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

so kāyassa bhedā param maraṇā suddhāvāsānaṃ devānaṃ saṃsāraṃ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes.

ayaṃ, bhikkhave, upapatti asādhāraṇā puthujjanehi.
This rebirth is not shared with ordinary people.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ”ti.
These are the four people found in the world.”

catuttham.

13. bhayavagga
13. Fears

125. pathamamettāsutta
125. Love (1st)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo mettāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

so tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.
They enjoy this and like it and find it satisfying.

tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjati.
If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of Brahmā’s Host.

brahmakāyikānaṃ, bhikkhave, devānaṃ kappo āyupпамāṇaṃ.
The lifespan of the gods of Brahmā’s Host is one eon.

tattha puthujjano yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyupпамāṇaṃ taṃ sabbam khetvā nirayampi gacchati tiracchānayanonimpi gacchati pettivisayampi gacchati.
An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

bhagavato pana sāvako tattha yāvatāyukaṃ thatvā yāvatakaṃ tesam devānaṃ āyupпамāṇaṃ taṃ sabbam khetvā tasmimyeva bhava parinibbāyati.
But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life.

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakaṃ assutavatā puthujjanena, yadidaṃ gatiyā upapattiyaṃ sati.
This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

puna caparaṃ, bhikkhave, idhekacco puggalo karuṇāsahagatena cetasā ... pe ...
Furthermore, a person meditates spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...
rejoicing ...

upekkhāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

so tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.
They enjoy this and like it and find it satisfying.

tattha ʘhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ābhassarānaṃ devānaṃ saḥabyataṃ upapajjati.

If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons.

ābhassarānaṃ, bhikkhave, devānaṃ dve kappā āyuppamāṇaṃ ... pe ... subhakiṇḥānaṃ devānaṃ saḥabyataṃ upapajjati.

... they're reborn in the company of the gods replete with glory. The lifespan of the gods replete with glory is four eons.

subhakiṇḥānaṃ, bhikkhave, devānaṃ cattāro kappā āyuppamāṇaṃ ... pe ... vehapphalānaṃ devānaṃ saḥabyataṃ upapajjati.

... they're reborn in the company of the gods of abundant fruit.

vehapphalānaṃ, bhikkhave, devānaṃ pañca kappasatāni āyuppamāṇaṃ.

The lifespan of the gods of abundant fruit is five hundred eons.

tattha puthujjano yāvatāyukaṃ ʘatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayaṇiṃpi gacchati pettivisayaṃpi gacchati.

An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

bhagavato pana sāvako tattha yāvatāyukaṃ ʘatvā yāvatakaṃ tesaṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmimīveva bhava parinibbāyati.

But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

ayaṃ kho, bhikkhave, viseso ayaṃ adhippayāso idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena, yaḍidaṃ gatiyā upapattiyā sati.

This is the difference between an educated noble disciple and an uneducated ordinary person, that is, when there is a place of rebirth.

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

These are the four people found in the world."

pañcamaṃ.

13. bhayavagga
13. Fears

126. dutiyamettāsutta
126. Love (2nd)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo mettāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

so kāyassa bhedaṃ paraṃ maraṇā suddhāvāsānaṃ devānaṃ saṃsāraṃ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes.

ayaṃ, bhikkhave, upapatti asādhāraṇā puthujjanehi.
This rebirth is not shared with ordinary people.

puna caparaṃ, bhikkhave, idhekacco puggalo karuṇā ... pe ...
Furthermore, a person meditates spreading a heart full of compassion ...

muditā ... pe ...
rejoicing ...

upekkhāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.
They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

so kāyassa bhedaṃ paraṃ maraṇā suddhāvāsānaṃ devānaṃ saṃsāraṃ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes.

ayaṃ, bhikkhave, upapatti asādhāraṇā puthujjanehi.
This rebirth is not shared with ordinary people.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasminti.
These are the four people found in the world.”

chattham.

13. bhayavagga
13. Fears

127. pathamatathāgataacchariyasutta
127. Incredible Things About the Realized One (1st)

“tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā cattāro acchariyā abbhutā dhammā pātubhavanti.

“Mendicants, with the appearance of a Realized One, a perfected one, a fully awakened Buddha, four incredible and amazing things appear.

katame cattāro?
What four?

yadā, bhikkhave, bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṃ okkamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

When the being intent on awakening passes away from the host of Joyful Gods, he’s conceived in his mother’s womb, mindful and aware. And then—in this world with its gods, Māras and Brahmas, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

yepi tattha sattā upapannā tepi tenobhāsenā aññaṃaññaṃ sañjānanti:
And the sentient beings reborn there recognize each other by that light:

‘aññepi kira, bho, santi sattā idhūpapannā’ti.
‘So, it seems other sentient beings have been reborn here!’

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ paṭhamo acchariyo abbhuto dhammo pātubhavati.
This is the first incredible and amazing thing that appears with the appearance of a Realized One.

puna caparaṃ, bhikkhave, yadā bodhisatto sato sampajāno mātukucchiṃhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Furthermore, the being intent on awakening emerges from his mother’s womb, mindful and aware. And then ... an immeasurable, magnificent light appears ...

yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ ābhā nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.
even in the boundless desolation of interstellar space ...

yepi tattha sattā upapannā tepi tenobhāsenā aññaṃaññaṃ sañjānanti:

‘aññepi kira, bho, santi sattā idhūpapannā’ti.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ dutiyo acchariyo abbhuto dhammo pātubhavati.
This is the second incredible and amazing thing that appears with the appearance of a Realized One.

puna caparaṃ, bhikkhave, yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo ulāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Furthermore, the Realized One understands the supreme perfect awakening. And then ... an immeasurable, magnificent light appears ...

yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ ābhā nānubhonti, tatthapi appamāṇo ulāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

even in the boundless desolation of interstellar space ...

yepi tattha sattā upapannā tepi tenobhāsenā aññaṃaññaṃ sañjānanti:

‘aññepi kira, bho, santi sattā idhūpapannā’ti.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ tatiyo acchariyo abbhuto dhammo pātubhavati.

This is the third incredible and amazing thing that appears with the appearance of a Realized One.

puna caparaṃ, bhikkhave, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo ulāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Furthermore, the Realized One rolls forth the supreme Wheel of Dhamma. And then ... an immeasurable, magnificent light appears ...

yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapimesaṃ candimasūriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhāvānaṃ ābhā nānubhonti, tatthapi appamāṇo ulāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

even in the boundless desolation of interstellar space ...

yepi tattha sattā upapannā tepi tenobhāsenā aññaṃaññaṃ sañjānanti:

‘aññepi kira, bho, santi sattā idhūpapannā’ti.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ catuttho acchariyo abbhuto dhammo pātubhavati.

This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ime cattāro acchariyā abbhutā dhammā pātubhavanti’ti.

With the appearance of a Realized One, the perfected one, the fully awakened Buddha, these four incredible and amazing things appear.”

sattamaṃ.

13. bhayavagga
13. Fears

128. dutiyatathāgataacchariyasutta
128. Incredible Things About the Realized One (2nd)

“tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā cattāro acchariyā abbhutā dhammā pātubhavanti.

“Mendicants, with the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear.

katame cattāro?
What four?

ālayārāmā, bhikkhave, pajā ālayaratā ālayasammuditā;
People like attachment, they love it and enjoy it.

sā tathāgatena anālaye dhamme desiyamāne sussūsati sotaṃ odahati aññā cittaṃ upatthapeti.
Yet when a Realized One is teaching the Dhamma of non-adherence, they want to listen, they lend an ear, and they apply their minds to understand it.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ paṭhamo acchariyo abbhuto dhammo pātubhavati.
This is the first incredible and amazing thing that appears with the appearance of a Realized One.

mānārāmā, bhikkhave, pajā mānaratā mānasammuditā.
People like conceit, they love it and enjoy it.

sā tathāgatena mānavinaye dhamme desiyamāne sussūsati sotaṃ odahati aññā cittaṃ upatthapeti.
Yet when a Realized One is teaching the Dhamma of removing conceit, they want to listen, they lend an ear, and they apply their minds to understand it.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ dutiyo acchariyo abbhuto dhammo pātubhavati.
This is the second incredible and amazing thing that appears with the appearance of a Realized One.

anupasamārāmā, bhikkhave, pajā anupasamaratā anupasamasammuditā.
People like excitement, they love it and enjoy it.

sā tathāgatena opasamike dhamme desiyamāne sussūsati sotaṃ odahati aññā cittaṃ upatthapeti.
Yet when a Realized One is teaching the Dhamma of peace, they want to listen, they lend an ear, and they apply their minds to understand it.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ tatiyo acchariyo abbhuto dhammo pātubhavati.
This is the third incredible and amazing thing that appears with the appearance of a Realized One.

avijjagatā, bhikkhave, pajā aṇḍabhūtā pariyonaddhā.
This population is lost in ignorance, trapped in their shells.

sā tathāgatena avijjāvinaye dhamme desiyamāne sussūsati sotaṃ odahati aññā cittaṃ upatthapeti.
Yet when a Realized One is teaching the Dhamma of removing ignorance, they want to listen, they lend an ear, and they apply their minds to understand it.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ catuttho acchariyo abbhuto dhammo pātubhavati.
This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ime cattāro
acchariyā abbhutā dhammā pātubhavanti”ti.

*With the appearance of a Realized One, the perfected one, the fully awakened Buddha, four
incredible and amazing things appear.”*

atthamam.

aṅguttara nikāya 4
Numbered Discourses 4

13. bhayavagga
13. Fears

129. ānandaacchariyasutta
129. Incredible Things About Ānanda

“cattārome, bhikkhave, acchariyā abbhutā dhammā ānande.
“Mendicants, there are these four incredible and amazing things about Ānanda.

katame cattāro?
What four?

sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
If an assembly of monks goes to see Ānanda, they're uplifted by seeing him

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

atittāva, bhikkhave, bhikkhuparisā hoti, atha ānando tuṇhī bhavati.
And when he falls silent, they've never had enough.

sace, bhikkhave, bhikkhuniparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
If an assembly of nuns ...

tattha ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.

atittāva, bhikkhave, bhikkhuniparisā hoti, atha ānando tuṇhī bhavati.

sace, bhikkhave, upāsakaparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
laymen ...

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.

atittāva, bhikkhave, upāsakaparisā hoti, atha ānando tuṇhī bhavati.

sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti.
or laywomen goes to see Ānanda, they're uplifted by seeing him

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

atittāva, bhikkhave, upāsikāparisā hoti, atha ānando tuṇhī bhavati.
And when he falls silent, they've never had enough.

ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande”ti.
These are the four incredible and amazing things about Ānanda.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

13. bhayavagga
13. Fears

130. cakkavattiacchariyasutta
130. Incredible Things About the Wheel-Turning Monarch

“cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi.
“Mendicants, there are these four incredible and amazing things about a wheel-turning monarch.

katame cattāro?
What four?

sace, bhikkhave, khattiyaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati,
dassanenapi sā attamanā hoti.

If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him

tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

atittāva, bhikkhave, khattiyaparisā hoti, atha rājā cakkavattī tuṇhī bhavati.
And when he falls silent, they've never had enough.

sace, bhikkhave, brāhmaṇaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati,
dassanenapi sā attamanā hoti.

If an assembly of brahmins ...

tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.

atittāva, bhikkhave, brāhmaṇaparisā hoti, atha rājā cakkavattī tuṇhī bhavati.

sace, bhikkhave, gahapatiparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati,
dassanenapi sā attamanā hoti.

householders ...

tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.

atittāva, bhikkhave, gahapatiparisā hoti, atha rājā cakkavattī tuṇhī bhavati.

sace, bhikkhave, samaṇaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati,
dassanenapi sā attamanā hoti.

or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him

tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

atittāva, bhikkhave, samaṇaparisā hoti, atha rājā cakkavattī tuṇhī bhavati.
And when he falls silent, they've never had enough.

ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā raññe cakkavattimhi.
These are the four incredible and amazing things about a wheel-turning monarch.

evamevaṃ kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.
In the same way, there are these four incredible and amazing things about Ānanda.

katame cattāro?
What four?

sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā
attamanā hoti.

If an assembly of monks goes to see Ānanda, they're uplifted by seeing him

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

atittāva, bhikkhave, bhikkhuparisā hoti, atha ānando tuṇhī bhavati.
And when he falls silent, they've never had enough.

sace, bhikkhave, bhikkhuniparisā ... pe ... sace, bhikkhave, upāsakaparisā ... pe ...
sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā
attamanā hoti.
*If an assembly of nuns ... laymen ... or laywomen goes to see Ānanda, they're uplifted by
seeing him*

tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

atittāva, bhikkhave, upāsikāparisā hoti, atha ānando tuṇhī bhavati.
And when he falls silent, they've never had enough.

ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande”ti.
These are the four incredible and amazing things about Ānanda.”

dasamaṃ.

bhayavaggo tatiyo.

attānuvādaūmi ca,

dve ca nānā dve ca honti;

mettā dve ca acchariyā,

aparā ca tathā duveti.

14. puggalavagga
14. Persons

131. saṃyojanasutta
131. Fetters

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṃyojanāni appahīnāni honti, upapattipaṭilābhiyāni saṃyojanāni appahīnāni honti, bhavapaṭilābhiyāni saṃyojanāni appahīnāni honti.

One person hasn't given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.

idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṃyojanāni appahīnāni honti, bhavapaṭilābhiyāni saṃyojanāni appahīnāni honti.

One person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence.

idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṃyojanāni pahīnāni honti, bhavapaṭilābhiyāni saṃyojanāni appahīnāni honti.

One person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence.

idha pana, bhikkhave, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, upapattipaṭilābhiyāni saṃyojanāni pahīnāni honti, bhavapaṭilābhiyāni saṃyojanāni pahīnāni honti.

One person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence.

katamassa, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni appahīnāni, upapattipaṭilābhiyāni saṃyojanāni appahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni?

What person hasn't given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence?

sakadāgāmissa.
A once-returner.

imassa kho, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni appahīnāni, upapattipaṭilābhiyāni saṃyojanāni appahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni.

This is the person who hasn't given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.

katamassa, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni, upapattipaṭilābhiyāni saṃyojanāni appahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni?

What person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence?

uddhaṃsotassa akaniṭṭhagāmino.
One heading upstream, going to the Akaniṭṭha realm.

imassa kho, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni, upapattipaṭilābhiyāni saṃyojanāni appahīnāni, bhavapaṭilābhiyāni saṃyojanāni appahīnāni.

katamassa, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni,
upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni
appahīnāni?

*What person has given up the lower fetters and the fetters for getting reborn, but not the fetters
for getting a continued existence?*

antarāparinibbāyissa.

One extinguished between one life and the next.

imassa kho, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni,
upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni
appahīnāni.

katamassa, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni,
upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni
pahīnāni?

*What person has given up the lower fetters, the fetters for getting reborn, and the fetters for
getting a continued existence?*

arahato.

A perfected one.

imassa kho, bhikkhave, puggalassa orambhāgiyāni saṃyojanāni pahīnāni,
upapattipaṭilābhiyāni saṃyojanāni pahīnāni, bhavapaṭilābhiyāni saṃyojanāni
pahīnāni.

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

These are the four people found in the world.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

132. patibhānasutta
132. Eloquence

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

yuttappaṭibhāno, no muttappaṭibhāno;
One who speaks on topic, but not fluently.

muttappaṭibhāno, no yuttappaṭibhāno;
One who speaks fluently, but not on topic.

yuttappaṭibhāno ca muttappaṭibhāno ca;
One who speaks on topic and fluently.

neva yuttappaṭibhāno na muttappaṭibhāno—
One who speaks neither on topic nor fluently.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ”ti.
These are the four people found in the world.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

133. ugghaṭitaññūsutta
133. One Who Understands Immediately

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

ugghaṭitaññū, vipaṇcitaññū, neyyo, padaparamo—
One who understands immediately, one who understands after detailed explanation, one who needs personal training, and one who merely learns by rote.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.
These are the four people found in the world.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

134. utthānaphalasutta
134. The Fruits of Initiative

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“These four people are found in the world.

katame cattāro?
What four?

utthānaphalūpajīvī na kammaphalūpajīvī, kammaphalūpajīvī na utthānaphalūpajīvī,
utthānaphalūpajīvī ceva kammaphalūpajīvī ca, neva utthānaphalūpajīvī na
kammaphalūpajīvī—

*One who lives off the fruit of initiative, but not deeds; one who lives off the fruit of deeds, but
not initiative; one who lives off the fruit of both initiative and deeds; and one who lives off the
fruit of neither initiative nor deeds.*

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ”ti.
These are the four people found in the world.”

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

135. sāvajjasutta
135. Blameworthy

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

sāvajjo, vajjabahulo, appavajjo, anavajjo.
The blameworthy, the mostly blameworthy, the slightly blameworthy, and the blameless.

kathaṇca, bhikkhave, puggalo sāvajjo hoti?
And how is a person blameworthy?

idha, bhikkhave, ekacco puggalo sāvajjena kāyakammena samannāgato hoti,
sāvajjena vacīkammena samannāgato hoti, sāvajjena manokammena samannāgato
hoti.
It's when a person does things by way of body, speech, and mind that are blameworthy.

evam kho, bhikkhave, puggalo sāvajjo hoti.
That's how a person is blameworthy.

kathaṇca, bhikkhave, puggalo vajjabahulo hoti?
And how is a person mostly blameworthy?

idha, bhikkhave, ekacco puggalo sāvajjena bahulaṃ kāyakammena samannāgato
hoti, appaṃ anavajjena;
*It's when a person does things by way of body, speech, and mind that are mostly blameworthy,
but occasionally blameless.*

sāvajjena bahulaṃ vacīkammena samannāgato hoti, appaṃ anavajjena;

sāvajjena bahulaṃ manokammena samannāgato hoti, appaṃ anavajjena.

evam kho, bhikkhave, puggalo vajjabahulo hoti.
That's how a person is mostly blameworthy.

kathaṇca, bhikkhave, puggalo appavajjo hoti?
And how is a person slightly blameworthy?

idha, bhikkhave, ekacco puggalo anavajjena bahulaṃ kāyakammena samannāgato
hoti, appaṃ sāvajjena;
*It's when a person does things by way of body, speech, and mind that are mostly blameless, but
occasionally blameworthy.*

anavajjena bahulaṃ vacīkammena samannāgato hoti, appaṃ sāvajjena;

anavajjena bahulaṃ manokammena samannāgato hoti, appaṃ sāvajjena.

evam kho, bhikkhave, puggalo appavajjo hoti.
That's how a person is slightly blameworthy.

kathaṇca, bhikkhave, puggalo anavajjo hoti?
And how is a person blameless?

idha, bhikkhave, ekacco puggalo anavajjena kāyakammena samannāgato hoti,
anavajjena vacīkammena samannāgato hoti, anavajjena manokammena
samannāgato hoti.
It's when a person does things by way of body, speech, and mind that are blameless.

evam kho, bhikkhave, puggalo anavajjo hoti.

That's how a person is blameless.

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

These are the four people found in the world.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

136. pathamasīlasutta
136. Ethics (1st)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo sīlesu na paripūrakārī hoti, samādhismiṃ na paripūrakārī, paññāya na paripūrakārī.
One person has not fulfilled ethics, immersion, or wisdom.

idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ na paripūrakārī, paññāya na paripūrakārī.
One person has fulfilled ethics, but not immersion or wisdom.

idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ paripūrakārī, paññāya na paripūrakārī.
One person has fulfilled ethics and immersion, but not wisdom.

idha pana, bhikkhave, ekacco puggalo sīlesu paripūrakārī hoti, samādhismiṃ paripūrakārī, paññāya paripūrakārī.
One person has fulfilled ethics, immersion, and wisdom.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmiṃ”ti.
These are the four people found in the world.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

137. dutiyasīlasutta
137. Ethics (2nd)

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo na sīlagaru hoti na sīlādhipateyyo, na samādhigaru
hoti na samādhādhīpateyyo, na paññāgaru hoti na paññādhipateyyo.
One person doesn’t value or submit to ethics, immersion, or wisdom.

idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, na samādhigaru
hoti na samādhādhīpateyyo, na paññāgaru hoti na paññādhipateyyo.
One person values and submits to ethics, but not to immersion or wisdom.

idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, samādhigaru
hoti samādhādhīpateyyo, paññāgaru hoti paññādhipateyyo.
One person values and submits to ethics and immersion, but not wisdom.

idha pana, bhikkhave, ekacco puggalo sīlagaru hoti sīlādhipateyyo, samādhigaru
hoti samādhādhīpateyyo, paññāgaru hoti paññādhipateyyo.
One person values and submits to ethics, immersion, and wisdom.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.
These are the four people found in the world.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

138. nikatthasutta
138. Retreat

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

nikatthakāyo anikatthacitto, anikatthakāyo nikatthacitto, anikatthakāyo ca anikatthacitto ca, nikatthakāyo ca nikatthacitto ca.
One is on retreat in body, but not mind; one is on retreat in mind, but not body; one is on retreat in neither body nor mind; and one is on retreat in both body and mind.

kathaṇca, bhikkhave, puggalo nikatthakāyo hoti anikatthacitto?
And how is a person on retreat in body, but not mind?

idha, bhikkhave, ekacco puggalo araṇṇavanapatthāni pantāni senāsanaṇi paṭisevati.
It's when a person frequents remote lodgings in the wilderness and the forest.

so tattha kāmavitakkampi vitakketi byāpādavitakkampi vitakketi vihiṃsāvitakkampi vitakketi.
But they think sensual, malicious, and cruel thoughts.

evam kho, bhikkhave, puggalo nikatthakāyo hoti anikatthacitto.
That's how a person is on retreat in body, but not mind.

kathaṇca, bhikkhave, puggalo anikatthakāyo hoti nikatthacitto?
And how is a person on retreat in mind, but not body?

idha, bhikkhave, ekacco puggalo naheva kho araṇṇavanapatthāni pantāni senāsanaṇi paṭisevati.
It's when a person doesn't frequent remote lodgings in the wilderness and the forest.

so tattha nekkhammavitakkampi vitakketi abyāpādavitakkampi vitakketi avihimsāvitakkampi vitakketi.
But they think thoughts of renunciation, good will, and harmlessness.

evam kho, bhikkhave, puggalo anikatthakāyo hoti nikatthacitto.
That's how a person is on retreat in mind, but not body.

kathaṇca, bhikkhave, puggalo anikatthakāyo ca hoti anikatthacitto ca?
And how is a person on retreat in neither body nor mind?

idha, bhikkhave, ekacco puggalo naheva kho araṇṇavanapatthāni pantāni senāsanaṇi paṭisevati.
It's when a person doesn't frequent remote lodgings in the wilderness and the forest.

so tattha kāmavitakkampi vitakketi byāpādavitakkampi vitakketi vihiṃsāvitakkampi vitakketi.
And they think sensual, malicious, and cruel thoughts.

evam kho, bhikkhave, puggalo anikatthakāyo ca hoti anikatthacitto ca.
That's how a person is on retreat in neither body nor mind.

kathaṇca, bhikkhave, puggalo nikatthakāyo ca hoti nikatthacitto ca?
And how is a person on retreat in both body and mind?

idha, bhikkhave, ekacco puggalo araṇṇavanapatthāni pantāni senāsanaṇi paṭisevati.
It's when a person frequents remote lodgings in the wilderness and the forest.

so tattha nekkhammavitakkampi vitakketi abyāpādavitakkampi vitakketi
avihiṃsāvitakkampi vitakketi.

And they think thoughts of renunciation, good will, and harmlessness.

evaṃ kho, bhikkhave, puggalo nikaṭṭhakāyo ca hoti nikaṭṭhacitto ca.

That's how a person is on retreat in both body and mind.

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

These are the four people found in the world.”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

139. dhammakathikasutta
139. Dhamma Speakers

“cattārome, bhikkhave, dhammakathikā.
“Mendicants, there are these four Dhamma speakers.

katame cattāro?
What four?

idha, bhikkhave, ekacco dhammakathiko appaṇca bhāsati asahitaṇca;
One Dhamma speaker speaks little and off topic.

parisā cassa na kusalā hoti sahitāsahitassa.
And their assembly can't tell what's on topic and what's off topic.

evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.
Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

idha pana, bhikkhave, ekacco dhammakathiko appaṇca bhāsati sahitaṇca;
One Dhamma speaker speaks little but stays on topic.

parisā cassa kusalā hoti sahitāsahitassa.
And their assembly can tell what's on topic and what's off topic.

evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.
Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

idha pana, bhikkhave, ekacco dhammakathiko bahuṇca bhāsati asahitaṇca;
One Dhamma speaker speaks much but off topic.

parisā cassa na kusalā hoti sahitāsahitassa.
And their assembly can't tell what's on topic and what's off topic.

evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.
Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

idha pana, bhikkhave, ekacco dhammakathiko bahuṇca bhāsati sahitaṇca;
One Dhamma speaker speaks much and stays on topic.

parisā cassa kusalā hoti sahitāsahitassa.
And their assembly can tell what's on topic and what's off topic.

evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.
Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

ime kho, bhikkhave, cattāro dhammakathikā”ti.
These are the four Dhamma speakers.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

14. puggalavagga
14. Persons

140. vādīsutta
140. Speaker

“cattārome, bhikkhave, vādī.
“Mendicants, there are these four speakers.

katame cattāro?
What four?

atthi, bhikkhave, vādī atthato pariyādānaṃ gacchati, no byañjanato;
There's a speaker who runs out of meaningful things to say, but not of ways of phrasing things.

atthi, bhikkhave, vādī byañjanato pariyādānaṃ gacchati, no atthato;
There's a speaker who runs out of ways of phrasing things, but not of meaningful things to say.

atthi, bhikkhave, vādī atthato ca byañjanato ca pariyādānaṃ gacchati;
There's a speaker who runs out of both meaningful things to say, and ways of phrasing things.

atthi, bhikkhave, vādī nevattthato no byañjanato pariyādānaṃ gacchati.
There's a speaker who never runs out of meaningful things to say, or ways of phrasing things.

ime kho, bhikkhave, cattāro vādī.
These are the four speakers.

aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ catūhi paṭisambhidāhi samannāgato
atthato vā byañjanato vā pariyādānaṃ gaccheyyā”ti.
It is impossible, it cannot happen that someone accomplished in the four kinds of textual analysis will ever run out of meaningful things to say, or ways of phrasing things.”

dasamaṃ.

puggalavaggo catuttho.

saṃyojanaṃ paṭibhāno,

ugghaṭṭitaññu uttāhānaṃ;

sāvajjo dve ca sīlāni,

nikatṭha dhamma vādī cāti.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

141. ābhāsutta
141. Brightness

“catasso imā, bhikkhave, ābhā.
“Mendicants, there are these four kinds of brightness.

katamā catasso?
What four?

candābhā, sūriyābhā, aggābhā, paññābhā—
The brightness of the moon, sun, fire, and wisdom.

imā kho, bhikkhave, catasso ābhā.
These are the four kinds of brightness.

etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ ābhānaṃ yadidaṃ paññābhā”ti.
The best of these four kinds of brightness is the brightness of wisdom.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

142. pabhāsutta
142. Radiance

“catasso imā, bhikkhave, pabhā.
“Mendicants, there are these four kinds of radiance.

katamā catasso?
What four?

candappabhā, sūriyappabhā, aggippabhā, paññāpabhā—
The radiance of the moon, sun, fire, and wisdom.

imā kho, bhikkhave, catasso pabhā.
These are the four kinds of radiance.

etadaggaṃ, bhikkhave, imāsaṃ catunnaṃ pabhānaṃ yadidaṃ paññāpabhā”ti.
The best of these four kinds of radiance is the radiance of wisdom.”

duṭṭiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

143. ālokasutta
143. Light

“cattārome, bhikkhave, ālokā.
“Mendicants, there are these four lights.

katame cattāro?
What four?

candāloko, sūriyāloko, aggāloko, paññāloko—
The lights of the moon, sun, fire, and wisdom.

ime kho, bhikkhave, cattāro ālokā.
These are the four lights.

etadaggaṃ, bhikkhave, imesaṃ catunnaṃ ālokānaṃ yadidaṃ paññāloko”ti.
The best of these four lights is the light of wisdom.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

144. obhāsasutta
144. Shining

“cattārome, bhikkhave, obhāsā.
“Mendicants, there are four kinds of shining.

katame cattāro?
What four?

candobhāso, sūriyobhāso, aggobhāso, paññobhāso—
The shining of the moon, sun, fire, and wisdom.

ime kho, bhikkhave, cattāro obhāsā.
These are the four kinds of shining.

etadaggaṃ, bhikkhave, imesaṃ catunnaṃ obhāsānaṃ yadidaṃ paññobhāso”ti.
The best of these four kinds of shining is the shining of wisdom.”

catutthaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

145. pajjotasutta
145. Lamps

“cattārome, bhikkhave, pajjotā.
“Mendicants, there are these four lamps.

katame cattāro?
What four?

candapajjoto, sūriyapajjoto, aggipajjoto, paññāpajjoto—
The lamps of the moon, sun, fire, and wisdom.

ime kho, bhikkhave, cattāro pajjotā.
These are the four lamps.

etadaggaṃ, bhikkhave, imesaṃ catunnaṃ pajjotānaṃ yadidaṃ paññāpajjoto”ti.
The best of these four lamps is the lamp of wisdom.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

146. paṭhamakālasutta
146. Times (1st)

“cattārome, bhikkhave, kālā.
“Mendicants, there are these four times.

katame cattāro?
What four?

kālena dhammassavanam, kālena dhammasākacchā, kālena sammasanā, kālena
vipassanā—
*A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a
time for discernment.*

ime kho, bhikkhave, cattāro kālā”ti.
These are the four times.”

chaṭṭham.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

147. dutiyakālasutta
147. Times (2nd)

“cattārome, bhikkhave, kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayam pāpentī.

“Mendicants, when these four times are rightly developed and progressed, they gradually lead to the ending of defilements.

katame cattāro?
What four?

kālena dhammassavanaṃ, kālena dhammasākacchā, kālena sammasanā, kālena vipassanā—

A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment.

ime kho, bhikkhave, cattāro kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayam pāpentī.

seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti; pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti; kusobbhā paripūrā mahāsobbhe paripūrenti; mahāsobbhā paripūrā kunnadiyo paripūrenti; kunnadiyo paripūrā mahānadiyo paripūrenti; mahānadiyo paripūrā samuddaṃ paripūrenti.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evamevaṃ kho, bhikkhave, ime cattāro kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayam pāpentī”ti.

In the same way, when these four times are rightly developed and progressed, they gradually lead to the ending of defilements.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

148. duccharitasutta
148. Bad Conduct

“cattārimāni, bhikkhave, vacīduccaritāni.
“Mendicants, there are these four kinds of bad conduct by way of speech.

katamāni cattāri?
What four?

musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo—
Speech that's false, divisive, harsh, or nonsensical.

imāni kho, bhikkhave, cattāri vacīduccaritānī”ti.
These are the four kinds of bad conduct by way of speech.”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

149. sucaritasutta
149. Good Conduct

“cattārimāni, bhikkhave, vacīsucaritāni.
“Mendicants, there are these four kinds of good conduct by way of speech.

katamāni cattāri?
What four?

saccavācā, apisuṇā vācā, saṇhā vācā, mantabhāsā—
Speech that's true, harmonious, gentle, and thoughtful.

imāni kho, bhikkhave, cattāri vacīsucaritāni”ti.
These are the four kinds of good conduct by way of speech.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

15. ābhāvagga
15. Brightness

150. sārasutta
150. Essentials

“cattārome, bhikkhave, sārā.
“Mendicants, there are these four essentials.

katame cattāro?
What four?

sīlasāro, samādhisāro, paññāsāro, vimuttisāro—
Ethics, immersion, wisdom, and freedom are essentials.

ime kho, bhikkhave, cattāro sārā”ti.
These are the four essentials.”

dasamaṃ.

ābhāvaggo pañcamaṃ.

ābhā pabhā ca ālokā,

obhāsā ceva pajjotā;

dve kālā caritā dve ca,

honti sārena te dasāti.

tatiyo paññāsako samatto.

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

151. indriyasutta
151. Faculties

“cattārimāni, bhikkhave, indriyāni.
“Mendicants, there are these four faculties.

katamāni cattāri?
What four?

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ—
The faculties of faith, energy, mindfulness, and immersion.

imāni kho, bhikkhave, cattāri indriyāni”ti.
These are the four faculties.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

152. saddhābalasutta
152. The Power of Faith

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

katamāni cattāri?
What four?

saddhābalaṃ, vīriyabalaṃ, satibalaṃ, samādhibalaṃ—
The powers of faith, energy, mindfulness, and immersion.

imāni kho, bhikkhave, cattāri balāni”ti.
These are the four powers.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

153. paññābalasutta
153. The Power of Wisdom

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

katamāni cattāri?
What four?

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

imāni kho, bhikkhave, cattāri balāni”ti.
These are the four powers.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

154. satibalasutta
154. The Power of Mindfulness

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

katamāni cattāri?
What four?

satibalaṃ, samādhibalaṃ, anavajjabalaṃ, saṅgahabalaṃ—
The powers of mindfulness, immersion, blamelessness, and inclusiveness.

imāni kho, bhikkhave, cattāri balāni”ti.
These are the four powers.”

catuttham.
-

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

155. paṭisaṅkhānābalasutta
155. The Power of Reflection

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

katamāni cattāri?
What four?

paṭisaṅkhānābalaṃ, bhāvanābalaṃ, anavajjabalaṃ, saṅgahabalaṃ—
The powers of reflection, development, blamelessness, and inclusiveness.

imāni kho, bhikkhave, cattāri balāni”ti.
These are the four powers.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

156. kappasutta
156. Eons

“cattārimāni, bhikkhave, kappassa asaṅkhyeyyāni.
“Mendicants, an eon contains four uncountable periods.

katamāni cattāri?
What four?

yadā, bhikkhave, kappo saṃvaṭṭati, taṃ na sukaraṃ saṅkhātum—
When an eon contracts, it's not easy to calculate

ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni
vassasatasahassānīti vā.
how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

yadā, bhikkhave, kappo saṃvaṭṭo tiṭṭhati, taṃ na sukaraṃ saṅkhātum—
When an eon remains fully contracted, it's not easy to calculate

ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni
vassasatasahassānīti vā.
how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

yadā, bhikkhave, kappo vivatṭati, taṃ na sukaraṃ saṅkhātum—
When an eon expands, it's not easy to calculate

ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni
vassasatasahassānīti vā.
how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

yadā, bhikkhave, kappo vivatṭo tiṭṭhati, taṃ na sukaraṃ saṅkhātum—
When an eon remains fully expanded, it's not easy to calculate

ettakāni vassānīti vā, ettakāni vassasatānīti vā, ettakāni vassasahassānīti vā, ettakāni
vassasatasahassānīti vā.
how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

imāni kho, bhikkhave, cattāri kappassa asaṅkhyeyyānī'ti.
These are the four uncountable periods of an eon.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

157. rogasutta
157. Illness

“dveme, bhikkhave, rogā.
“Mendicants, there are two kinds of illness.

katame dve?
What two?

kāyiko ca rogo cetasiko ca rogo.
Mental and physical.

dissanti, bhikkhave, sattā kāyikena rogena ekampi vassaṃ ārogyaṃ paṭijānamānā, dvepi vassāni ārogyaṃ paṭijānamānā, tīnupi vassāni ārogyaṃ paṭijānamānā, cattāripi vassāni ārogyaṃ paṭijānamānā, pañcapi vassāni ārogyaṃ paṭijānamānā, dasapi vassāni ārogyaṃ paṭijānamānā, vīsati vassāni ārogyaṃ paṭijānamānā, tiṃsampi vassāni ārogyaṃ paṭijānamānā, cattārisampi vassāni ārogyaṃ paṭijānamānā, paññāsampi vassāni ārogyaṃ paṭijānamānā, vassasatampi, bhiyyopi ārogyaṃ paṭijānamānā.

Some sentient beings are seen who can claim to be free of physical illness for a year, or two, or three years ... even up to a hundred years or more.

te, bhikkhave, sattā sudullabhā lokasmiṃ ye cetasikena rogena muhuttampi ārogyaṃ paṭijānanti, aññatra khīṇāsavehi.

But it's very hard to find any sentient beings in the world who can claim to be free of mental illness even for a moment, apart from those who have ended the defilements.

cattārome, bhikkhave, pabbajitassa rogā.
There are four kinds of illness for those gone forth.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu mahiccho hoti vighātavā asantuṭṭho itaritaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena.

To start with, a mendicant has many wishes, is frustrated, and is not content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

so mahiccho samāno vighātavā asantuṭṭho itaritaracīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārena pāpikaṃ icchaṃ paṇidhāti anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya.

Because of this, they focus their corrupt wishes on being looked up to, and on getting material possessions, honor, and popularity.

so uṭṭhahati ghaṭāti vāyamati anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya.
They try hard, strive, and make an effort to get these things.

so saṅkhāya kulāni upasaṅkamati, saṅkhāya nisīdati, saṅkhāya dhammaṃ bhāsati, saṅkhāya uccārapassavaṃ sandhāreti.

They have an ulterior motive when they visit families. They have an ulterior motive when they sit down, when they speak on Dhamma, and even when they hold it in when they need to go to the toilet.

ime kho, bhikkhave, cattāro pabbajitassa rogā.
These are the four kinds of illness for those gone forth.

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

‘na mahicchā bhavissāma vighātavanto asantutthā
itarītaracīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārena, na pāpikaṃ
icchaṃ paṇidahissāma anavaññappaṭilābhāya lābhasakkārasilokappaṭilābhāya, na
utthahissāma na ghaṭessāma na vāyamiṣṣāma anavaññappaṭilābhāya
lābhasakkārasilokappaṭilābhāya, khamā bhavissāma sītassa uṇhassa jighacchāya
pipāsāya daṃsamakasaṇḍatāpasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ
vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ
kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhiṇṇasakajātikā
bhavissāma”ti.

‘We will not have many wishes or be frustrated. We will be content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. We won’t focus our corrupt wishes on being looked up to, and on getting material possessions, honor, and popularity. We won’t try hard, strive, and make an effort to get these things. We will endure cold, heat, hunger, and thirst. We will endure the touch of flies, mosquitoes, wind, sun, and reptiles. We will endure rude and unwelcome criticism. We will put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.’

evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

sattamaṃ.

-

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

158. parihānisutta
158. Decline

tatra kho āyasmā sārīputto bhikkhū āmantesi:
There Sārīputta addressed the mendicants:

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

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

āyasmā sārīputto etadavoca:
Sārīputta said this:

“yo hi koci, āvuso, bhikkhu vā bhikkhunī vā cattāro dhamme attani samanupassati,
niṭṭhamettha gantabbam:
“Reverends, any monk or nun who sees four things inside themselves should conclude:

‘parihāyāmi kusalehi dhammehi’.
‘My skillful qualities are declining.

parihānametaṃ vuttaṃ bhagavatā.
For this is what the Buddha calls decline.’

katame cattāro?
What four?

rāgavepullattaṃ, dosavepullattaṃ, mohavepullattaṃ, gambhīresu kho panassa
ṭhānāṭhānesu paññācakkhu na kamati.
*They have much greed, much hate, and much delusion; and their wisdom eye doesn’t go into
the many deep matters.*

yo hi koci, āvuso, bhikkhu vā bhikkhunī vā ime cattāro dhamme attani
samanupassati, niṭṭhamettha gantabbam:
Any monk or nun who sees these four things inside themselves should conclude:

‘parihāyāmi kusalehi dhammehi’.
‘My skillful qualities are declining.

parihānametaṃ vuttaṃ bhagavatā.
For this is what the Buddha calls decline.’

yo hi koci, āvuso, bhikkhu vā bhikkhunī vā cattāro dhamme attani samanupassati,
niṭṭhamettha gantabbam:
Any monk or nun who sees four things inside themselves should conclude:

‘na parihāyāmi kusalehi dhammehi’.
‘My skillful qualities are not declining.

aparihānametaṃ vuttaṃ bhagavatā.
For this is what the Buddha calls non-decline.’

katame cattāro?
What four?

rāgatanuttaṃ, dosatanuttaṃ, mohatanuttaṃ, gambhīresu kho panassa ṭhānāṭhānesu
paññācakkhu kamati.
*Their greed, hate, and delusion grow less; and their wisdom eye goes into the many deep
matters.*

yo hi koci, āvuso, bhikkhu vā bhikkhunī vā ime cattāro dhamme attani samanupassati, niṭṭhamettha gantabbam:

Any monk or nun who sees these four things inside themselves should conclude:

‘na pariḥāyāmi kusalehi dhammehi’.

‘My skillful qualities are not declining.

aparihānametaṃ vuttaṃ bhagavatā”ti.

For this is what the Buddha calls non-decline.’”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

159. bhikkhunīsutta
159. Nun

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghoṣitārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

atha kho aññatarā bhikkhunī aññataraṃ purisaṃ āmantesi:
And then a certain nun addressed a man,

“ehi tvaṃ, ambho purisa, yenāyyo ānando tenupasaṅkama; upasaṅkamitvā mama vacanena ayyassa ānandassa pāde sirasā vanda:
“Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

‘itthannāmā, bhante, bhikkhunī ābādhikinī dukkhitā bāḷhagilānā.
‘Sir, the nun named so-and-so is sick, suffering, and gravely ill.

sā ayyassa ānandassa pāde sirasā vandatī’ti. evañca vadehi:
She bows with her head to your feet.’ And then say:

‘sādhu kira, bhante, ayyo ānando yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkamatu anukampaṃ upādāyā’”ti.
‘Sir, please go to the nuns’ quarters to visit that nun out of compassion.’”

“evaṃ, ayye”ti kho so puriso tassā bhikkhuniyā patissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho so puriso āyasmantaṃ ānandaṃ etadavoca:
“Yes, ma’am,” that man replied. He did as the nun asked.

“itthannāmā, bhante, bhikkhunī ābādhikinī dukkhitā bāḷhagilānā.
—

sā āyasmato ānandassa pāde sirasā vandati, evañca vadeti:

‘sādhu kira, bhante, āyasmā ānando yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkamatu anukampaṃ upādāyā’”ti.
—

adhivāsesi kho āyasmā ānando tuṇhībhāvena.
Ānanda consented in silence.

atha kho āyasmā ānando nivāsetvā pattacīvaramādāya yena bhikkhunupassayo yena sā bhikkhunī tenupasaṅkamī.
Then Ānanda robed up and went to the nuns’ quarters to visit that nun, taking his bowl and robe.

addasā kho sā bhikkhunī āyasmantaṃ ānandaṃ dūratova āgacchantaṃ.
That nun saw Ānanda coming off in the distance.

disvā sasīsaṃ pārupitvā mañcake nipajji.
She wrapped herself up from head to foot and laid down on her cot.

atha kho āyasmā ānando yena sā bhikkhunī tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho āyasmā ānando taṃ bhikkhuniṃ etadavoca:
Then Venerable Ānanda went up to her, and sat down on the seat spread out. Then Ānanda said to the nun:

“āhārasambhūto ayaṃ, bhagini, kāyo āhāraṃ nissāya.

“Sister, this body is produced by food. Relying on food,

āhāro pahātabbo.

you should give up food.

taṇhāsambhūto ayaṃ, bhagini, kāyo taṇhaṃ nissāya.

This body is produced by craving. Relying on craving,

taṇhā pahātabbā.

you should give up craving.

mānasambhūto ayaṃ, bhagini, kāyo mānaṃ nissāya.

This body is produced by conceit. Relying on conceit,

māno pahātabbo.

you should give up conceit.

methunasambhūto ayaṃ, bhagini, kāyo.

This body is produced by sex.

methune ca setughāto vutto bhagavatā.

The Buddha spoke of breaking off everything to do with sex.

‘āhārasambhūto ayaṃ, bhagini, kāyo āhāraṃ nissāya.

‘This body is produced by food. Relying on food,

āhāro pahātabbo’ti, iti kho panetaṃ vuttaṃ.

you should give up food.’ This is what I said,

kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

idha, bhagini, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti:

Take a mendicant who reflects properly on the food that they eat:

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

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

so aparena samayena āhāraṃ nissāya āhāraṃ pajahati.

After some time, relying on food, they give up food.

‘āhārasambhūto ayaṃ, bhagini, kāyo āhāraṃ nissāya āhāro pahātabbo’t

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

That’s why I said what I said.

‘taṇhāsambhūto ayaṃ, bhagini, kāyo taṇhaṃ nissāya.

‘This body is produced by craving. Relying on craving,

taṇhā pahātabbā’ti, iti kho panetaṃ vuttaṃ.

you should give up craving.’ This is what I said,

kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

idha, bhagini, bhikkhu suṇāti:

Take a mendicant who hears this:

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

‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.’

tassa evaṃ hoti:

They think:

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

‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life. ...’

so aparena samayena taṇhaṃ nissāya taṇhaṃ pajahati.

After some time, relying on craving, they give up craving.

‘taṇhāsambhūto ayaṃ, bhagini, kāyo taṇhaṃ nissāya taṇhā pahātabbā’ti,

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

That’s why I said what I said.

‘mānasambhūto ayaṃ, bhagini, kāyo mānaṃ nissāya.

‘This body is produced by conceit. Relying on conceit,

māno pahātabbo’ti, iti kho panetaṃ vuttaṃ.

you should give up conceit.’ This is what I said,

kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

idha, bhagini, bhikkhu suṇāti:

Take a mendicant who hears this:

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

‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.’

tassa evaṃ hoti:

They think:

‘so hi nāma āyasmā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati;

‘Well, that venerable can realize the undefiled freedom of heart and freedom by wisdom in this very life. ...’

kimaṅgaṃ panāhan’ti.

Why can’t I?’

so aparena samayena mānaṃ nissāya mānaṃ pajahati.

After some time, relying on conceit, they give up conceit.

‘mānasambhūto ayaṃ, bhagini, kāyo, mānaṃ nissāya māno pahātabbo’ti,

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

That’s why I said what I said.

methunasambhūto ayaṃ, bhagini, kāyo.

‘This body is produced by sex.

methune ca setughāto vutto bhagavatā”ti.

The Buddha spoke of breaking off everything to do with sex.’”

atha kho sā bhikkhunī mañcakā vuṭṭhahitvā ekamsaṃ uttarāsaṅgaṃ karitvā
āyasmato ānandassa pādesu sirasā nīpatitvā āyasmantaṃ ānandaṃ etadavoca:
*Then that nun rose from her cot, placed her robe over one shoulder, bowed with her head at
Ānanda's feet, and said,*

“accayo maṃ, bhante, accagamā, yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yāhaṃ
evamakāsiṃ.

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to act in that way.

tassā me, bhante, ayyo ānando accayaṃ accayato paṭiggaṇhātu, āyaṭiṃ saṃvarāyā”ti.
Please, sir, accept my mistake for what it is, so I can restrain myself in future.”

“taggha taṃ, bhagini, accayo accagamā, yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ,
yā tvāṃ evamakāsi.

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

yato ca kho tvāṃ, bhagini, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ
te mayaṃ paṭiggaṇhāma.

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

vuddhi hesā, bhagini, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ
paṭikaroti āyaṭiṃ saṃvaram āpajjati”ti.

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

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

16. indriyavagga
16. Faculties

160. sugatavinayasutta
160. The Training of a Holy One

“sugato vā, bhikkhave, loke tiṭṭhamāno sugatavinayo vā tadassa bahujaṇahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.
“Mendicants, a Holy One or a Holy One’s training remain 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 ca, bhikkhave, sugato?
And who is a Holy One?

idha, bhikkhave, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.
It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

ayaṃ, bhikkhave, sugato.
This is a Holy One.

katamo ca, bhikkhave, sugatavinayo?
And what is the training of a Holy One?

so dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

ayaṃ, bhikkhave, sugatavinayo.
This is the training of a Holy One.

evaṃ sugato vā, bhikkhave, loke tiṭṭhamāno sugatavinayo vā tadassa bahujaṇahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.
This is how a Holy One or a Holy One’s training remain 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.

cattārome, bhikkhave, dhammā saddhammassa sammosāya antaradhānāya samvattanti.
These four things lead to the decline and disappearance of the true teaching.

katame cattāro?
What four?

idha, bhikkhave, bhikkhū duggahitaṃ suttantaṃ pariyāpuṇanti dunnikkhittehi padabyañjanehi.
Firstly, the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases.

dunnikkhittassa, bhikkhave, padabyañjanassa atthopi dunnayo hoti.
When the words and phrases are misplaced, the meaning is misinterpreted.

ayaṃ, bhikkhave, paṭhamo dhammo saddhammassa sammosāya antaradhānāya samvattati.
This is the first thing that leads to the decline and disappearance of the true teaching.

puna caparaṃ, bhikkhave, bhikkhū dubbacā honti dovacassakaraṇehi dhammehi samannāgatā akkhamā appadakkhiṇaggāhino anusāsaṇiṃ.
Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.

ayaṃ, bhikkhave, dutiyo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

This is the second thing that leads to the decline and disappearance of the true teaching.

puna caparaṃ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te na sakkaccaṃ suttantaṃ paraṃ vācenti.

Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the monastic law, and the outlines—don't carefully make others recite the discourses.

tesaṃ accayena chinnamūlako suttanto hoti appaṭisaraṇo.

When they pass away, the discourses are cut off at the root, with no-one to preserve them.

ayaṃ, bhikkhave, tatiyo dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

This is the third thing that leads to the decline and disappearance of the true teaching.

puna caparaṃ, bhikkhave, therā bhikkhū bāhulikā honti sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā, na vīriyaṃ ārabhanti appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

tesaṃ pacchimā janatā dīṭṭhānugatiṃ āpajjati.

Those who come after them follow their example.

sāpi hoti bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā, na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

ayaṃ, bhikkhave, catuttho dhammo saddhammassa sammosāya antaradhānāya saṃvattati.

This is the fourth thing that leads to the decline and disappearance of the true teaching.

ime kho, bhikkhave, cattāro dhammā saddhammassa sammosāya antaradhānāya saṃvattantūti.

These are four things that lead to the decline and disappearance of the true teaching.

cattārome, bhikkhave, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti.

These four things lead to the continuation, persistence, and enduring of the true teaching.

katame cattāro?

What four?

idha, bhikkhave, bhikkhū sugghaṭṭitaṃ suttantaṃ pariyāpuṇanti sunikkhithehi padabyañjanehi.

Firstly, the mendicants memorize discourses that have been learned correctly, with well placed words and phrases.

sunikkhittassa, bhikkhave, padabyañjanassa atthopi sunayo hoti.

When the words and phrases are well placed, the meaning is interpreted correctly.

ayaṃ, bhikkhave, paṭhamo dhammo saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati.

This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

puna caparaṃ, bhikkhave, bhikkhū suvacā honti sovacassakaraṇehi dhammehi samannāgatā khamā padakkhiṇaggāhino anusāsaniṃ.

Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

ayaṃ, bhikkhave, dutiyo dhammo saddhammassa ñtitiyā asammosāya
anantaradhānāya saṃvattati.

This is the second thing that leads to the continuation, persistence, and enduring of the true teaching.

puna caparaṃ, bhikkhave, ye te bhikkhū bahussutā āgatāgamā dhammadharā
vinayadharā mātikādhara, te sakkaccaṃ suttantaṃ paraṃ vācenti.

Furthermore, the mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the monastic law, and the outlines—carefully make others recite the discourses.

tesaṃ accayena nacchinnamūlako suttanto hoti sappatisaraṇo.

When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them.

ayaṃ, bhikkhave, tatiyo dhammo saddhammassa ñtitiyā asammosāya
anantaradhānāya saṃvattati.

This is the third thing that leads to the continuation, persistence, and enduring of the true teaching.

puna caparaṃ, bhikkhave, therā bhikkhū na bāhulikā honti na sāthalikā, okkamane
nikkhattadthurā, paviveke pubbaṅgamā, vīriyaṃ ārabhanti appattassa pattiya
anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

Furthermore, the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

tesaṃ pacchimā janatā dīṭṭhānugatiṃ āpajjati.

Those who come after them follow their example.

sāpi hoti na bāhulikā na sāthalikā, okkamane nikkhattadthurā, paviveke pubbaṅgamā,
vīriyaṃ ārabhati appattassa pattiya anadhigatassa adhigamāya asacchikatassa
sacchikiriyāya.

They too aren't indulgent or slack ...

ayaṃ, bhikkhave, catuttho dhammo saddhammassa ñtitiyā asammosāya
anantaradhānāya saṃvattati.

This is the fourth thing that leads to the continuation, persistence, and enduring of the true teaching.

ime kho, bhikkhave, cattāro dhammā saddhammassa ñtitiyā asammosāya
anantaradhānāya saṃvattanti”ti.

These are four things that lead to the continuation, persistence, and enduring of the true teaching.”

dasamaṃ.

-

indriyavaggo paṭhamo.

-

indriyāni saddhā paññā,

-

sati saṅkhānapaṇāmaṃ;

-

kappo rogo parihāni,

-

bhikkhunī sugatena cāti.

-

aṅguttara nikāya 4
Numbered Discourses 4

17. paṭipadāvagga
17. Practice

161. saṅkhittasutta
161. In Brief

“catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

katamā catasso?
What four?

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā
dandhābhiññā, sukhā paṭipadā khippābhiññā—
*Painful practice with slow insight, painful practice with swift insight, pleasant practice with
slow insight, and pleasant practice with swift insight.*

imā kho, bhikkhave, catasso paṭipadā”ti.
These are the four ways of practice.”

paṭhamam.

17. paṭipadāvagga
17. Practice

162. vitthārasutta
162. In Detail

“catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

katamā catasso?
What four?

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

Painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

katamā ca, bhikkhave, dukkhā paṭipadā dandhābhiññā?
And what’s the painful practice with slow insight?

idha, bhikkhave, ekacco pakatiyāpi tibbarāgajātiko hoti, abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

It’s when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring.

pakatiyāpi tibbadosajātiko hoti, abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

pakatiyāpi tibbamohajātiko hoti, abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

tassimāni pañcendriyāni mudūni pātubhavanti—
They have these five faculties weakly:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.

Because of this, they only slowly attain the conditions for ending the defilements in the present life.

ayaṃ vuccati, bhikkhave, dukkhā paṭipadā dandhābhiññā.
This is called the painful practice with slow insight.

katamā ca, bhikkhave, dukkhā paṭipadā khippābhiññā?
And what’s the painful practice with swift insight?

idha, bhikkhave, ekacco pakatiyāpi tibbarāgajātiko hoti, abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

It’s when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring.

pakatiyāpi tibbadosajātiko hoti, abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

pakatiyāpi tibbamohajātiko hoti, abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

tassimāni pañcendriyāni adhimattāni pātubhavanti—
And they have these five faculties strongly:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ adhimattattā khippaṃ ānantariyaṃ pāpuṇāti
āsavānaṃ khayāya.

Because of this, they swiftly attain the conditions for ending the defilements in the present life.

ayaṃ vuccati, bhikkhave, dukkhā paṭipadā khippābhiññā.

This is called the painful practice with swift insight.

katamā ca, bhikkhave, sukhā paṭipadā dandhābhiññā?

And what's the pleasant practice with slow insight?

idha, bhikkhave, ekacco pakatiyāpi na tibbarāgajātiko hoti, nābhikkhaṇaṃ rāgajaṃ
dukkhaṃ domanassaṃ paṭisaṃvedeti.

It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring.

pakatiyāpi na tibbadosajātiko hoti, nābhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ
paṭisaṃvedeti.

pakatiyāpi na tibbamohajātiko hoti, nābhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ
paṭisaṃvedeti.

tassimāni pañcindriyāni mudūni pātubhavanti—

They have these five faculties weakly:

saddhindriyaṃ ... pe ... paññindriyaṃ.

faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti
āsavānaṃ khayāya.

Because of this, they only slowly attain the conditions for ending the defilements in the present life.

ayaṃ vuccati, bhikkhave, sukhā paṭipadā dandhābhiññā.

This is called the pleasant practice with slow insight.

katamā ca, bhikkhave, sukhā paṭipadā khippābhiññā?

And what's the pleasant practice with swift insight?

idha, bhikkhave, ekacco pakatiyāpi na tibbarāgajātiko hoti, nābhikkhaṇaṃ rāgajaṃ
dukkhaṃ domanassaṃ paṭisaṃvedeti.

It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring.

pakatiyāpi na tibbadosajātiko hoti, nābhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ
paṭisaṃvedeti.

pakatiyāpi na tibbamohajātiko hoti, nābhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ
paṭisaṃvedeti.

tassimāni pañcindriyāni adhimattāni pātubhavanti—

They have these five faculties strongly:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ adhimattattā khippaṃ ānantariyaṃ pāpuṇāti
āsavānaṃ khayāya.

Because of this, they swiftly attain the conditions for ending the defilements in the present life.

ayaṃ vuccati, bhikkhave, sukhā paṭipadā khippābhiññā.

This is called the pleasant practice with swift insight.

imā kho, bhikkhave, catasso patipadā”ti.
These are the four ways of practice.”

dutiyam.

aṅguttara nikāya 4
Numbered Discourses 4

17. paṭipadāvagga
17. Practice

163. asubhasutta
163. Ugly

“catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

katamā catasso?
What four?

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

Painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

katamā ca, bhikkhave, dukkhā paṭipadā dandhābhiññā?
And what’s the painful practice with slow insight?

idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaṇṇī, sabbaloke anabhiratisaṇṇī, sabbasaṅkhāresu aniccānupassī;
It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions,

marāṇasaṇṇā kho panassa ajjhattaṃ sūpaṭṭhitā hoti.
and has well established the perception of their own death.

so imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ.
faith, conscience, prudence, energy, and wisdom.

tassimāni pañcendriyāni mudūni pātubhavanti—
But they have these five faculties weakly:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.
Because of this, they only slowly attain the conditions for ending the defilements in the present life.

ayaṃ vuccati, bhikkhave, dukkhā paṭipadā dandhābhiññā.
This is called the painful practice with slow insight.

katamā ca, bhikkhave, dukkhā paṭipadā khippābhiññā?
And what’s the painful practice with swift insight?

idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaṇṇī, sabbaloke anabhiratisaṇṇī, sabbasaṅkhāresu aniccānupassī;
It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions,

marāṇasaṇṇā kho panassa ajjhattaṃ sūpaṭṭhitā hoti.
and has well established the perception of their own death.

so imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṃ ... pe ... paññābalaṃ.
faith, conscience, prudence, energy, and wisdom.

tassimāni pañcindriyāni adhimattāni pātubhavanti—

And they have these five faculties strongly:

saddhindriyaṃ ... pe ... paññindriyaṃ.

faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ adhimattattā khippaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.

Because of this, they swiftly attain the conditions for ending the defilements in the present life.

ayaṃ vuccati, bhikkhave, dukkhā paṭipadā khippābhiññā.

This is called the painful practice with swift insight.

katamā ca, bhikkhave, sukhā paṭipadā dandhābhiññā?

And what's the pleasant practice with slow insight?

idha bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati;

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati;

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati;

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

so imāni pañca sekhabalāni upanissāya viharati—

They rely on these five powers of a trainee:

saddhābalaṃ ... pe ... paññābalaṃ.

faith, conscience, prudence, energy, and wisdom.

tassimāni pañcindriyāni mudūni pātubhavanti—

But they have these five faculties weakly:

saddhindriyaṃ ... pe ... paññindriyaṃ.

faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ muduttā dandhaṃ ānantariyaṃ pāpuṇāti āsavānaṃ khayāya.

Because of this, they only slowly attain the conditions for ending the defilements in the present life.

ayaṃ vuccati, bhikkhave, sukhā paṭipadā dandhābhiññā.

This is called the pleasant practice with slow insight.

katamā ca, bhikkhave, sukhā paṭipadā khippābhiññā?

And what's the pleasant practice with swift insight?

idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi
savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja
viharati ... pe ... dutiyam jhānam ... pe ... tatiyam jhānam ... pe ... catuttham
jhānam upasampajja viharati.

*It's when a mendicant ... enters and remains in the first absorption ... second absorption ...
third absorption ... fourth absorption ...*

so imāni pañca sekhabalāni upanissāya viharati—

They rely on these five powers of a trainee:

saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ.

faith, conscience, prudence, energy, and wisdom.

tassimāni pañcindriyāni adhimattāni pātubhavanti—

And they have these five faculties strongly:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ adhimattattā khippaṃ ānantariyaṃ pāpuṇāti
āsavaṇaṃ khayāya.

Because of this, they swiftly attain the conditions for ending the defilements in the present life.

ayaṃ vuccati, bhikkhave, sukhā paṭipadā khippābhiññā.

This is called the pleasant practice with swift insight.

imā kho, bhikkhave, catasso paṭipadā[”]ti.

These are the four ways of practice.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

17. paṭipadāvagga
17. Practice

164. paṭhamakhamasutta
164. Patient (1st)

“catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

katamā catasso?
What four?

akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.
Impatient practice, patient practice, taming practice, and calming practice.

katamā ca, bhikkhave, akkhamā paṭipadā?
And what’s the impatient practice?

idha, bhikkhave, ekacco akkosantaṃ paccakkosati, rosantaṃ paṭirosati, bhaṇḍantaṃ paṭibhaṇḍati.
It’s when someone abuses, annoys, or argues with you, and you abuse, annoy, or argue right back at them.

ayaṃ vuccati, bhikkhave, akkhamā paṭipadā.
This is called the impatient practice.

katamā ca, bhikkhave, khamā paṭipadā?
And what’s the patient practice?

idha, bhikkhave, ekacco akkosantaṃ na paccakkosati, rosantaṃ na paṭirosati, bhaṇḍantaṃ na paṭibhaṇḍati.
It’s when someone abuses, annoys, or argues with you, and you don’t abuse, annoy, or argue back at them.

ayaṃ vuccati, bhikkhave, khamā paṭipadā.
This is called the patient practice.

katamā ca, bhikkhave, damā paṭipadā?
And what’s the taming practice?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī;
When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

yatvādhikaraṇameva cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvaraṃ paṭipajjati; rakkhati cakkhundriyaṃ; cakkhundriye saṃvaraṃ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it.

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

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

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

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

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

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

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

ayaṃ vuccati, bhikkhave, damā paṭipadā.

This is called the taming practice.

katamā ca, bhikkhave, samā paṭipadā?

And what's the calming practice?

idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti sameti byantikaroti anabhāvaṃ gameti; uppannaṃ byāpādavitaṃ ... pe ... uppannaṃ vihiṃsāvitakkaṃ ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti sameti byantikaroti anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them.

ayaṃ vuccati, bhikkhave, samā paṭipadā.

This is called the calming practice.

imā kho, bhikkhave, catasso paṭipadā"ti.

These are the four ways of practice."

catuttham.

17. paṭipadāvagga
17. Practice

165. dutiyakhamasutta
165. Patience (2nd)

“catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

katamā catasso?
What four?

akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.
Impatient practice, patient practice, taming practice, and calming practice.

katamā ca, bhikkhave, akkhamā paṭipadā?
And what’s the impatient practice?

idha, bhikkhave, ekacco akkhamo hoti sītassa uñhassa jighacchāya pipāsāya, ḍaṃsamakasavātātapasariśapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pānahaṛānaṃ anadhivāsakajātiko hoti.
It’s when a mendicant cannot endure cold, heat, hunger, and thirst. They cannot endure the touch of flies, mosquitoes, wind, sun, and reptiles. They cannot endure rude and unwelcome criticism. And they cannot put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

ayaṃ vuccati, bhikkhave, akkhamā paṭipadā.
This is called the impatient practice.

katamā ca, bhikkhave, khamā paṭipadā?
And what’s the patient practice?

idha, bhikkhave, ekacco khamo hoti sītassa uñhassa jighacchāya pipāsāya, ḍaṃsamakasavātātapasariśapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pānahaṛānaṃ adhvivāsakajātiko hoti.
It’s when a mendicant endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

ayaṃ vuccati, bhikkhave, khamā paṭipadā.
This is called the patient practice.

katamā ca, bhikkhave, damā paṭipadā?
And what’s the taming practice?

idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti ... pe ...
When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. ...

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

ghānena gandhaṃ ghāyivā ...
When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...
When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...
When they feel a touch with their body ...

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

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

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

ayaṃ vuccati, bhikkhave, damā paṭipadā.

This is called the taming practice.

katamā ca, bhikkhave, samā paṭipadā?

And what's the calming practice?

idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavitaṃ ... pe ... uppannaṃ vihiṃsāvitakkaṃ ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti sameti byantīkaroti anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them.

ayaṃ vuccati, bhikkhave, samā paṭipadā.

This is called the calming practice.

imā kho, bhikkhave, catasso paṭipadā"ti.

These are the four ways of practice."

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

17. paṭipadāvagga
17. Practice

166. ubhayasutta
166. Both

“catasso imā, bhikkhave, paṭipadā.
“Mendicants, there are four ways of practice.

katamā catasso?
What four?

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

Painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

tatra, bhikkhave, yāyaṃ paṭipadā dukkhā dandhābhiññā, ayaṃ, bhikkhave, paṭipadā ubhayeneva hīnā akkhāyati. yampāyaṃ paṭipadā dukkhā, imināpāyaṃ hīnā akkhāyati; yampāyaṃ paṭipadā dandhā, imināpāyaṃ hīnā akkhāyati.

Of these, the painful practice with slow insight is said to be inferior in both ways: because it's painful and because it's slow.

ayaṃ, bhikkhave, paṭipadā ubhayeneva hīnā akkhāyati.
This practice is said to be inferior in both ways.

tatra, bhikkhave, yāyaṃ paṭipadā dukkhā khippābhiññā, ayaṃ, bhikkhave, paṭipadā dukkhattā hīnā akkhāyati.

The painful practice with swift insight is said to be inferior because it's painful.

tatra, bhikkhave, yāyaṃ paṭipadā sukhā dandhābhiññā, ayaṃ, bhikkhave, paṭipadā dandhattā hīnā akkhāyati.

The pleasant practice with slow insight is said to be inferior because it's slow.

tatra, bhikkhave, yāyaṃ paṭipadā sukhā khippābhiññā, ayaṃ, bhikkhave, paṭipadā ubhayeneva paṇītā akkhāyati. yampāyaṃ paṭipadā sukhā, imināpāyaṃ paṇītā akkhāyati; yampāyaṃ paṭipadā khippā, imināpāyaṃ paṇītā akkhāyati.

The pleasant practice with swift insight is said to be superior in both ways: because it's pleasant, and because it's swift.

ayaṃ, bhikkhave, paṭipadā ubhayeneva paṇītā akkhāyati.
This practice is said to be superior in both ways.

imā kho, bhikkhave, catasso paṭipadā”ti.
These are the four ways of practice.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

17. paṭipadāvagga
17. Practice

167. mahāmogallānasutta
167. Moggallāna's Practice

atha kho āyasmā sārīputto yenāyasmā mahāmogallāno tenupasaṅkami;
upasaṅkamitvā āyasmatā mahāmogallānena saddhiṃ sammodi.
Then Venerable Sāriputta went up to Venerable Mahāmogallāna, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho āyasmā sārīputto āyasmantaṃ mahāmogallānaṃ etadavoca:
When the greetings and polite conversation were over, Sāriputta sat down to one side and said to Mahāmogallāna:

“catasso imā, āvuso moggallāna, paṭipadā.
“Reverend Moggallāna, there are four ways of practice.

katamā catasso?
What four?

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā
dandhābhiññā, sukhā paṭipadā khippābhiññā.
Painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

imā kho, āvuso, catasso paṭipadā.
These are the four ways of practice.

imāsaṃ, āvuso, catunnaṃ paṭipadānaṃ katamaṃ te paṭipadaṃ āgama anupādāya
āsavehi cittaṃ vimuttan”ti?
Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?”

“catasso imā, āvuso sārīputta, paṭipadā.
“Reverend Sāriputta ...

katamā catasso?

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā
dandhābhiññā, sukhā paṭipadā khippābhiññā.

imā kho, āvuso, catasso paṭipadā.

imāsaṃ, āvuso, catunnaṃ paṭipadānaṃ yāyaṃ paṭipadā dukkhā khippābhiññā,
imaṃ me paṭipadaṃ āgama anupādāya āsavehi cittaṃ vimuttan”ti.
I relied on the painful practice with swift insight to free my mind from defilements by not grasping.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

17. paṭipadāvagga
17. Practice

168. sārīputtasutta
168. Sārīputta's Practice

atha kho āyasmā mahāmoggallāno yenāyasmā sārīputto tenupasaṅkami;
upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi.
Then Venerable Mahāmoggallāna went up to Venerable Sārīputta, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca:
When the greetings and polite conversation were over, Mahāmoggallāna sat down to one side, and said to Sārīputta:

“catasso imā, āvuso sārīputta, paṭipadā.
“Reverend Sārīputta, there are four ways of practice.

katamā catasso?
What four?

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā
dandhābhiññā, sukhā paṭipadā khippābhiññā.
Painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

imā kho, āvuso, catasso paṭipadā.
These are the four ways of practice.

imāsaṃ, āvuso, catunnaṃ paṭipadānaṃ katamaṃ te paṭipadaṃ āgamma anupādāya
āsavehi cittaṃ vimuttan”ti?
Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?”

“catasso imā, āvuso moggallāna, paṭipadā.
“Reverend Moggallāna ...

katamā catasso?

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā
dandhābhiññā, sukhā paṭipadā khippābhiññā.

imā kho, āvuso, catasso paṭipadā.

imāsaṃ, āvuso, catunnaṃ paṭipadānaṃ yāyaṃ paṭipadā sukhā khippābhiññā, imaṃ
me paṭipadaṃ āgamma anupādāya āsavehi cittaṃ vimuttan”ti.
I relied on the pleasant practice with swift insight to free my mind from defilements by not grasping.”

aṭṭhamam.

17. paṭipadāvagga
17. Practice

169. sasaṅkhārasutta
169. Extra Effort

“cattārome, bhikkhave, puggalā santo samvijjamānā lokasmim.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti.
One person becomes fully extinguished in the present life by making extra effort.

idha pana, bhikkhave, ekacco puggalo kāyassa bheda sasaṅkhāraparinibbāyī hoti.
One person becomes fully extinguished when the body breaks up by making extra effort.

idha pana, bhikkhave, ekacco puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti.
One person becomes fully extinguished in the present life without making extra effort.

idha pana, bhikkhave, ekacco puggalo kāyassa bheda sasaṅkhāraparinibbāyī hoti.
One person becomes fully extinguished when the body breaks up without making extra effort.

kathaṇca, bhikkhave, puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti?
And how does a person become fully extinguished in the present life by making extra effort?

idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī.
It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions,

maranaśaṇṇā kho panassa ajjhattaṃ sūpaṭṭhitā hoti.
and has well established the perception of their own death.

so imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ.
faith, conscience, prudence, energy, and wisdom.

tassimāni pañcindriyāni adhimattāni pātubhavanti—
And they have these five faculties strongly:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ adhimattattā diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti.

Because of the strength of the five faculties, they become fully extinguished in the present life by making extra effort.

evaṃ kho, bhikkhave, puggalo diṭṭheva dhamme sasaṅkhāraparinibbāyī hoti.
That's how a person becomes fully extinguished in the present life by making extra effort.

kathaṇca, bhikkhave, puggalo kāyassa bheda sasaṅkhāraparinibbāyī hoti?
How does a person become fully extinguished when the body breaks up by making extra effort?

idha, bhikkhave, bhikkhu asubhānupassī kāye viharati, āhāre paṭikūlasaññī, sabbaloke anabhiratisaññī, sabbasaṅkhāresu aniccānupassī.
It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions,

marañasaññā kho panassa ajjhataṃ sūpatthitā hoti.
and has well established the perception of their own death.

so imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ.
faith, conscience, prudence, energy, and wisdom.

tassimāni pañcindriyāni mudūni pātubhavanti—
But they have these five faculties weakly:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.
faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ muduttā kāyassa bheda sasaṅkhāraparinibbāyī hoti.
Because of the weakness of the five faculties, they become fully extinguished when the body breaks up by making extra effort.

evaṃ kho, bhikkhave, puggalo kāyassa bheda sasaṅkhāraparinibbāyī hoti.
That's how a person becomes fully extinguished when the body breaks up by making extra effort.

kathaṇca, bhikkhave, puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti?
And how does a person become fully extinguished in the present life without making extra effort?

idha, bhikkhave, bhikkhu vivicca kāmehi ... pe ... paṭhamam jhānaṃ ... pe ...
dutiyaṃ jhānaṃ ... pe ... tatiyaṃ jhānaṃ ... pe ... catutthaṃ jhānaṃ upasampajja
viharati.
*It's when a mendicant ... enters and remains in the first absorption ... second absorption ...
third absorption ... fourth absorption ...*

so imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṃ ... pe ... paññābalaṃ.
faith, conscience, prudence, energy, and wisdom.

tassimāni pañcindriyāni adhimattāni pātubhavanti—
And they have these five faculties strongly:

saddhindriyaṃ ... pe ... paññindriyaṃ.
faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ adhimattattā diṭṭheva dhamme
asaṅkhāraparinibbāyī hoti.
*Because of the strength of the five faculties, they become fully extinguished in the present life
without making extra effort.*

evaṃ kho, bhikkhave, puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti.
That's how a person becomes fully extinguished in the present life without making extra effort.

kathaṇca, bhikkhave, puggalo kāyassa bheda sasaṅkhāraparinibbāyī hoti?
*And how does a person become fully extinguished when the body breaks up without making
extra effort?*

idha, bhikkhave, bhikkhu vivicca kāmehi ... pe ... paṭhamam jhānaṃ ... pe ...
dutiyaṃ jhānaṃ ... pe ... tatiyaṃ jhānaṃ ... pe ... catutthaṃ jhānaṃ upasampajja
viharati.
*It's when a mendicant ... enters and remains in the first absorption ... second absorption ...
third absorption ... fourth absorption ...*

so imāni pañca sekhabalāni upanissāya viharati—
They rely on these five powers of a trainee:

saddhābalaṃ, hiribalaṃ, ottappabalaṃ, vīriyabalaṃ, paññābalaṃ.
faith, conscience, prudence, energy, and wisdom.

tassimāni pañcindriyāni ... pe ... paññindriyaṃ.

But they have these five faculties weakly: faith, energy, mindfulness, immersion, and wisdom.

so imesaṃ pañcannaṃ indriyānaṃ muduttā kāyassa bhedaṃ asaṅkhārāparinibbāyī hoti.

Because of the weakness of the five faculties, they become fully extinguished when the body breaks up without making extra effort.

evaṃ kho, bhikkhave, puggalo kāyassa bhedaṃ asaṅkhārāparinibbāyī hoti.

That's how a person becomes fully extinguished when the body breaks up without making extra effort.

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

These are the four people found in the world.”

navamaṃ.

-

aṅguttara nikāya 4
Numbered Discourses 4

17. paṭipadāvagga
17. Practice

170. yuganaddhasutta
170. In Conjunction

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambi, in Ghosita's Monastery.

tatra kho āyasmā ānando bhikkhū āmantesi:
There Ānanda addressed the mendicants:

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

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

āyasmā ānando etadavoca:
Ānanda said this:

“yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ
byākaroti, sabbo so catūhi maggehi, etesaṃ vā aññatarena.
*“Reverends, all of the monks and nuns who declare in my presence that they have attained
perfection, did so by one or other of four paths.*

katamehi catūhi?
What four?

idha, āvuso, bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti.
Take a mendicant who develops serenity before discernment.

tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati.
As they do so, the path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā
byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

puna caparaṃ, āvuso, bhikkhu vipassanāpubbaṅgamaṃ samathaṃ bhāveti.
Another mendicant develops discernment before serenity.

tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati.
As they do so, the path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā
byantīhonti.
By doing so, they give up the fetters and eliminate the underlying tendencies.

puna caparaṃ, āvuso, bhikkhu samathavipassanaṃ yuganaddhaṃ bhāveti.
Another mendicant develops serenity and discernment in conjunction.

tassa samathavipassanaṃ yuganaddhaṃ bhāvayato maggo sañjāyati.
As they do so, the path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.
They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

By doing so, they give up the fetters and eliminate the underlying tendencies.

puna caparaṃ, āvuso, bhikkhuno dhammuddhaccaviggahitaṃ mānaṣaṃ hoti.

Another mendicant's mind is seized by restlessness to realize the teaching.

hoti so, āvuso, samayo yaṃ taṃ cittaṃ ajjhataṃeva santiṭṭhati sannisīdati ekodi hoti samādhīyati.

But there comes a time when their mind is stilled internally; it settles, unifies, and becomes immersed in samādhi.

tassa maggo sañjāyati.

The path is born in them.

so taṃ maggaṃ āsevati bhāveti bahulīkaroti.

They cultivate, develop, and make much of it.

tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.

By doing so, they give up the fetters and eliminate the underlying tendencies.

yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ byākaroti, sabbo so imehi catūhi maggehi, etesaṃ vā aññatarenā”ti.

All of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of these four paths.”

dasamaṃ.

paṭipadāvaggo dutiyo.

saṅkhittaṃ vitthārāsubhaṃ,

dve khamā ubhayena ca;

moggallāno sārīputto,

sasaṅkhāraṃ yuganaddhena cāti.

18. sañcetanīyavagga
18. Intention

171. cetanāsutta
171. Intention

“kāye vā, bhikkhave, sati kāyasañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ.
“Mendicants, as long as there’s a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself.

vācāya vā, bhikkhave, sati vacīsañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ.
As long as there’s a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself.

mane vā, bhikkhave, sati manosañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ
avijjāpaccayāva.
As long as there’s a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

sāmaṃ vā taṃ, bhikkhave, kāyasañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ.
By oneself one makes the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself.

pare vāssa taṃ, bhikkhave, kāyasañkhāraṃ abhisāṅkharonti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ.
Or else others make the choice ...

sampajāno vā taṃ, bhikkhave, kāyasañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ.
One consciously makes the choice ...

asampajāno vā taṃ, bhikkhave, kāyasañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ.
Or else one unconsciously makes the choice ...

sāmaṃ vā taṃ, bhikkhave, vacīsañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ;

pare vāssa taṃ, bhikkhave, vacīsañkhāraṃ abhisāṅkharonti;

yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ;

sampajāno vā taṃ, bhikkhave, vacīsañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ;

asampajāno vā taṃ, bhikkhave, vacīsañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ.

sāmaṃ vā taṃ, bhikkhave, manosañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ;

pare vāssa taṃ, bhikkhave, manosañkhāraṃ abhisāṅkharonti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ;

sampajāno vā taṃ, bhikkhave, manosañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ
uppajjati ajjhataṃ sukhadukkhaṃ;

asampajāno vā taṃ, bhikkhave, manosaṅkhāraṃ abhisaṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

imesu, bhikkhave, dhammesu avijjā anupatitā,
Ignorance is included in all these things.

avijjāya tveva asesavirāgaṇirodhā so kāyo na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ, sā vācā na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ, so mano na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ,
But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself.

khettaṃ taṃ na hoti ... pe ... vatthu taṃ na hoti ... pe ... āyatanam taṃ na hoti ... pe ... adhikaraṇam taṃ na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.
There is no field, no ground, no scope, and no basis, conditioned by which that pleasure and pain arise in oneself.

cattārome, bhikkhave, attabhāvaṇiṭṭhā.
Mendicants, there are four kinds of reincarnation.

katame cattāro?
What four?

atthi, bhikkhave, attabhāvaṇiṭṭho, yasmiṃ attabhāvaṇiṭṭhe attasaṅcetanā kamati, no paraṇiṭṭhā.
There is a reincarnation where one's own intention is effective, not that of others.

atthi, bhikkhave, attabhāvaṇiṭṭho, yasmiṃ attabhāvaṇiṭṭhe paraṇiṭṭhā kamati, no attasaṅcetanā.
There is a reincarnation where the intention of others is effective, not one's own.

atthi, bhikkhave, attabhāvaṇiṭṭho, yasmiṃ attabhāvaṇiṭṭhe attasaṅcetanā ca kamati paraṇiṭṭhā ca.
There is a reincarnation where both one's own and others' intentions are effective.

atthi, bhikkhave, attabhāvaṇiṭṭho, yasmiṃ attabhāvaṇiṭṭhe nevattasaṅcetanā kamati, no paraṇiṭṭhā.
There is a reincarnation where neither one's own nor others' intentions are effective.

ime kho, bhikkhave, cattāro attabhāvaṇiṭṭhā"ti.
These are the four kinds of reincarnation."

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

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

‘tatra, bhante, yāyaṃ attabhāvaṇiṭṭho yasmiṃ attabhāvaṇiṭṭhe attasaṅcetanā kamati no paraṇiṭṭhā, attasaṅcetanāhetu tesam sattānam tamhā kāyā cuti hoti.
Take the case of the reincarnation where one's own intention is effective, not that of others. Those sentient beings pass away from that realm due to their own intention.

tatra, bhante, yāyaṃ attabhāvaṇiṭṭho yasmiṃ attabhāvaṇiṭṭhe paraṇiṭṭhā kamati no attasaṅcetanā, paraṇiṭṭhāhetu tesam sattānam tamhā kāyā cuti hoti.
Take the case of the reincarnation where the intention of others is effective, not one's own. Those sentient beings pass away from that realm due to the intention of others.

tatra, bhante, yāyaṃ attabhāvaṇiṭṭho yasmiṃ attabhāvaṇiṭṭhe attasaṅcetanā ca kamati paraṇiṭṭhā ca, attasaṅcetanā ca paraṇiṭṭhā ca hetu tesam sattānam tamhā kāyā cuti hoti.
Take the case of the reincarnation where both one's own and others' intentions are effective. Those sentient beings pass away from that realm due to both their own and others' intentions.

tatra, bhante, yāyaṃ attabhāvapaṭilābho yasmiṃ attabhāvapaṭilābhe neva āgasañcetanā kamati no parasañcetanā, katame tena devā daṭṭhabbā”ti?

But sir, in the case of the reincarnation where neither one's own nor others' intentions are effective, what kind of gods does this refer to?”

“nevasaññānāsaññāyatanūpagā, sārīputta, devā tena daṭṭhabbā”ti.

“Sārīputta, it refers to the gods reborn in the dimension of neither perception nor non-perception.”

“ko nu kho, bhante, hetu ko paccayo, yena m’idhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṃ?”

“What is the cause, sir, what is the reason why some sentient beings pass away from that realm as returners who come back to this state of existence,

ko pana, bhante, hetu ko paccayo, yena m’idhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthattaṃ”ti?

while others are non-returners who don't come back?”

“idha, sārīputta, ekaccassa puggalassa orambhāgiyāni saṃyojanāni appahīnāni honti, so diṭṭheva dhamme nevasaññānāsaññāyatanam upasampajja viharati.

“Sārīputta, take a person who hasn't given up the lower fetters. In the present life they enter and abide in the dimension of neither perception nor non-perception.

so tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati;

They enjoy it and like it and find it satisfying.

tattha tīto tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno nevasaññānāsaññāyatanūpagānam devānam saḥabyataṃ upapajjati.

If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of neither perception nor non-perception.

so tato cuto āgāmī hoti āgantā itthattaṃ.

When they pass away from there, they're a returner, who comes back to this state of existence.

idha pana, sārīputta, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, so diṭṭheva dhamme nevasaññānāsaññāyatanam upasampajja viharati.

Sārīputta, take a person who has given up the lower fetters. In the present life they enter and abide in the dimension of neither perception nor non-perception.

so tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati;

They enjoy it and like it and find it satisfying.

tattha tīto tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno nevasaññānāsaññāyatanūpagānam devānam saḥabyataṃ upapajjati.

If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of neither perception nor non-perception.

so tato cuto anāgāmī hoti anāgantā itthattaṃ.

When they pass away from there, they're a non-returner, not coming back to this state of existence.

ayaṃ kho, sārīputta, hetu ayaṃ paccayo, yena m’idhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṃ.

This is the cause, this is the reason why some sentient beings pass away from that realm as returners who come back to this state of existence,

ayaṃ pana, sārīputta, hetu ayaṃ paccayo, yena m’idhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthattaṃ”ti.

while others are non-returners who don't come back.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

18. sañcetanīyavagga
18. Intention

172. vibhatisutta
172. Sāriputta's Attainment of Textual Analysis

tatra kho āyasmā sārīputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

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

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

āyasmā sārīputto etadavoca:
Sāriputta said this:

“addhamāsūpasampannena me, āvuso, atthapaṭisambhidā sacchikatā odhiso byañjanaso.
“Reverends, I realized the textual analysis of the meaning—piece by piece and expression by expression—a fortnight after I ordained.

tamaḥaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi.
In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it.

yassa kho panassa kaṅkhā vā vimati vā, so maṃ pañhena.
Whoever has any doubt or uncertainty, let them ask me,

aḥaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.
I will answer. Our teacher is present, he who is so very skilled in our teachings.

addhamāsūpasampannena me, āvuso, dhammapaṭisambhidā sacchikatā odhiso byañjanaso.
I realized the textual analysis of the text—piece by piece and expression by expression—a fortnight after I ordained. ...

tamaḥaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi.

yassa kho panassa kaṅkhā vā vimati vā, so maṃ pañhena.

aḥaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.

addhamāsūpasampannena me, āvuso, niruttipaṭisambhidā sacchikatā odhiso byañjanaso.
I realized the textual analysis of terminology—piece by piece and expression by expression—a fortnight after I ordained. ...

tamaḥaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi.

yassa kho panassa kaṅkhā vā vimati vā, so maṃ pañhena.

aḥaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.

addhamāsūpasampannena me, āvuso, paṭibhānapaṭisambhidā sacchikatā odhiso byañjanaso.
I realized the textual analysis of eloquence—piece by piece and expression by expression—a fortnight after I ordained.

tamaḥaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi
vibhajāmi uttānīkaromi.

In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it.

yassa kho paṇassa kaṅkhā vā vimati vā, so maṃ pañhena.

If anyone has any doubt or uncertainty, let them ask me,

ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo”ti.

I will answer. Our teacher is present, he who is so very skilled in our teachings.”

dutiyāṃ.

18. sañcetanīyavagga
18. Intention

173. mahākoṭṭhikasutta
173. With Mahākoṭṭhita

atha kho āyasmā mahākoṭṭhiko yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhīm sammodi.

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

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

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

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthaññaṃ kiñcī”ti?

“Reverend, when the six fields of contact have faded away and ceased with nothing left over, does something else exist?”

“mā hevaṃ, āvuso”.

“Don’t put it like that, reverend.”

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā natthaññaṃ kiñcī”ti?

“Does nothing else exist?”

“mā hevaṃ, āvuso”.

“Don’t put it like that, reverend.”

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthi ca natthi ca aññaṃ kiñcī”ti?

“Do both something else and nothing else exist?”

“mā hevaṃ, āvuso”.

“Don’t put it like that, reverend.”

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā nevatthi no natthaññaṃ kiñcī”ti?

“Do neither something else nor nothing else exist?”

“mā hevaṃ, āvuso”.

“Don’t put it like that, reverend.”

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthaññaṃ kiñcī”ti, iti putṭho samāno ‘mā hevaṃ, āvuso’ti vadesi.

“Reverend, when asked whether—when the six fields of contact have faded away and ceased with nothing left over—something else exists, you say ‘don’t put it like that’.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā natthaññaṃ kiñcī’ti, iti putṭho samāno:

When asked whether nothing else exists,

‘mā hevaṃ, āvuso’ti vadesi.

you say ‘don’t put it like that’.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti putṭho samāno:

When asked whether both something else and nothing else exist,

‘mā hevaṃ, āvuso’ti vadesi.

you say ‘don’t put it like that’.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā nevatthi no natthaññaṃ kiñcī’ti, iti putṭho samāno:

When asked whether neither something else nor nothing else exist,

‘mā hevaṃ, āvuso’ti vadesi.
you say ‘don’t put it like that’.

yathā kathaṃ pana, āvuso, imassa bhāsitaṃ attho dāṭṭhabbo”ti?
How then should we see the meaning of this statement?”

“‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti.

“If you say that, ‘When the six fields of contact have faded away and ceased with nothing left over, something else exists’, you’re proliferating the unproliferated.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti.

If you say that ‘nothing else exists’, you’re proliferating the unproliferated.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti.

If you say that ‘both something else and nothing else exist’, you’re proliferating the unproliferated.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā nevatthi no natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti.

If you say that ‘neither something else nor nothing else exists’, you’re proliferating the unproliferated.

yāvatā, āvuso, channaṃ phassāyatanānaṃ gati tāvatā papañcassa gati;
The scope of the six fields of contact extends as far as the scope of proliferation.

yāvatā papañcassa gati tāvatā channaṃ phassāyatanānaṃ gati.
The scope of proliferation extends as far as the scope of the six fields of contact.

channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā papañcaṇirodho papañcavūpasamo”ti.

When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

18. sañcetanīyavagga
18. Intention

174. ānandasutta
174. With Ananda

atha kho āyasmā ānando yenāyasmā mahākoṭṭhiko tenupasaṅkami; upasaṅkamitvā āyasmatā mahākoṭṭhikena saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho āyasmā ānando āyasmantaṃ mahākoṭṭhikaṃ etadavoca:

When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Mahākoṭṭhita:

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇiroduhā atthaññaṃ kiñcī”ti?

“Reverend, when these six fields of contact have faded away and ceased with nothing left over, does anything else exist?”

“mā hevaṃ, āvuso”.

“Don’t put it like that, reverend.”

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇiroduhā natthaññaṃ kiñcī”ti?

“Does nothing else exist?”

“mā hevaṃ, āvuso”.

“Don’t put it like that, reverend.”

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇiroduhā atthi ca natthi ca aññaṃ kiñcī”ti?

“Do both something else and nothing else exist?”

“mā hevaṃ, āvuso”.

“Don’t put it like that, reverend.”

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇiroduhā nevatthi no natthaññaṃ kiñcī”ti?

“Do neither something else nor nothing else exist?”

“mā hevaṃ, āvuso”.

“Don’t put it like that, reverend.”

“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇiroduhā atthaññaṃ kiñcī”ti, iti puṭṭho samāno:

“Reverend, when asked these questions,

‘mā hevaṃ, āvuso’ti vadesi.

you say ‘don’t put it like that’.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇiroduhā natthaññaṃ kiñcī’ti, iti puṭṭho samāno:

‘mā hevaṃ, āvuso’ti vadesi.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇiroduhā atthi ca natthi ca aññaṃ kiñcī’ti, iti puṭṭho samāno:

‘mā hevaṃ, āvuso’ti vadesi.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇiroduhā nevatthi no natthaññaṃ kiñcī’ti, iti puṭṭho samāno:

‘mā hevaṃ, āvuso’ti vadesi.

yathā kathaṃ paṇāvuso, imassa bhāsītassa attho dattṭhabbo”ti?

... How then should we see the meaning of this statement?”

“‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti.

“If you say that ‘when the six fields of contact have faded away and ceased with nothing left over, something else exists’, you’re proliferating the unproliferated.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti.

If you say that ‘nothing else exists’, you’re proliferating the unproliferated.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti.

If you say that ‘both something else and nothing else exist’, you’re proliferating the unproliferated.

‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā nevatti no natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti.

If you say that ‘neither something else nor nothing else exist’, you’re proliferating the unproliferated.

yāvātā, āvuso, channaṃ phassāyatanānaṃ gati tāvatā papañcassa gati.

The scope of the six fields of contact extends as far as the scope of proliferation.

yāvātā papañcassa gati tāvatā channaṃ phassāyatanānaṃ gati.

The scope of proliferation extends as far as the scope of the six fields of contact.

channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā papañcavirodho papañcavūpasamo”ti.

When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled.”

catutthaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

18. sañcetanīyavagga
18. Intention

175. upavānasutta
175. With Upavāṇa

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

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

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho āyasmā upavāṇo āyasmantaṃ sārīputtaṃ etadavoca:

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

“kiṃ nu kho, āvuso sārīputta, vijjāyantakaro hotī”ti?

“Reverend Sārīputta, do you become a terminator because of knowledge?”

“no hidaṃ, āvuso”.

“That’s not it, reverend.”

“kiṃ panāvuso sārīputta, caraṇenantakaro hotī”ti?

“Do you become a terminator because of conduct?”

“no hidaṃ, āvuso”.

“That’s not it, reverend.”

“kiṃ panāvuso sārīputta, vijjācaraṇenantakaro hotī”ti?

“Do you become a terminator because of both knowledge and conduct?”

“no hidaṃ, āvuso”.

“That’s not it, reverend.”

“kiṃ panāvuso sārīputta, aññatra vijjācaraṇenantakaro hotī”ti?

“Do you become a terminator for some reason other than knowledge and conduct?”

“no hidaṃ, āvuso”.

“That’s not it, reverend.”

“‘kiṃ nu kho, āvuso sārīputta, vijjāyantakaro hotī’ti, iti puṭṭho samāno:

“Reverend Sārīputta, when asked whether you become a terminator because of knowledge or conduct or knowledge and conduct, or for some other reason,

‘no hidaṃ, āvuso’ti vadesi.

you say ‘that’s not it’.

‘kiṃ panāvuso sārīputta, caraṇenantakaro hotī’ti, iti puṭṭho samāno:

‘no hidaṃ, āvuso’ti vadesi.

‘kiṃ panāvuso sārīputta, vijjācaraṇenantakaro hotī’ti, iti puṭṭho samāno:

‘no hidaṃ, āvuso’ti vadesi.

‘kiṃ panāvuso sārīputta, aññatra vijjācaraṇenantakaro hotī’ti, iti puṭṭho samāno:

‘no hidaṃ, āvuso’ti vadesi.

yathā kathaṃ panāvuso, antakaro hotī”ti?

How then do you become a terminator?”

“vijjāya ce, āvuso, antakaro abhaviṣṣa, saupādānova samāno antakaro abhaviṣṣa.

“Reverend, if you became a terminator because of knowledge, then even someone who still has grasping could be a terminator.

caraṇena ce, āvuso, antakaro abhaviṣṣa, saupādānova samāno antakaro abhaviṣṣa.

If you became a terminator because of conduct, then even someone who still has grasping could be a terminator.

vijjācaraṇena ce, āvuso, antakaro abhaviṣṣa, saupādānova samāno antakaro abhaviṣṣa.

If you became a terminator because of both knowledge and conduct, then even someone who still has grasping could be a terminator.

aññatra vijjācaraṇena ce, āvuso, antakaro abhaviṣṣa, puthujjano antakaro abhaviṣṣa.

If you became a terminator for some reason other than knowledge and conduct, then even an ordinary person could be a terminator.

puthujjano hi, āvuso, aññatra vijjācaraṇena.

For an ordinary person lacks knowledge and conduct.

caraṇavipanno kho, āvuso, yathābhūtaṃ na jānāti na passati.

Reverend, someone lacking good conduct does not know and see things as they are.

caraṇasampanno yathābhūtaṃ jānāti passati.

Someone accomplished in good conduct knows and sees things as they are.

yathābhūtaṃ jānaṃ passaṃ antakaro hotī”ti.

Knowing and seeing things as they are, one is a terminator.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

18. sañcetanīyavagga
18. Intention

176. āyācanasutta
176. Aspiration

“saddho, bhikkhave, bhikkhu evaṃ sammā āyācamāno āyāceyya:
“Mendicants, a faithful monk would rightly aspire:

‘tādiso homi yādisā sārīputtamoggallānā’ti.
‘May I be like Sāriputta and Moggallāna!’

esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakanāṃ bhikkhūnaṃ, yadidaṃ
sārīputtamoggallānā.
These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

saddhā, bhikkhave, bhikkhunī evaṃ sammā āyācamānā āyāceyya:
A faithful nun would rightly aspire:

‘tādisā homi yādisā khemā ca bhikkhunī uppalavaṇṇā cā’ti.
‘May I be like the nuns Khemā and Uppalavaṇṇā!’

esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikanāṃ bhikkhunīnaṃ, yadidaṃ
khemā ca bhikkhunī uppalavaṇṇā ca.
These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.

saddho, bhikkhave, upāsako evaṃ sammā āyācamāno āyāceyya:
A faithful layman would rightly aspire:

‘tādiso homi yādiso citto ca gahapati hatthako ca ālavako’ti.
‘May I be like the householder Citta and Hatthaka of Ālavī!’

esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvakanāṃ upāsakanāṃ, yadidaṃ citto
ca gahapati hatthako ca ālavako.
These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Ālavī.

saddhā, bhikkhave, upāsikā evaṃ sammā āyācamānā āyāceyya:
A faithful laywoman would rightly aspire:

‘tādisā homi yādisā khujjuttarā ca upāsikā veḷukaṇḍakīyā ca nandamātā’ti.
‘May I be like the laywomen Khujjuttarā and Veḷukaṇḍakī, Nanda’s mother!’

esā, bhikkhave, tulā etaṃ pamāṇaṃ mama sāvikanāṃ upāsikanāṃ, yadidaṃ
khujjuttarā ca upāsikā veḷukaṇḍakīyā ca nandamātā’ti.
These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇḍakī, Nanda’s mother.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

18. sañcetanīyavagga
18. Intention

177. rāhulasutta
177. With Rāhula

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

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

“yā ca, rāhula, ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu,
pathavīdhātūrevesā.

“Rāhula, the interior earth element and the exterior earth element are just the earth element.

‘taṃ netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtaṃ
sammappaññāya dātthabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evametam yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati,
pathavīdhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

yā ca, rāhula, ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhātūrevesā.

The interior water element and the exterior water element are just the water element.

‘taṃ netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtaṃ
sammappaññāya dātthabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evametam yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā
cittaṃ virājeti.

When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

yā ca, rāhula, ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhātūrevesā.

The interior fire element and the exterior fire element are just the fire element.

‘taṃ netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtaṃ
sammappaññāya dātthabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evametam yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā
cittaṃ virājeti.

When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

yā ca, rāhula, ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, vāyodhātūrevesā.

The interior air element and the exterior air element are just the air element.

‘taṃ netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtaṃ
sammappaññāya dātthabbaṃ.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evametam yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā
cittaṃ virājeti.

When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

yato kho, rāhula, bhikkhu imāsu catūsu dhātūsu nevattānaṃ na attaniyaṃ
samanupassati, ayaṃ vuccati, rāhula, bhikkhu acchecchi taṇhaṃ, vivattayi
saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā”ti.

*When a mendicant sees these four elements as neither self nor belonging to self, they’re called
a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit
has made an end of suffering.”*

sattamaṃ.

-

aṅguttara nikāya 4
Numbered Discourses 4

18. sañcetanīyavagga
18. Intention

178. jambālīsutta
178. Billabong

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati.
Take a mendicant who enters and remains in a peaceful release of the heart.

so sakkāyanīrodhaṃ manasi karoti.
They focus on the cessation of identification,

tassa sakkāyanīrodhaṃ manasi karoto sakkāyanīrodhe cittaṃ na pakkhandati
nappasīdati na santiṭṭhati nādhimuccati.
but their mind isn't eager, confident, settled, and decided about it.

tassa kho evaṃ, bhikkhave, bhikkhuno na sakkāyanīrodho pāṭikaṅkho.
You wouldn't expect that mendicant to stop identifying.

seyyathāpi, bhikkhave, puriso lepagatena hatthena sākhaṃ gaṇheyya, tassa so hattho
sajjeyyapi gaṇheyyapi bajjheyyapi;
*Suppose a person were to grab a branch with a glue-smeared hand. Their hand would stick,
hold, and bind to it.*

evamevaṃ kho, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja
viharati.
In the same way, take a mendicant who enters and remains in a peaceful release of the heart.

so sakkāyanīrodhaṃ manasi karoti.
They focus on the cessation of identification,

tassa sakkāyanīrodhaṃ manasi karoto sakkāyanīrodhe cittaṃ na pakkhandati
nappasīdati na santiṭṭhati nādhimuccati.
but their mind isn't eager, confident, settled, and decided about it.

tassa kho evaṃ, bhikkhave, bhikkhuno na sakkāyanīrodho pāṭikaṅkho.
You wouldn't expect that mendicant to stop identifying.

idha pana, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja
viharati.
Next, take a mendicant who enters and remains in a peaceful release of the heart.

so sakkāyanīrodhaṃ manasi karoti.
They focus on the cessation of identification,

tassa sakkāyanīrodhaṃ manasi karoto sakkāyanīrodhe cittaṃ pakkhandati pasīdati
santiṭṭhati adhimuccati.
and their mind is eager, confident, settled, and decided about it.

tassa kho evaṃ, bhikkhave, bhikkhuno sakkāyanīrodho pāṭikaṅkho.
You'd expect that mendicant to stop identifying.

seyyathāpi, bhikkhave, puriso suddhena hatthena sākhaṃ gaṇheyya, tassa so hattho
neva sajjeyya na gaṇheyya na bajjheyya;
*Suppose a person were to grab a branch with a clean hand. Their hand wouldn't stick, hold, or
bind to it.*

evamevaṃ kho, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja
viharati.
In the same way, take a mendicant who enters and remains in a peaceful release of the heart.

so sakkāyanirodhaṃ manasi karoti.

They focus on the cessation of identification,

tassa sakkāyanirodhaṃ manasi karoto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

and their mind is eager, confident, settled, and decided about it.

tassa kho evaṃ, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati.

Next, take a mendicant who enters and remains in a peaceful release of the heart.

so avijjāppabhedhaṃ manasi karoti.

They focus on smashing ignorance,

tassa avijjāppabhedhaṃ manasi karoto avijjāppabhede cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.

but their mind isn't eager, confident, settled, and decided about it.

tassa kho evaṃ, bhikkhave, bhikkhu na avijjāppabhedo pāṭikaṅkha.

You wouldn't expect that mendicant to smash ignorance.

seyyathāpi, bhikkhave, jambālī anekavassagaṇikā.

Suppose there was a billabong that had been stagnant for many years.

tassā puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca apāyamukhāni tāni vivareyya, devo ca na sammā dhāraṃ anuppaveccheyya.

And someone was to close off the inlets and open up the drains, and the heavens didn't provide enough rain.

evañhi tassā, bhikkhave, jambālīyā na ālīppabhedo pāṭikaṅkha.

You wouldn't expect that billabong to break its banks.

evamevaṃ kho, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati.

In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart.

so avijjāppabhedhaṃ manasi karoti.

They focus on smashing ignorance,

tassa avijjāppabhedhaṃ manasi karoto avijjāppabhede cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.

but their mind isn't eager, confident, settled, and decided about it.

tassa kho evaṃ, bhikkhave, bhikkhu na avijjāppabhedo pāṭikaṅkha.

You wouldn't expect that mendicant to smash ignorance.

idha pana, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati.

Next, take a mendicant who enters and remains in a peaceful release of the heart.

so avijjāppabhedhaṃ manasi karoti.

They focus on smashing ignorance,

tassa avijjāppabhedhaṃ manasi karoto avijjāppabhede cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

and their mind is eager, confident, settled, and decided about it.

tassa kho evaṃ, bhikkhave, bhikkhu na avijjāppabhedo pāṭikaṅkha.

You'd expect that mendicant to smash ignorance.

seyyathāpi, bhikkhave, jambālī anekavassagaṇikā.

Suppose there was a billabong that had been stagnant for many years.

tassā puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya, devo ca sammā dhāraṃ anuppaveccheyya.

And someone was to open up the inlets and close off the drains, and the heavens provided plenty of rain.

evañhi tassā, bhikkhave, jambāliyā ālīppabhedo pāṭikaṅkho.

You'd expect that billabong to break its banks.

evamevaṃ kho, bhikkhave, bhikkhu aññataraṃ santaṃ cetovimuttiṃ upasampajja viharati.

In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart.

so avijjāppabhedam manasi karoti.

They focus on smashing ignorance,

tassa avijjāppabhedam manasi karoto avijjāppabhede cittaṃ pakkhandati pasādati santiṭṭhati adhimuccati.

and their mind is eager, confident, settled, and decided about it.

tassa kho evaṃ, bhikkhave, bhikkhuno avijjāppabhedo pāṭikaṅkho.

You'd expect that mendicant to smash ignorance.

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

These are the four people found in the world."

aṭṭhamam.

18. sañcetanīyavagga
18. Intention

179. nibbānasutta
179. Extinguishment

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

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

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

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

“ko nu kho, āvuso sārīputta, hetu ko paccayo, yena m’idhekacce sattā diṭṭheva dhamme na parinibbāyanti”ti?

“What is the cause, Reverend Sāriputta, what is the reason why some sentient beings aren’t fully extinguished in the present life?”

“idhāvuso ānanda, sattā imā hānabhāgiyā saññāti yathābhūtaṃ nappajānanti, imā tṭhitabhāgiyā saññāti yathābhūtaṃ nappajānanti, imā visesabhāgiyā saññāti yathābhūtaṃ nappajānanti, imā nibbedhabhāgiyā saññāti yathābhūtaṃ nappajānanti.

“Reverend Ānanda, it’s because some sentient beings don’t really understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration.

ayaṃ kho, āvuso ānanda, hetu ayaṃ paccayo, yena m’idhekacce sattā diṭṭheva dhamme na parinibbāyanti”ti.

That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.”

“ko paṇāvuso sārīputta, hetu ko paccayo, yena m’idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti?

“What is the cause, Reverend Sāriputta, what is the reason why some sentient beings are fully extinguished in the present life?”

“idhāvuso ānanda, sattā imā hānabhāgiyā saññāti yathābhūtaṃ pajānanti, imā tṭhitabhāgiyā saññāti yathābhūtaṃ pajānanti, imā visesabhāgiyā saññāti yathābhūtaṃ pajānanti, imā nibbedhabhāgiyā saññāti yathābhūtaṃ pajānanti.

“Reverend Ānanda, it’s because some sentient beings truly understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration.

ayaṃ kho, āvuso ānanda, hetu ayaṃ paccayo, yena m’idhekacce sattā diṭṭheva dhamme parinibbāyanti”ti.

That’s the cause, that’s the reason why some sentient beings are fully extinguished in the present life.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

18. sañcetanīyavagga
18. Intention

180. mahāpadesasutta
180. The Four Great References

ekaṃ samayaṃ bhagavā bhoganagare viharati ānandacetiye.
At one time the Buddha was staying near the city of Bhoga, at the Ānanda Tree-shrine.

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

“bhikkhavo”ti.
“Mendicants!”

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

bhagavā etadavoca:
The Buddha said this:

“cattārome, bhikkhave, mahāpadese desessāmi,
“Mendicants, I will teach you the four great references.

taṃ suṇātha, sādhukaṃ manasi karoṭha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

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

bhagavā etadavoca:
The Buddha said this:

“katame, bhikkhave, cattāro mahāpadesā?
“Mendicants, what are the four great references?”

idha, bhikkhave, bhikkhu evaṃ vadeyya:
Take a mendicant who says:

‘sammukhā metāṃ, āvuso, bhagavato sutāṃ sammukhā paṭiggahitaṃ—
‘Reverend, I have heard and learned this in the presence of the Buddha:

ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanā”ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

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

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte
otāretabbāni, vinaye sandassetabbāni.
*Instead, you should carefully memorize those words and phrases, then check if they’re included
in the discourses and found in the texts on monastic training.*

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye
sandassanti, niṭṭhamettha gantabbaṃ:
*If they’re not included in the discourses and found in the texts on monastic training, you should
draw the conclusion:*

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa;
‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha.

imassa ca bhikkhuno duggahitaṃ”ti.
It has been incorrectly memorized by that mendicant.’

iti hetāṃ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘sammukhā metam, āvuso, bhagavato sutam sammukhā paṭiggahitam—

‘Reverend, I have heard and learned this in the presence of the Buddha:

ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanā’ti.

this is the teaching, this is the training, this is the Teacher’s instruction.’

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant’s statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic training.

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha.

imassa ca bhikkhuno suggahitaṃ’ti.

It has been correctly memorized by that mendicant.’

idaṃ, bhikkhave, paṭhamam mahāpadesam dhāreyyātha.

You should remember it. This is the first great reference.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘asukasmiṃ nāma āvāse saṅgho viharati sathero sapāmokkho.

‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

tassa me saṅghassa sammukhā sutam sammukhā paṭiggahitam—

I’ve heard and learned this in the presence of that Saṅgha:

ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanā’ti.

this is the teaching, this is the training, this is the Teacher’s instruction.’

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant’s statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṃ:

If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha.

tassa ca saṅghassa duggahitaṃ’ti.

It has been incorrectly memorized by that Saṅgha.’

iti hetam, bhikkhave, chaḍḍeyyātha.

And so you should reject it.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘asukasmim nāma āvāse saṅgho viharati sathero sapāmoḁkko.

‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

tassa me saṅghassa sammukhā sutam sammukhā paṭiggahitam—

I’ve heard and learned this in the presence of that Saṅgha:

ayam dhammo, ayam vinayo, idam satthusāsanan’ti.

this is the teaching, this is the training, this is the Teacher’s instruction.’

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant’s statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḁkaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

tāni ce sutte otāriyamānāni, vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idam tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha.

tassa ca saṅghassa suggahitaṃ’ti.

It has been correctly memorized by that Saṅgha.’

idam, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha.

You should remember it. This is the second great reference.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘asukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgātāgamā dhammadharā vinayadharā mātikādhara.

‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who remember the teachings, the texts on monastic training, and the outlines.

tesaṃ me therānaṃ sammukhā sutam sammukhā paṭiggahitam—

I’ve heard and learned this in the presence of those senior mendicants:

ayam dhammo, ayam vinayo, idam satthusāsanan’ti.

this is the teaching, this is the training, this is the Teacher’s instruction.’

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant’s statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḁkaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṃ:

If they’re not included in the discourses or found in the monastic law, you should draw the conclusion:

‘addhā idam na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha.

tesaṃ therānaṃ duggahitaṃ’ti.

It has been incorrectly memorized by those senior mendicants.’

iti hetam, bhikkhave, chaḍḍeyyātha.

And so you should reject it.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘asukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā.

‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who remember the teachings, the texts on monastic training, and the outlines.

tesaṃ me therānaṃ sammukhā sutāṃ sammukhā paṭiggahitaṃ—

I’ve heard and learned this in the presence of those senior mendicants:

ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanā’ti.

this is the teaching, this is the training, this is the Teacher’s instruction.’

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant’s statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic training.

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

‘addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha.

tesaṃca therānaṃ sugghaṭitaṃ’ti.

It has been correctly memorized by those senior mendicants.’

idaṃ, bhikkhave, tatiyaṃ mahāpadesaṃ dhāreyyātha.

You should remember it. This is the third great reference.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘asukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikāddharo.

‘In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic discipline, and the outlines.

tassa me therassa sammukhā sutāṃ sammukhā paṭiggahitaṃ—

I’ve heard and learned this in the presence of that senior mendicant:

ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanā’ti.

this is the teaching, this is the training, this is the Teacher’s instruction.’

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant’s statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses and found in the texts on monastic discipline.

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbaṃ:

If they’re not included in the discourses or found in the texts on monastic discipline, you should draw the conclusion:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha.

tassa ca therassa duggahitan'ti.

It has been incorrectly memorized by that senior mendicant.'

iti hetam, bhikkhave, chaḍḍeyyātha.

And so you should reject it.

idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

Take another mendicant who says:

‘asukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.

'In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic discipline, and the outlines.

tassa me therassa sammukhā sutam sammukhā paṭiggahitam—

I've heard and learned this in the presence of that senior mendicant:

ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsanā'ti.

this is the teaching, this is the training, this is the Teacher's instruction.'

tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant's statement.

anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni.

Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses and found in the texts on monastic discipline.

tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte ceva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

If they are included in the discourses and found in the monastic law, you should draw the conclusion:

‘addhā idaṃ tassa bhagavato vacanaṃ arahato sammāsambuddhassa;

'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha.

tassa ca therassa suggahitan'ti.

It has been correctly memorized by that senior mendicant.'

idaṃ, bhikkhave, catutthaṃ mahāpadesaṃ dhāreyyātha.

You should remember it. This is the fourth great reference.

ime kho, bhikkhave, cattāro mahāpadesā'ti.

These are the four great references."

dasamaṃ.

sañcetanīyavaggo tatiyo.

cetanā vibhatti koṭṭhiko,

ānando upavāṇapañcamaṃ;

āyācana rāhula jambālī,

nibbānaṃ mahāpadesenāti.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

181. yodhājīvasutta
181. A Warrior

“catūhi, bhikkhave, aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

“Mendicants, a warrior with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi catūhi?
What four?

idha, bhikkhave, yodhājīvo ṭhānakusalo ca hoti, dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.

He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects.

imehi kho, bhikkhave, catūhi aṅgehi samannāgato yodhājīvo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

A warrior with these four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi catūhi?
What four?

idha, bhikkhave, bhikkhu ṭhānakusalo ca hoti, dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.

He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects.

kathaṇca, bhikkhave, bhikkhu ṭhānakusalo hoti?
And how is a mendicant skilled in the basics?

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

It’s when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

evaṃ kho, bhikkhave, bhikkhu ṭhānakusalo hoti.

That’s how a mendicant is skilled in the basics.

kathaṇca, bhikkhave, bhikkhu dūrepātī hoti?
And how is a mendicant a long-distance shooter?

idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaññāya passati.

*It’s when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...

They truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā olārikaṃ
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ
'netam mama, nesohamasmi, na meso attā'ti evametam yathābhūtaṃ
sammappaññāya passati.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'*

evaṃ kho, bhikkhave, bhikkhu dūrepātī hoti.

That's how a mendicant is a long-distance shooter.

kathaṇca, bhikkhave, bhikkhu akkhaṇavedhī hoti?

And how is a mendicant a marksman?

idha, bhikkhave, bhikkhu 'idaṃ dukkhaṇ'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ
dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

It's when they truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

evaṃ kho, bhikkhave, bhikkhu akkhaṇavedhī hoti.

That's how a mendicant is a marksman.

kathaṇca, bhikkhave, bhikkhu mahato kāyassa padāletā hoti?

And how does a mendicant shatter large objects?

idha, bhikkhave, bhikkhu mahantaṃ avijjākkhandhaṃ padāletā.

It's when a mendicant shatters the great mass of ignorance.

evaṃ kho, bhikkhave, bhikkhu mahato kāyassa padāletā hoti.

That's how a mendicant shatters large objects.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe
... anuttaraṃ puññakkhettaṃ lokassā'ti.

A mendicant with these four factors ... is the supreme field of merit for the world."

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

182. pāṭibhogasutta
182. Guarantee

“catunnaṃ, bhikkhave, dhammānaṃ natthi koci pāṭibhogo—
“There are four things that no-one can guarantee—

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ.
not an ascetic, a brahmin, a god, a Māra, a Brahmā, or anyone in the world.

katamesaṃ catunnaṃ?
What four?

‘jarādhhammaṃ mā jīrī’ti natthi koci pāṭibhogo—
No-one can guarantee that someone liable to grow old will not grow old.

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ;

‘byādhihammaṃ mā byādhiyī’ti natthi koci pāṭibhogo—
No-one can guarantee that someone liable to sickness will not get sick.

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ;

‘maraṇadhammaṃ mā mīyī’ti natthi koci pāṭibhogo—
No-one can guarantee that someone liable to death will not die.

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ;

‘yāni kho pana tāni pubbe attanā katāni pāpakāni kammāni saṅkilesikāni
ponobhavikāni sadarāni dukkhavipākāni āyatim jātijarāmaraṇikāni, tesaṃ vipāko
mā nibbattī’ti natthi koci pāṭibhogo—
*No-one can guarantee that the bad deeds done in past lives—corrupted, leading to future lives,
hurtful, resulting in suffering and future rebirth, old age, and death—will not produce their
result.*

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ.

imesaṃ kho, bhikkhave, catunnaṃ dhammānaṃ natthi koci pāṭibhogo—
These are the four things that no-one can guarantee—

samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ”ti.
not an ascetic, a brahmin, a god, a Māra, a Brahmā, or anyone in the world.”

duṭṭiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

183. sutasutta
183. Vassakāra on What is Heard

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.
Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him.

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

“ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi:
“Master Gotama, this is my doctrine and view:

‘yo koci diṭṭhaṃ bhāsati—
There’s nothing wrong with talking about what you’ve seen, saying:

evaṃ me diṭṭhanti, natthi tato doso;
‘So I have seen.’

yo koci sutāṃ bhāsati—
There’s nothing wrong with talking about what you’ve heard, saying:

evaṃ me sutanti, natthi tato doso;
‘So I have heard.’

yo koci mutaṃ bhāsati—
There’s nothing wrong with talking about what you’ve thought, saying:

evaṃ me mutanti, natthi tato doso;
‘So I have thought.’

yo koci viññātaṃ bhāsati—
There’s nothing wrong with talking about what you’ve known, saying:

evaṃ me viññātanti, natthi tato doso””ti.
‘So I have known.’”

“nāhaṃ, brāhmaṇa, sabbāṃ diṭṭhāṃ bhāsitaḥḥanti vadāmi;
“Brahmin, I don’t say you should talk about everything you see, hear, think, and know.

na panāhaṃ, brāhmaṇa, sabbāṃ diṭṭhāṃ na bhāsitaḥḥanti vadāmi;
But I also don’t say you should talk about nothing you see, hear, think, and know.

nāhaṃ, brāhmaṇa, sabbāṃ sutāṃ bhāsitaḥḥanti vadāmi;

na panāhaṃ, brāhmaṇa, sabbāṃ sutāṃ na bhāsitaḥḥanti vadāmi;

nāhaṃ, brāhmaṇa, sabbāṃ mutaṃ bhāsitaḥḥanti vadāmi;

na panāhaṃ, brāhmaṇa, sabbāṃ mutaṃ na bhāsitaḥḥanti vadāmi;

nāhaṃ, brāhmaṇa, sabbāṃ viññātaṃ bhāsitaḥḥanti vadāmi;

na panāhaṃ, brāhmaṇa, sabbaṃ viññātaṃ na bhāsitaḥ vadāmi.

yañhi, brāhmaṇa, diṭṭhaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ diṭṭhaṃ na bhāsitaḥ vadāmi.

When talking about certain things you've seen, heard, thought, or known, unskillful qualities grow while skillful qualities decline. I say that you shouldn't talk about those things.

yañca khvassa, brāhmaṇa, diṭṭhaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ diṭṭhaṃ bhāsitaḥ vadāmi.

When talking about other things you've seen, heard, thought, or known, unskillful qualities decline while skillful qualities grow. I say that you should talk about those things."

yañhi, brāhmaṇa, sutaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ sutaṃ na bhāsitaḥ vadāmi.

yañca khvassa, brāhmaṇa, sutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ sutaṃ bhāsitaḥ vadāmi.

yañhi, brāhmaṇa, mutaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ mutaṃ na bhāsitaḥ vadāmi.

yañca khvassa, brāhmaṇa, mutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ mutaṃ bhāsitaḥ vadāmi.

yañhi, brāhmaṇa, viññātaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ viññātaṃ na bhāsitaḥ vadāmi.

yañca khvassa, brāhmaṇa, viññātaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ viññātaṃ bhāsitaḥ vadāmi"ti.

atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ pakkāmiti.

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

184. abhayasutta
184. Fearless

atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:

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

“ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi:

“Master Gotama, this is my doctrine and view:

‘natthi yo maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassā’”ti.

‘All those liable to death are frightened and terrified of death.’”

“atthi, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa;

“Brahmin, some of those liable to death are frightened and terrified of death.

atthi pana, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

But some of those liable to death are not frightened and terrified of death.

katamo ca, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa?

Who are those frightened of death?

idha, brāhmaṇa, ekacco kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho.

It’s someone who isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

tameṇaṃ aññataro gālho rogātaṅko phusati.

When they fall seriously ill,

tassa aññatarena gālhena rogātaṅkena phuṭṭhassa evaṃ hoti:

they think:

‘piyā vata maṃ kāmā jahissanti, piye cāhaṃ kāme jahissāmī’ti.

‘The sensual pleasures that I love so much will leave me, and I’ll leave them.’

so socati kilamati paridevati, urattāliṃ kandati, sammohaṃ āpajjati.

They sorrow and wail and lament, beating their breast and falling into confusion.

ayaṃ kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

This is someone who is frightened of death.

puna caparaṃ, brāhmaṇa, idhekacco kāye avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho.

Furthermore, it’s someone who isn’t free of greed, desire, fondness, thirst, passion, and craving for the body.

tameṇaṃ aññataro gālho rogātaṅko phusati.

When they fall seriously ill,

tassa aññatarena gālhena rogātaṅkena phuṭṭhassa evaṃ hoti:

they think:

‘piyo vata maṃ kāyo jahissati, piyañcāhaṃ kāyaṃ jahissāmī’ti.

‘This body that I love so much will leave me, and I’ll leave it.’

so socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati.

They sorrow and wail and lament, beating their breast and falling into confusion.

ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

This, too, is someone who is frightened of death.

puna caparaṃ, brāhmaṇa, idhekacco akatakalyāṇo hoti akatakusalo akatabhīruttāṇo katapāpo kataluddo katakibbisso.

Furthermore, it's someone who hasn't done good and skillful things that keep them safe, but has done bad, violent, and corrupt things.

tamenam aññataro gālho rogātāṅko phusati.

When they fall seriously ill,

tassa aññatarena gālhena rogātāṅkena phuṭṭhassa evaṃ hoti:

they think:

‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttāṇaṃ;

‘Well, I haven't done good and skillful things that keep me safe.

kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisam.

And I have done bad, violent, and corrupt things.

yāvata, bho, akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati taṃ gatiṃ pecca gacchāmi’ti.

When I depart, I'll go to the place where people who've done such things go.’

so socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati.

They sorrow and wail and lament, beating their breast and falling into confusion.

ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

This, too, is someone who is frightened of death.

puna caparaṃ, brāhmaṇa, idhekacco kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme.

Furthermore, it's someone who's doubtful, uncertain, and undecided about the true teaching.

tamenam aññataro gālho rogātāṅko phusati.

When they fall seriously ill,

tassa aññatarena gālhena rogātāṅkena phuṭṭhassa evaṃ hoti:

they think:

‘kaṅkhī vatamhi vicikicchī aniṭṭhaṅgato saddhamme’ti.

‘I'm doubtful, uncertain, and undecided about the true teaching.’

so socati kilamati paridevati, urattāḷiṃ kandati, sammohaṃ āpajjati.

They sorrow and wail and lament, beating their breast and falling into confusion.

ayampi kho, brāhmaṇa, maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

This, too, is someone who is frightened of death.

ime kho, brāhmaṇa, cattāro maraṇadhammā samānā bhāyanti, santāsaṃ āpajjanti maraṇassa.

These are the four people liable to death who are frightened and terrified of death.

katamo ca, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa?

Who are those not frightened of death?

idha, brāhmaṇa, ekacco kāmesu vītārāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho.

It's someone who is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

tamenam aññataro gālho rogātānko phusati.

When they fall seriously ill,

tassa aññatarena gālhena rogātānkena phutṭhassa na evaṃ hoti:

they don't think:

‘piyā vata maṃ kāmā jahissanti, piye cāhaṃ kāme jahissāmi’ti.

‘The sensual pleasures that I love so much will leave me, and I’ll leave them.’

so na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.

They don’t sorrow and wail and lament, beating their breast and falling into confusion.

ayaṃ kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

This is someone who’s not frightened of death.

puna caparaṃ, brāhmaṇa, idhekacco kāye vītārāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho.

Furthermore, it’s someone who is rid of greed, desire, fondness, thirst, passion, and craving for the body.

tamenam aññataro gālho rogātānko phusati.

When they fall seriously ill,

tassa aññatarena gālhena rogātānkena phutṭhassa na evaṃ hoti:

they don't think:

‘piyo vata maṃ kāyo jahissati, piyañcāhaṃ kāyaṃ jahissāmi’ti.

‘This body that I love so much will leave me, and I’ll leave it.’

so na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.

They don’t sorrow and wail and lament, beating their breast and falling into confusion.

ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

This, too, is someone who’s not frightened of death.

puna caparaṃ, brāhmaṇa, idhekacco akatapāpo hoti akataluddo akatakibbisso katakalyāṇo katakusalo katabhīruttāṇo.

Furthermore, it’s someone who hasn’t done bad, violent, and corrupt deeds, but has done good and skillful deeds that keep them safe.

tamenam aññataro gālho rogātānko phusati.

When they fall seriously ill,

tassa aññatarena gālhena rogātānkena phutṭhassa evaṃ hoti:

they think:

‘akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisam;

‘Well, I haven’t done bad, violent, and corrupt things.

kataṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttāṇaṃ.

And I have done good and skillful deeds that keep me safe.

yāvata, bho, akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati taṃ gatiṃ pecca gacchāmi’ti.

When I depart, I’ll go to the place where people who’ve done such things go.’

so na socati na kilamati na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.

They don’t sorrow and wail and lament, beating their breast and falling into confusion.

ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

This, too, is someone who’s not frightened of death.

puna caparaṃ, brāhmaṇa, idhekacco akañkhī hoti avicikicchī niṭṭhaṅgato saddhamme.

Furthermore, it’s someone who’s not doubtful, uncertain, or undecided about the true teaching.

tamenam aññataro gālho rogātāṅko phusati.

When they fall seriously ill,

tassa aññatarena gālhena rogātāṅkena phutṭhassa evam hoti:

they think:

‘akaṅkhī vatamhi avicikicchī niṭṭhaṅgato saddhamme’ti.

‘I’m not doubtful, uncertain, or undecided about the true teaching.’

so na socati na kilamati na paridevati, na urattāḷiṃ kandati, na sammohaṃ āpajjati.

They don’t sorrow and wail and lament, beating their breast and falling into confusion.

ayampi kho, brāhmaṇa, maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

This, too, is someone who’s not frightened of death.

ime kho, brāhmaṇa, cattāro maraṇadhammā samānā na bhāyanti, na santāsaṃ āpajjanti maraṇassā’ti.

These are the four people liable to death who are not frightened and terrified of death.”

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.

“Excellent, Master Gotama! ... From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

catutthaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

185. brāhmaṇasaccasutta
185. Truths of the Brahmins

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.
Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā sippinikātīre
paribbājakārāme paṭivasanti, seyyathidaṃ annabhāro varadhāro sakuludāyī ca
paribbājako aññe ca abhiññātā abhiññātā paribbājakā.

*Now at that time several very well-known wanderers were residing in the monastery of the
wanderers on the bank of the Sappinī river. They included Annabhāra, Varadhara, Sakuludāyī,
and other very well-known wanderers.*

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena sippinikātīre
paribbājakārāmo tenupasaṅkami.

*Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's
monastery on the bank of the Sappinī river.*

tena kho pana samayena tesam aññatitthiyānaṃ paribbājakānaṃ sannisinnānaṃ
sannipatitānaṃ ayamantarā kathā udapādi:

*Now at that time this discussion came up while those wanderers who follow other paths were
sitting together,*

“itipi brāhmaṇasaccāni, itipi brāhmaṇasaccānī”ti.

“The truths of the brahmins are like this; the truths of the brahmins are like that.”

atha kho bhagavā yena te paribbājakā tenupasaṅkami; upasaṅkamitvā paññatte
āsane nisīdi. nisajja kho bhagavā te paribbājake etadavoca:

*Then the Buddha went up to those wanderers, sat down on the seat spread out, and said to
them,*

“kāya nuttha, paribbājakā, etarahi kathāya sannisinnā, kā ca pana vo antarākathā
vippakata”ti?

*“Wanderers, what were you sitting talking about just now? What conversation was
unfinished?”*

“idha, bho gotama, amhākaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā
udapādi:

“Well, Master Gotama, this discussion came up among us while we were sitting together:

‘itipi brāhmaṇasaccāni, itipi brāhmaṇasaccānī’”ti.

‘The truths of the brahmins are like this; the truths of the brahmins are like that.’”

“cattārimāni, paribbājakā, brāhmaṇasaccāni mayā sayaṃ abhiññā sacchikatvā
paveditāni.

*“Wanderers, I declare these four truths of the brahmins, having realized them with my own
insight.*

katamāni cattāri?
What four?

idha, paribbājakā, brāhmaṇo evamāha:
Take a brahmin who says:

‘sabbe pāṇā avajjhā’ti.
‘No sentient beings should be killed.’

iti vadaṃ brāhmaṇo saccaṃ āha, no musā.
Saying this, a brahmin speaks the truth, not lies.

so tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisoahasasmīti maññati, na hīnoahasasmīti maññati.

But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'.

api ca yadeva tattha saccaṃ tadabhiññāya pāṇānaṃyeva anuddayāya anukampāya paṭipanno hoti.

Rather, they simply practice out of kindness and compassion for living creatures, having had insight into the truth of that.

puna caparaṃ, paribbājakā, brāhmaṇo evamāha:

Take another brahmin who says:

‘sabbe kāmā aniccā dukkhā vipariṇāmadhammā’ ti.

‘All sensual pleasures are impermanent, suffering, and perishable.’

iti vadaṃ brāhmaṇo saccamāha, no musā.

Saying this, a brahmin speaks the truth, not lies.

so tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisoahasasmīti maññati, na hīnoahasasmīti maññati.

But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'.

api ca yadeva tattha saccaṃ tadabhiññāya kāmānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

Rather, they simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures, having had insight into the truth of that.

puna caparaṃ, paribbājakā, brāhmaṇo evamāha:

Take another brahmin who says:

‘sabbe bhavā aniccā ... pe ... tadabhiññāya bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘All states of existence are impermanent, suffering, and perishable.’ ... They simply practice for disillusionment, dispassion, and cessation regarding future lives, having had insight into the truth of that.

puna caparaṃ, paribbājakā, brāhmaṇo evamāha:

Take another brahmin who says:

‘nāhaṃ kvaṇi kassaci kiñcanatasmim̐ na ca mama kvaṇi katthaci kiñcanatatthi’ ti.

‘I don't belong to anyone anywhere. And nothing belongs to me anywhere.’

iti vadaṃ brāhmaṇo saccaṃ āha, no musā.

Saying this, a brahmin speaks the truth, not lies.

so tena na samaṇoti maññati, na brāhmaṇoti maññati, na seyyohamasmīti maññati, na sadisoahasasmīti maññati, na hīnoahasasmīti maññati.

But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'.

api ca yadeva tattha saccaṃ tadabhiññāya ākiñcaññaṃyeva paṭipadaṃ paṭipanno hoti.

Rather, they simply practice the path of nothingness, having had insight into the truth of that.

imāni kho, paribbājakā, cattāri brāhmaṇasaccāni mayā sayaṃ abhiññā sacchikatvā paveditāni’ ti.

These are the four truths of the brahmins that I declare, having realized them with my own insight.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

186. ummaggasutta
186. Approach

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnō kho so bhikkhu bhagavantam etadavoca:

Then one of the mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“kena nu kho, bhante, loko nīyati, kena loko parikassati, kassa ca uppannassa vasaṃ gacchatī”ti?

“Sir, what leads the world on? What drags it around? What arises and takes control?”

“sādhū sādhū, bhikkhu.

“Good, good, mendicant!

bhaddako kho te, bhikkhu, ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it's a good question.

evaṃhi tvaṃ, bhikkhu, pucchasi:

For you asked:

‘kena nu kho, bhante, loko nīyati, kena loko parikassati, kassa ca uppannassa vasaṃ gacchatī’”ti?

“What leads the world on? What drags it around? What arises and takes control?”

“evaṃ, bhante”.

“Yes, sir.”

“cittena kho, bhikkhu, loko nīyati, cittena parikassati, cittassa uppannassa vasaṃ gacchatī”ti.

“Mendicant, the mind leads the world on. The mind drags it around. When the mind arises, it takes control.”

“sādhū, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttari pañhaṃ apucchi:

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“bahussuto dhammadharo, bahussuto dhammadharo’ti, bhante, vuccati.

“Sir, they speak of ‘a learned memorizer of the teaching’.

kittāvatā nu kho, bhante, bahussuto dhammadharo hotī”ti?

How is a learned memorizer of the teaching defined?”

“sādhū sādhū, bhikkhu.

“Good, good, mendicant!

bhaddako kho te, bhikkhu ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it's a good question. ...

evaṃhi tvaṃ, bhikkhu, pucchasi:

‘bahussuto dhammadharo, bahussuto dhammadharoti, bhante, vuccati.

kittāvatā nu kho, bhante, bahussuto dhammadharo hotī””ti?

“evaṃ, bhante”.

“bahū kho, bhikkhu, mayā dhammā desitā—

I have taught many teachings:

suttam, geyyam, veyyākaraṇam, gāthā, udānam, itivuttakam, jātakam,
abbutadhammam, vedallam.

*statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives,
amazing stories, and classifications.*

catuppadāya cepi, bhikkhu, gāthāya atthamaññāya dhammamaññāya
dhammānudhammapaṭipanno hoti bahussuto dhammadharoti alamvacanāyā”ti.

*But if anyone understands the meaning and the text of even a four-line verse, and if they
practice in line with that teaching, they’re qualified to be called a ‘learned memorizer of the
teaching’.*”

“sādhū, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā
bhagavantam uttari pañham apucchi:

*Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he
asked another question:*

“sutavā nibbedhikapañño, sutavā nibbedhikapañño”ti, bhante, vuccati.

“Sir, they speak of ‘a learned person with penetrating wisdom’.

kittāvata nu kho, bhante, sutavā nibbedhikapañño hoti”ti?

How is a learned person with penetrating wisdom defined?”

“sādhū sādhū, bhikkhu.

“Good, good, mendicant!

bhaddako kho te, bhikkhu, ummaggo, bhaddakam paṭibhānam, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it’s a good question. ...

evañhi tvam, bhikkhu, pucchasi:

‘sutavā nibbedhikapañño, sutavā nibbedhikapaññoti, bhante, vuccati.

kittāvata nu kho, bhante, sutavā nibbedhikapañño hoti”ti?

“evam, bhante”.

“idha, bhikkhu, bhikkhuno ‘idaṃ dukkhan’ti sutam hoti, paññāya cassa attham
ativijjha passati;

*Take a mendicant who has heard: ‘This is suffering.’ They see what it means with penetrating
wisdom.*

‘ayam dukkhasamudayo’ti sutam hoti, paññāya cassa attham ativijjha passati;

They’ve heard: ‘This is the origin of suffering’ ...

‘ayam dukkhanirodho’ti sutam hoti, paññāya cassa attham ativijjha passati;

‘This is the cessation of suffering’ ...

‘ayam dukkhanirodhagāminī paṭipadā’ti sutam hoti, paññāya cassa attham ativijjha
passati.

*‘This is the practice that leads to the cessation of suffering.’ They see what it means with
penetrating wisdom.*

evam kho, bhikkhu, sutavā nibbedhikapañño hoti”ti.

That’s how a person is learned, with penetrating wisdom.”

“sādhū, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā
bhagavantam uttari pañham apucchi:

*Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he
asked another question:*

“paṇḍito mahāpañño, paṇḍito mahāpañño”ti, bhante, vuccati.

“Sir, they speak of ‘an astute person with great wisdom’.

kittāvatā nu kho, bhante, paṇḍito mahāpaṇṇo hotī”ti?
How is an astute person with great wisdom defined?”

“sādhū sādhu, bhikkhu.
“Good, good, mendicant!

bhaddako kho te, bhikkhu, ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it's a good question. ...

evaṃhi tvaṃ bhikkhu pucchasi:

‘paṇḍito mahāpaṇṇo, paṇḍito mahāpaṇṇoti, bhante, vuccati.

kittāvatā nu kho, bhante, paṇḍito mahāpaṇṇo hotī”ti?

“evaṃ, bhante”.

“idha, bhikkhu, paṇḍito mahāpaṇṇo nevattabyābādhāya ceteti na parabyābādhāya
ceteti na ubhayabyābādhāya ceteti attahitaparahitauubhayahitasabbalokahitameva
cintayamāno cinteti.

*An astute person with great wisdom is one who has no intention to hurt themselves, or to hurt
others, or to hurt both. When they think, they only think of the benefit for themselves, for others,
for both, and for the whole world.*

evaṃ kho, bhikkhu, paṇḍito mahāpaṇṇo hotī”ti.
That's how a person is astute, with great wisdom.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

187. vassakārasutta
187. With Vassakāra

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.
Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“jāneyya nu kho, bho gotama, asappuriso asappurisaṃ:
“Master Gotama, could a bad person know of a bad person:

‘asappuriso ayaṃ bhavaṇ’”ti?
‘This fellow is a bad person’?”

“aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya:
“That’s impossible, brahmin, it can’t happen.”

‘asappuriso ayaṃ bhavaṇ’”ti.

“jāneyya pana, bho gotama, asappuriso sappurisaṃ:
“Could a bad person know of a good person:

‘sappuriso ayaṃ bhavaṇ’”ti?
‘This fellow is a good person’?”

“etampi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya:
“That too is impossible, it can’t happen.”

‘sappuriso ayaṃ bhavaṇ’”ti.

“jāneyya nu kho, bho gotama, sappuriso sappurisaṃ:
“Master Gotama, could a good person know of a good person:

‘sappuriso ayaṃ bhavaṇ’”ti?
‘This fellow is a good person’?”

“ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya:
“That, brahmin, is possible.”

‘sappuriso ayaṃ bhavaṇ’”ti.

“jāneyya pana, bho gotama, sappuriso asappurisaṃ:
“Could a good person know of a bad person:

‘asappuriso ayaṃ bhavaṇ’”ti?
‘This fellow is a bad person’?”

“etampi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya:
“That too is possible.”

‘asappuriso ayaṃ bhavaṇ’”ti.

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

‘It’s incredible, Master Gotama, it’s amazing,

yāva subhāsitañcidaṃ bhotā gotamena:

how well said this was by Master Gotama:

‘aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya—

‘It’s impossible, it can’t happen, that a bad person could know ...

asappuriso ayaṃ bhavanti.

etaṃpi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya—

sappuriso ayaṃ bhavanti.

ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya—

But it is possible that a good person could know ...’

sappuriso ayaṃ bhavanti.

etaṃpi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya—

asappuriso ayaṃ bhavaṇ’ti.

ekamidaṃ, bho gotama, samayaṃ todeyyassa brāhmaṇassa parisati parūpārambhaṃ vattenti:

Once, members of the brahmin Todeyya’s assembly were going on complaining about others:

‘bālo ayaṃ rājā eḷeyyo samaṇe rāmaputte abhippasanno, samaṇe ca pana rāmaputte evarūpaṃ paramanipaccakāraṃ karoti, yadidaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ.

‘This King Eḷeyya is a fool to be so devoted to Rāmaputta. He even shows him the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.

imepi rañño eḷeyyassa parihārakā bālā—

And these king’s men are fools too—

yamako moggallo uggo nāvindakī gandhabbo aggivesso, ye samaṇe rāmaputte abhippasannā, samaṇe ca pana rāmaputte evarūpaṃ paramanipaccakāraṃ karonti, yadidaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṇ’ti.

Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—for they show the same kind of deference to Rāmaputta.’

tyāssudaṃ todeyyo brāhmaṇo iminā nayena neti.

Then the brahmin Todeyya reasoned with them like this:

‘taṃ kiṃ maññanti, bhonto,

‘What do you think, sirs?

paṇḍito rājā eḷeyyo karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu

alamatthadasatarehi alamatthadasataro’ti?

When it comes to the various duties and speeches, isn’t King Eḷeyya astute, even better than the experts?’

‘evaṃ, bho, paṇḍito rājā eḷeyyo karaṇīyādhikaraṇīyesu vacanīyādhivacanīyesu alamatthadasatarehi alamatthadasataroti.

‘That’s true, sir.’

yasmā ca kho, bho, samaṇo rāmaputto rañña eḷeyyena paṇḍitena paṇḍitataro karaṇīyādhikaraṇīyesu vacaṇīyādhivacaṇīyesu alamattthadasatarena alamattthadasataro, tasmā rājā eḷeyyo samaṇe rāmaputte abhippasanno, samaṇe ca pana rāmaputte evarūpaṃ paramanipaccakāraṃ karoti, yadidaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ’.

‘It’s because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That’s why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.’

‘taṃ kiṃ maññanti, bhonto,

What do you think, sirs?

paṇḍitā rañño eḷeyyassa parihārakā—

yamako moggallo uggo nāvindakī gandhabbo aggivesso, karaṇīyādhikaraṇīyesu vacaṇīyādhivacaṇīyesu alamattthadasatarehi alamattthadasatarā’ti?

When it comes to the various duties and speeches, aren’t the king’s men—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—astute, even better than the experts?’

‘evaṃ, bho, paṇḍitā rañño eḷeyyassa parihārakā—

‘That’s true, sir.’

yamako moggallo uggo nāvindakī gandhabbo aggivesso, karaṇīyādhikaraṇīyesu vacaṇīyādhivacaṇīyesu alamattthadasatarehi alamattthadasatarā’ti.

yasmā ca kho, bho, samaṇo rāmaputto rañño eḷeyyassa parihārakehi paṇḍitehi paṇḍitataro karaṇīyādhikaraṇīyesu vacaṇīyādhivacaṇīyesu alamattthadasatarehi alamattthadasataro, tasmā rañño eḷeyyassa parihārakā samaṇe rāmaputte abhippasannā;

‘It’s because Rāmaputta is even more astute and expert than the king’s men that they have such devotion to him. ...

samaṇe ca pana rāmaputte evarūpaṃ paramanipaccakāraṃ karonti, yadidaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ’ti.

It’s because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That’s why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.’

acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

It’s incredible, Master Gotama, it’s amazing,

yāva subhāsitañcidaṃ bhotā gotamena:

how well said this was by Master Gotama:

‘atthānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya—

‘It’s impossible, it can’t happen, that a bad person could know ...

asappuriso ayaṃ bhavanti.

etaṃpi kho, brāhmaṇa, atthānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya—

sappuriso ayaṃ bhavanti.

thānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya—

But it is possible that a good person could know ...

sappuriso ayaṃ bhavanti.

etaṃpi kho, brāhmaṇa, thānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya—

asappuriso ayaṃ bhavan’ti.

handa ca dāni mayam, bho gotama, gacchāma.

Well, now, Master Gotama, I must go.

bahukiccā mayam bahukaraṇīyā”ti.

I have many duties, and much to do.”

“yassadāni tvam, brāhmaṇa, kālam maññasī”ti.

“Please, brahmin, go at your convenience.”

atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ pakkāmiti.

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

sattamaṃ.

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aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

188. upakasutta
188. With Upaka

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.
Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

atha kho upako maṇḍikāputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho upako maṇḍikāputto bhagavantam etadavoca:

Then Upaka the son of Maṇḍikā went up to the Buddha, bowed, sat down to one side, and said to him:

“ahañhi, bhante, evaṃvādī evaṃdiṭṭhi:
“Sir, this is my doctrine and view:

‘yo koci parūpārambhaṃ vatteti, parūpārambhaṃ vattento sabbo so na upapādeti.
‘Whoever goes on complaining about others without giving any reasons

anupapādentō gārayho hoti upavajjo”’ti.
is reprehensible and at fault.”’

“parūpārambhañce, upaka, vatteti parūpārambhaṃ vattento na upapādeti, anupapādentō gārayho hoti upavajjo.
“Upaka, if someone goes on complaining about others without giving a reason, they’re reprehensible and at fault.

tvaṃ kho, upaka, parūpārambhaṃ vattesi, parūpārambhaṃ vattento na upapādesi, anupapādentō gārayho hosi upavajjo”’ti.
But that’s what you do, so you’re reprehensible and at fault!”

“seyyathāpi, bhante, ummujjamānakamyeva mahatā pāsena bandheyya;
“Sir, like a fish caught in a big trap just as it rises,

evamevaṃ kho ahaṃ, bhante, ummujjamānakoyeva bhagavatā mahatā vādapāsena baddho”’ti.
so the Buddha caught me in a big trap of words just as I rose up.”

“idaṃ akusalanti kho, upaka, mayā paññattaṃ.
“Upaka, I’ve declared: ‘This is unskillful.’

tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā—
And there are limitless words, phrases, and teachings of the Realized One about that:

itipidaṃ akusalanti.
‘This is another way of saying that this is unskillful.’

taṃ kho panidaṃ akusalaṃ pahātabbanti kho, upaka, mayā paññattaṃ.
I’ve declared: ‘The unskillful should be given up.’

tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā—
And there are limitless words, phrases, and teachings of the Realized One about that:

itipidaṃ akusalaṃ pahātabbanti.
‘This is another way of saying that the unskillful should be given up.’

idaṃ kusalaṃ kho, upaka, mayā paññattaṃ.
I’ve declared that: ‘This is skillful.’

tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa dhammadesanā—
And there are limitless words, phrases, and teachings of the Realized One about that:

itipidaṃ kusalaṃti.

‘This is another way of saying that this is skillful.’

taṃ kho panidaṃ kusalaṃ bhāvetabbanti kho, upaka, mayā paññattaṃ.

I’ve declared: ‘The skillful should be developed.’

tattha aparimāṇā padā aparimāṇā byañjanā aparimāṇā tathāgatassa
dhammadesanā—

And there are limitless words, phrases, and teachings of the Realized One about that:

itipidaṃ kusalaṃ bhāvetabban”ti.

‘This is another way of saying that the skillful should be developed.’”

atha kho upako maṇḍikāputto bhagavato bhāsitaṃ abhinanditvā anumoditvā
utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena rājā māgadho
ajātasattu vedehiputto tenupasaṅkami; upasaṅkamitvā yāvatako ahosi bhagavatā
saddhiṃ kathāsallāpo taṃ sabbaṃ rañño māgadhasa ajātasattussa vedehiputtassa
ārocesi.

And then Upaka the son of Maṇḍikā approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to King Ajātasattu Vedehiputta of Magadha. He told the King of all they had discussed.

evaṃ vutte, rājā māgadho ajātasattu vedehiputto kupito anattamano upakaṃ
maṇḍikāputtaṃ etadavoca:

But Ajātasattu became angry and upset, and said to Upaka,

“yāva dhamṣi vatāyaṃ loṇakārādārako yāva mukharo yāva pagabbo yatra hi nāma
taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ āsādetabbaṃ maññissati;

“How rude of this salt-maker’s boy! How impolite and impudent of him to imagine he could attack the Blessed One, the perfected one, the fully awakened Buddha!

apehi tvaṃ, upaka, vinassa, mā taṃ addasaṃ”ti.

Get out, Upaka, go away! Don’t let me see you again.”

atthamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

189. sacchikaraṇīyasutta
189. Things to be Realized

“cattārome, bhikkhave, sacchikaraṇīyā dhammā.
“Mendicants, these four things should be realized.

katame cattāro?
What four?

atthi, bhikkhave, dhammā kāyena sacchikaraṇīyā;
There are things to be realized directly.

atthi, bhikkhave, dhammā satiyā sacchikaraṇīyā;
There are things to be realized with mindfulness.

atthi, bhikkhave, dhammā cakkhunā sacchikaraṇīyā;
There are things to be realized with vision.

atthi, bhikkhave, dhammā paññāya sacchikaraṇīyā.
There are things to be realized with wisdom.

katame ca, bhikkhave, dhammā kāyena sacchikaraṇīyā?
What things are to be realized directly?

aṭṭha vimokkhā, bhikkhave, kāyena sacchikaraṇīyā.
The eight liberations.

katame ca, bhikkhave, dhammā satiyā sacchikaraṇīyā?
What things are to be realized with mindfulness?

pubbenivāso, bhikkhave, satiyā sacchikaraṇīyo.
Past lives.

katame ca, bhikkhave, dhammā cakkhunā sacchikaraṇīyā?
What things are to be realized with vision?

sattānaṃ cutūpapāto, bhikkhave, cakkhunā sacchikaraṇīyo.
The passing away and rebirth of sentient beings.

katame ca, bhikkhave, dhammā paññāya sacchikaraṇīyā?
What things are to be realized with wisdom?

āsavānaṃ khayō, bhikkhave, paññāya sacchikaraṇīyo.
The ending of defilements.

ime kho, bhikkhave, cattāro sacchikaraṇīyā dhammā”ti.
These are the four things to be realized.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

19. brāhmaṇavagga
19. Brahmins

190. uposathasutta
190. Sabbath

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

tena kho pana samayena bhagavā tadahuposathe bhikkhusaṃghaparivuto nisinnō hoti.
Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā bhikkhū āmantesi:
Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“apalāpāyaṃ, bhikkhave, parisā nippalāpāyaṃ, bhikkhave, parisā suddhā sāre patitthitā.
“This assembly has no nonsense, mendicants, it's free of nonsense. It consists purely of the essential core.

tathārūpo ayaṃ, bhikkhave, bhikkhusaṃgho, tathārūpāyaṃ, bhikkhave, parisā.
Such is this Saṅgha of monks, such is this assembly!

yathārūpā parisā dullabhā dassanāyapi lokasmiṃ, tathārūpo ayaṃ, bhikkhave, bhikkhusaṃgho, tathārūpāyaṃ, bhikkhave, parisā.
An assembly such as this is rarely seen in the world.

yathārūpā parisā āhuneyyā pāhuneyyā dakkhineyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa, tathārūpo ayaṃ, bhikkhave, bhikkhusaṃgho, tathārūpāyaṃ, bhikkhave, parisā.
An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

yathārūpāya parisāya appaṃ dinnāṃ bahu hoti bahu dinnāṃ bahutaraṃ, tathārūpo ayaṃ, bhikkhave, bhikkhusaṃgho, tathārūpāyaṃ, bhikkhave, parisā.
Even a small gift to an assembly such as this is plentiful, while giving more is even more plentiful.

yathārūpaṃ parisāṃ alaṃ yojanagaṇaṇānīpi dassanāya gantūṃ api puṭosenāpi, tathārūpo ayaṃ, bhikkhave, bhikkhusaṃgho, tathārūpāyaṃ, bhikkhave, parisā.
An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe devappattā viharanti;
There are monks staying in this Saṅgha who have attained to the gods.

santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe brahmappattā viharanti;
There are monks staying in this Saṅgha who have attained to Brahmā.

santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe āneñjappattā viharanti;
There are monks staying in this Saṅgha who have attained to the imperturbable.

santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ariyappattā viharanti.
There are monks staying in this Saṅgha who have attained to nobility.

kathaṇca, bhikkhave, bhikkhu devappatto hoti?
And how has a monk attained to the gods?

idha, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati;

It's when a monk, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

vitakkavicārānam vūpasamā ... pe ... dutiyam jhānam ... pe ... tatiyam jhānam ... pe ... catuttham jhānam upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption ...

evam kho, bhikkhave, bhikkhu devappatto hoti.

That's how a monk has attained to the gods.

kathaṇca, bhikkhave, bhikkhu brahmappatto hoti?

And how has a monk attained to Brahmā?

idha, bhikkhave, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyam tathā tatiyam tathā catuttham. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

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

karuṇā ...

Furthermore, a monk meditates spreading a heart full of compassion ...

muditā ...

rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyam tathā tatiyam tathā catuttham. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

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

evam kho, bhikkhave, bhikkhu brahmappatto hoti.

That's how a monk has attained to Brahmā.

kathaṇca, bhikkhave, bhikkhu āneñjappatto hoti?

And how has a monk attained to the imperturbable?

idha, bhikkhave, bhikkhu sabbaso rūpasaññānam samatikkamā patighasaññānam atthaṅgamā nānattasaññānam amanasikārā 'ananto ākāso'ti ākāsañāncāyatanam upasampajja viharati.

It's when a monk—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space.

sabbaso ākāsañāncāyatanam samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanam upasampajja viharati.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', he enters and remains in the dimension of infinite consciousness.

sabbaso viññāṇañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', he enters and remains in the dimension of nothingness.

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

Going totally beyond the dimension of nothingness, he enters and remains in the dimension of neither perception nor non-perception.

evaṃ kho, bhikkhave, bhikkhu āneñjappatto hoti.

That's how a monk has attained to the imperturbable.

kathaṇca, bhikkhave, bhikkhu ariyappatto hoti?

And how has a monk attained to nobility?

idha, bhikkhave, bhikkhu ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

It's when they truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

evaṃ kho, bhikkhave, bhikkhu ariyappatto hotī’ti.

That's how a monk has attained to nobility.”

dasamaṃ.

brāhmaṇavaggo catuttho.

yodhā pāṭibhogasutaṃ,

abhayaṃ brāhmaṇasaccena pañcamaṃ;

ummaggavassakāro,

upako sacchikiriya ca uposathoti.

aṅguttara nikāya 4
Numbered Discourses 4

20. mahāvagga
20. The Great Chapter

191. sotānugatasutta
191. Followed by Ear

“sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ,
manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ cattāro ānisaṃsā pāṭikaṅkhā.
“Mendicants, you can expect four benefits when the teachings have been followed by ear,
reinforced by recitation, examined by the mind, and well comprehended theoretically.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti—
Take a mendicant who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ,
abbhutadhammaṃ, vedallaṃ.
*statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives,
amazing stories, and classifications.*

tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā
suppaṭividdhā.
*They've followed those teachings by ear, reinforced them by recitation, examined them by the
mind, and well comprehended them theoretically.*

so mutthassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.

tassa tattha sukhino dhammapadā plavanti.
Being happy there, passages of the teaching come back to them.

dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippaṃyeva visesagāmi hoti.
but then that being quickly reaches distinction.

sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ,
manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ ayaṃ paṭhamo ānisaṃso
pāṭikaṅkho.
*This is the first benefit you can expect when the teachings have been followed by ear, reinforced
by recitation, examined by the mind, and well comprehended theoretically.*

puna caparaṃ, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti—
Take another mendicant who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ,
abbhutadhammaṃ, vedallaṃ.
*statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives,
amazing stories, and classifications.*

tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā
suppaṭividdhā.
*They've followed those teachings by ear, reinforced them by recitation, examined them by the
mind, and well comprehended them theoretically.*

so mutthassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati.
But they die unmindful and are reborn in one of the orders of gods.

tassa tattha na heva kho sukhino dhammapadā plavanti;
Though they're happy there, passages of the teaching don't come back to them.

api ca kho bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti.
However, a mendicant with psychic powers, who has achieved mastery of the mind, teaches Dhamma to the assembly of gods.

tassa evaṃ hoti:
They think:

‘ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acarin’ti.
‘I used to live the spiritual life in this same teaching and training.’

dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippameva visesagāmī hoti.
but then that being quickly reaches distinction.

seyyathāpi, bhikkhave, puriso kusalo bherisaddassa.
Suppose a person was skilled in the sound of drums.

so addhānamaggappaṭipanno bherisaddaṃ suṇeyya.
While traveling along a road they hear the sound of drums.

tassa na heva kho assa kaṅkhā vā vimati vā:
They wouldn’t have any doubts or uncertainties about whether

‘bherisaddo nu kho, na nu kho bherisaddo’ti.
that was the sound of drums or not.

atha kho bherisaddotveva niṭṭhaṃ gaccheyya.
They’d just conclude, ‘That’s the sound of drums.’

evamevaṃ kho, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti—
In the same way, take another mendicant who memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ,
abbhutaḍḍhammaṃ, vedallaṃ.

tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā
suppaṭividdhā.

so mutṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati.
But they die unmindful and are reborn in one of the orders of gods. ...

tassa tattha na heva kho sukhino dhammapadā plavanti;

api ca kho bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti.

tassa evaṃ hoti:

‘ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acarin’ti.

dandho, bhikkhave, satuppādo;
Memory comes up slowly,

atha so satto khippameva visesagāmī hoti.
but then that being quickly reaches distinction.

sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ,
manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ ayaṃ dutiyo ānisaṃso
pāṭikaṅkho.
*This is the second benefit you can expect when the teachings have been followed by ear,
reinforced by recitation, examined by the mind, and well comprehended theoretically.*

puna caparaṃ, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti—

Take another mendicant who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.

They've followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically.

so mutṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati.

But they die unmindful and are reborn in one of the orders of gods.

tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti;

But passages of the teaching don't come back to them when they're happy, nor does a mendicant with psychic powers ... teach Dhamma to the assembly of gods.

api ca kho devaputto devaparisāyaṃ dhammaṃ deseti.

However, a god teaches Dhamma to the assembly of gods.

tassa evaṃ hoti:

They think:

‘ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acarin’ti.

‘I used to live the spiritual life in this same teaching and training.’

dandho, bhikkhave, satuppādo;

Memory comes up slowly,

atha so satto khippaṃyeva visesagāmī hoti.

but then that being quickly reaches distinction.

seyyathāpi, bhikkhave, puriso kusalo saṅkhasaddassa.

Suppose a person was skilled in the sound of horns.

so addhānamaggappaṭipanno saṅkhasaddaṃ suṇeyya.

While traveling along a road they hear the sound of horns.

tassa na heva kho assa kaṅkhā vā vimati vā:

They wouldn't have any doubt about whether

‘saṅkhasaddo nu kho, na nu kho saṅkhasaddo’ti.

that was the sound of horns or not.

atha kho saṅkhasaddotveva nitṭhaṃ gaccheyya.

They'd just conclude, ‘That's the sound of horns.’

evamevaṃ kho, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti—

In the same way, take another mendicant who memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallaṃ.

tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.

so mutṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati.

But they die unmindful and are reborn in one of the orders of gods. ...

tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā cetovasippatto devaparisāyaṃ dhammaṃ deseti;

api ca kho devaputto devaparisāyaṃ dhammaṃ deseti.

tassa evaṃ hoti:

‘ayaṃ vā so dhammavinayo, yatthāhaṃ pubbe brahmacariyaṃ acarin’ti.

dandho, bhikkhave, satuppādo;

Memory comes up slowly,

atha so satto khippaṃyeva visesagāmi hoti.

but then that being quickly reaches distinction.

sotānugatānaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ,
manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ ayaṃ tatiyo ānisaṃso
pātikaṅkho.

*This is the third benefit you can expect when the teachings have been followed by ear,
reinforced by recitation, examined by the mind, and well comprehended theoretically.*

puna caparaṃ, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti—

Take another mendicant who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ,
abbhutaḍḍhammaṃ, vedallaṃ.

*statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives,
amazing stories, and classifications.*

tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā
suppaṭividdhā.

*They’ve followed those teachings by ear, reinforced them by recitation, examined them by the
mind, and well comprehended them theoretically.*

so mutṭhassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati.

But they die unmindful and are reborn in one of the orders of gods.

tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā
cetovasippatto devaparisāyaṃ dhammaṃ deseti, napi devaputto devaparisāyaṃ
dhammaṃ deseti;

*But passages of the teaching don’t come back to them when they’re happy, and neither a
mendicant with psychic powers ... nor a god teaches Dhamma to the assembly of gods.*

api ca kho opapātiko opapātikaṃ sāreti:

But a being who has been reborn spontaneously reminds another such being:

‘sarasi tvaṃ, mārīsa, sarasi tvaṃ, mārīsa, yattha mayaṃ pubbe brahmacariyaṃ
acarimhā’ti.

‘Do you remember, good sir? Do you remember where we used to live the spiritual life?’

so evamāha:

He says:

‘sarāmi, mārīsa, sarāmi, mārīsā’ti.

‘I remember, good sir, I remember!’

dandho, bhikkhave, satuppādo;

Memory comes up slowly,

atha so satto khippaṃyeva visesagāmi hoti.

but then that being quickly reaches distinction.

seyyathāpi, bhikkhave, dve sahāyakā sahapamsukīlikā.

Suppose there were two friends who had played together in the sand.

te kadāci karahaci aññamaññaṃ samāgaccheyyūṃ.

Some time or other they’d meet.

añño pana sahāyako sahāyakam evaṃ vadeyya:

And one friend would say to the other:

‘idampi, samma, sarasi, idampi, samma, sarasī’ti.

‘Do you remember this, friend? Do you remember that, friend?’

so evaṃ vadeyya:

They’d say:

‘sarāmi, samma, sarāmi, sammā’ti.

‘I remember, friend, I remember!’

evamevaṃ kho, bhikkhave, bhikkhu dhammaṃ pariyāpuṇāti—

In the same way, take another mendicant who memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ,
abbhutadhammaṃ, vedallaṃ.

tassa te dhammā sotānugatā honti, vacasā paricitā, manasānupekkhitā, diṭṭhiyā
suppaṭividdhā.

so mutthassati kālaṃ kurumāno aññataraṃ devanikāyaṃ upapajjati.

But they die unmindful and are reborn in one of the orders of gods. ...

tassa tattha na heva kho sukhino dhammapadā plavanti, napi bhikkhu iddhimā
cetovasippatto devaparisāyaṃ dhammaṃ deseti, napi devaputto devaparisāyaṃ
dhammaṃ deseti;

api ca kho opapātiko opapātikaṃ sāreti:

‘sarasi tvam, mārīsa, sarasi tvam, mārīsa, yattha mayaṃ pubbe brahmacariyaṃ
acarimhā’ti.

so evamāha:

‘sarāmi, mārīsa, sarāmi, mārīsā’ti.

dandho, bhikkhave, satuppādo;

Memory comes up slowly,

atha kho so satto khippaṃyeva visesagāmī hoti.

but then that being quickly reaches distinction.

sotānugātanaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ,
manasānupekkhitānaṃ, diṭṭhiyā suppaṭividdhānaṃ ayaṃ catuttho ānisaṃso
pātikaṅkho.

*This is the fourth benefit you can expect when the teachings have been followed by ear,
reinforced by recitation, examined by the mind, and well comprehended theoretically.*

sotānugātanaṃ, bhikkhave, dhammānaṃ, vacasā paricitānaṃ,
manasānupekkhitānaṃ diṭṭhiyā suppaṭividdhānaṃ ime cattāro ānisaṃsā
pātikaṅkhā’ti.

*You can expect these four benefits when the teachings have been followed by ear, reinforced by
recitation, examined by the mind, and well comprehended theoretically.”*

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

20. mahāvagga
20. The Great Chapter

192. thānasutta
192. Facts

“cattārimāni, bhikkhave, thānāni catūhi thānehi veditabbāni.
“Mendicants, these four things can be known in four situations.

katamāni cattāri?
What four?

saṃvāseṇa, bhikkhave, sīlaṃ veditabbaṃ, taṃca kho dīghena addhunā, na ittaraṃ;
manasikarotā, no amanasikarotā; paññavatā, no duppaññena.

You can get to know a person's ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

saṃvohāreṇa, bhikkhave, soceyyaṃ veditabbaṃ, taṃca kho dīghena addhunā, na ittaraṃ;
manasikarotā, no amanasikarotā; paññavatā, no duppaññena.

You can get to know a person's purity by dealing with them. ...

āpadāsu, bhikkhave, thāmo veditabbo, so ca kho dīghena addhunā, na ittaraṃ;
manasikarotā, no amanasikarotā; paññavatā, no duppaññena.

You can get to know a person's resilience in times of trouble. ...

sācchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṃ;
manasikarotā, no amanasikarotā; paññavatā, no duppaññenāti.

You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

‘saṃvāseṇa, bhikkhave, sīlaṃ veditabbaṃ, taṃca kho dīghena addhunā, na ittaraṃ;
manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti,

‘You can get to know a person's ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.’

iti kho panetaṃ vuttaṃ. kiñcetāṃ paṭicca vuttaṃ?

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

idha, bhikkhave, puggalo puggalena saddhiṃ saṃvasamāno evaṃ jānāti:

Take a person who's living with someone else. They come to know:

‘dīgharattaṃ kho ayamāyasmā khaṇḍakārī chiddakārī sabalakārī kammāsakārī, na santatakārī na santatavutti;

‘For a long time this venerable's deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent.

sīlesu dussīlo ayamāyasmā, nāyamāyasmā sīlavā’ti.

This venerable is unethical, not ethical.’

idha pana, bhikkhave, puggalo puggalena saddhiṃ saṃvasamāno evaṃ jānāti:

Take another person who's living with someone else. They come to know:

‘dīgharattaṃ kho ayamāyasmā akhaṇḍakārī acchiddakārī asabalakārī akammāsakārī
santatakārī santatavutti;

‘For a long time this venerable's deeds have been unbroken, impeccable, spotless, and unmarred. Their deeds and behavior are consistent.

sīlesu sīlavā ayamāyasmā, nāyamāyasmā dussīlo’ti.

This venerable is ethical, not unethical.’

That's why I said that you can get to know a person's ethics by living with them. But only after a long time, not a short time; only when paying attention, not when inattentive; and only by the wise, not the witless.

'You can get to know a person's purity by dealing with them. ...'

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

Take a person who has dealings with someone else. They come to know:

'This venerable deals with one person in one way. Then they deal with two, three, or many people each in different ways.'

They're not consistent from one deal to the next.

This venerable's dealings are impure, not pure.

Take another person who has dealings with someone else. They come to know:

'This venerable deals with one person in one way. Then they deal with two, three, or many people each in the same way.'

They're consistent from one deal to the next.

This venerable's dealings are pure, not impure.

That's why I said that you can get to know a person's purity by dealing with them. ...

'You can get to know a person's resilience in times of trouble. ...'

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

Take a person who experiences loss of family, wealth, or health. But they don't reflect:

'The world's like that. Reincarnation's like that. That's why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions:

gain and loss, fame and disgrace, praise and blame, pleasure and pain.

so ñātibyasanena vā phutṭho samāno bhogabyasanena vā phutṭho samāno
rogabyasanena vā phutṭho samāno socati kilamati paridevati, urattāḷim kandati,
sammohaṃ āpajjati.

They sorrow and pine and lament, beating their breast and falling into confusion.

idha pana, bhikkhave, ekacco ñātibyasanena vā phutṭho samāno bhogabyasanena vā
phutṭho samāno rogabyasanena vā phutṭho samāno itī patisañcikkhati:

Take another person who experiences loss of family, wealth, or health. But they reflect:

‘tathābhūto kho ayaṃ lokasannivāso tathābhūto ayaṃ attabhāvapatilābho
yathābhūte lokasannivāse yathābhūte attabhāvapatilābhe aṭṭha lokadhammā lokam
anuparivattanti loko ca aṭṭha lokadhamme anuparivattati—

*‘The world’s like that. Reincarnation’s like that. That’s why the eight worldly conditions
revolve around the world, and the world revolves around the eight worldly conditions:*

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṃsā ca, sukhañca,
dukkhañcā’ti.

gain and loss, fame and disgrace, praise and blame, pleasure and pain.’

so ñātibyasanena vā phutṭho samāno bhogabyasanena vā phutṭho samāno
rogabyasanena vā phutṭho samāno na socati na kilamati na paridevati, na urattāḷim
kandati, na sammohaṃ āpajjati.

They don’t sorrow or pine or lament, beating their breast and falling into confusion.

‘āpadāsu, bhikkhave, thāmo veditabbo, so ca kho dīghena addhunā, na ittaraṃ;
manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti,

That’s why I said that you can get to know a person’s resilience in times of trouble. ...

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (3)

‘sākacchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṃ;
manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti,

*‘You can get to know a person’s wisdom by discussion. But only after a long time, not casually;
only when paying attention, not when inattentive; and only by the wise, not the witless.’*

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?

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

idha, bhikkhave, puggalo puggalena saddhiṃ sākacchāyamāno evaṃ jānāti:

Take a person who is discussing with someone else. They come to know:

‘yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca
pañhāsamudāhāro, duppañño ayamāyasmā, nāyamāyasmā paññavā.

*‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a
question, they’re witless, not wise.*

taṃ kissa hetu?

Why is that?

tathā hi ayamāyasmā na ceva gambhīraṃ atthapadaṃ udāharati santaṃ pañitaṃ
atakkāvacaraṃ nipuṇaṃ paṇḍitavedanīyaṃ.

*This venerable does not interpret a deep and meaningful saying that is peaceful, sublime,
beyond the scope of reason, subtle, comprehensible to the astute.*

yañca ayamāyasmā dhammaṃ bhāsati tassa ca nappaṭibalo saṅkhittena vā vitthārena
vā atthaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ
uttānīkātuṃ.

*When this venerable speaks on Dhamma they’re not able to explain the meaning, either briefly
or in detail. They can’t teach it, assert it, establish it, open it, analyze it, or make it clear.*

duppañño ayamāyasmā, nāyamāyasmā paññavā’ti.

This venerable is witless, not wise.’

seyyathāpi, bhikkhave, cakkhumā puriso udakarahadassa tīre ʈhito passeyya parittam macchaṃ ummujjamānaṃ.

Suppose a person with good eyesight was standing on the bank of a lake. They'd see a little fish rising,

tassa evamassa:
and think:

‘yathā kho imassa macchassa ummaggo yathā ca ūmighāto yathā ca vegāyitattam, paritto ayaṃ maccho, nāyaṃ maccho mahanto’ti.

‘Judging by this fish’s approach, by the ripples it makes, and by its force, it’s a little fish, not a big one.’

evamevaṃ kho, bhikkhave, puggalo puggalena saddhiṃ sākacchāyamāno evaṃ jānāti:

In the same way, a person who is discussing with someone else would come to know:

‘yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, duppañño ayamāyasmā, nāyamāyasmā paññavā.

‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re witless, not wise. ...’

taṃ kissa hetu?

tathā hi ayamāyasmā na ceva gambhīraṃ atthapadaṃ udāharati santaṃ paṇītaṃ atakkāvacaraṃ nipuṇaṃ paṇḍitavedanīyaṃ.

yañca ayamāyasmā dhammaṃ bhāsati, tassa ca na paṭibalo saṅkhittena vā vitthārena vā atthaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ.

duppañño ayamāyasmā, nāyamāyasmā paññavā’ti.

idha pana, bhikkhave, puggalo puggalena saddhiṃ sākacchāyamāno evaṃ jānāti:

Take another person who is discussing with someone else. They come to know:

‘yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, paññavā ayamāyasmā, nāyamāyasmā duppañño.

‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re wise, not witless.’

taṃ kissa hetu?
Why is that?

tathā hi ayamāyasmā gambhīrañceva atthapadaṃ udāharati santaṃ paṇītaṃ atakkāvacaraṃ nipuṇaṃ paṇḍitavedanīyaṃ.

This venerable interprets a deep and meaningful saying that is peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

yañca ayamāyasmā dhammaṃ bhāsati, tassa ca paṭibalo saṅkhittena vā vitthārena vā atthaṃ ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ.

When this venerable speaks on Dhamma they’re able to explain the meaning, either briefly or in detail. They teach it, assert it, establish it, open it, analyze it, and make it clear.

paññavā ayamāyasmā, nāyamāyasmā duppañño’ti.

This venerable is wise, not witless.’

seyyathāpi, bhikkhave, cakkhumā puriso udakarahadassa tīre ʈhito passeyya mahantaṃ macchaṃ ummujjamānaṃ.

Suppose a man with good eyesight was standing on the bank of a lake. He’d see a big fish rising,

tassa evamassa:
and think:

‘yathā kho imassa macchassa ummaggo yathā ca ūmighāto yathā ca vegāyitattaṃ, mahanta ayaṃ maccho, nāyaṃ maccho paritto’ti.

‘Judging by this fish’s approach, by the ripples it makes, and by its force, it’s a big fish, not a little one.’

evamevaṃ kho, bhikkhave, puggalo puggalena saddhiṃ sākacchāyamāno evaṃ jānāti:

In the same way, a person who is discussing with someone else would come to know:

‘yathā kho imassa āyasmato ummaggo yathā ca abhinīhāro yathā ca pañhāsamudāhāro, paññavā ayamāyasmā, nāyamāyasmā duppañño.

‘Judging by this venerable’s approach, by what they’re getting at, and by how they articulate a question, they’re wise, not witless. ...’

taṃ kissa hetu?

tathā hi ayamāyasmā gambhīrañceva atthapadaṃ udāharati santaṃ pañitaṃ atakkāvacaraṃ nipuṇaṃ paṇḍitavedanīyaṃ.

yañca ayamāyasmā dhammaṃ bhāsati, tassa ca paṭibalo saṅkhittena vā vitthārena vā atthaṃ ācikkhituṃ desetum paññāpetuṃ paṭṭhapetuṃ vivarituṃ vibhajituṃ uttānīkātuṃ.

paññavā ayamāyasmā, nāyamāyasmā duppañño’ti. (4)

‘sākacchāya, bhikkhave, paññā veditabbā, sā ca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā’ti, iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

That’s why I said that you can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

imāni kho, bhikkhave, cattāri thānāni imehi catūhi thānehi veditabbānī’ti.

These are the four things that can be known in four situations.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

20. mahāvagga
20. The Great Chapter

193. bhaddiyasutta
193. With Bhaddiya

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho bhaddiyo licchavi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho bhaddiyo licchavi bhagavantam etadavoca:

Then Bhaddiya the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṃ metaṃ, bhante:

“Sir, I have heard this:

‘māyāvī samaṇo gotamo āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭe’ti.

‘The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.’

ye te, bhante, evamāhaṃsu:

‘māyāvī samaṇo gotamo āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭe’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa ca anudhammam byākaronti, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhaṇaṃ āgacchati, anabbhakkhātukāmā hi mayaṃ, bhante, bhagavantaṃ’ti?

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti.

“Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’

yadā tumhe, bhaddiya, attanāva jāneyyātha:

But when you know for yourselves:

‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṃvattanti’ti, atha tumhe, bhaddiya, pajaheyyātha.

‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’; then you should give them up.

taṃ kiṃ maññātha, bhaddiya,

What do you think, Bhaddiya?

lobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

Does greed come up in a person for their welfare or harm?”

“ahitāya, bhante”.

“Harm, sir.”

“luddho panāyaṃ, bhaddiya, purisapuggalo lobhena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, parādārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

“A greedy individual—overcome by greed—kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“evaṃ, bhante”.

“Yes, sir.”

“taṃ kiṃ maññatha, bhaddiya,

“What do you think, Bhaddiya?”

doso purisassa ... pe ... moho purisassa ... pe ... sārambho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

Does hate ... or delusion ... or aggression come up in a person for their welfare or harm?”

“ahitāya, bhante”.

“Harm, sir.”

“sāraddho panāyaṃ, bhaddiya, purisapuggalo sārambhena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, parādārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā”ti.

“An aggressive individual kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“evaṃ, bhante”.

“Yes, sir.”

“taṃ kiṃ maññatha, bhaddiya, ime dhammā kusalā vā akusalā vā”ti?

“What do you think, Bhaddiya, are these things skillful or unskillful?”

“akusalā, bhante”.

“Unskillful, sir.”

“sāvajjā vā anavajjā vā”ti?

“Blameworthy or blameless?”

“sāvajjā, bhante”.

“Blameworthy, sir.”

“viññugarahitā vā viññuppasatthā vā”ti?

“Criticized or praised by sensible people?”

“viññugarahitā, bhante”.

“Criticized by sensible people, sir.”

“samattā samādinnā ahitāya dukkhāya saṃvattanti, no vā?

“When you undertake them, do they lead to harm and suffering, or not?”

kathaṃ vā ettha hoti”ti?

Or how do you see this?”

“samattā, bhante, samādinnā ahitāya dukkhāya saṃvattanti.

“When you undertake them, they lead to harm and suffering.

evaṃ no ettha hoti”ti.

That’s how we see it.”

“iti kho, bhaddiya, yaṃ taṃ te avocumhā—

“So, Bhaddiya, when we said:

etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā dīṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti.

“Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

yadā tumhe, bhaddiya, attanāva jāneyyātha:

But when you know for yourselves:

‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvattantīti, atha tumhe, bhaddiya, pajaheyyāthā’ti,

“These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

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

etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā dīṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti.

Please, Bhaddiya, don’t rely on oral transmission ...

yadā tumhe, bhaddiya, attanāva jāneyyātha:

But when you know for yourselves:

‘ime dhammā kusālā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinna hitāya sukhāya saṃvattantīti, atha tumhe, bhaddiya, upasampajja vihareyyāthāti.

“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.

taṃ kiṃ maññatha, bhaddiya,

What do you think, Bhaddiya?

alobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

Does contentment ... love ... understanding ... benevolence come up in a person for their welfare or harm?”

“hitāya, bhante”.

“aluddho panāyaṃ, bhaddiya, purisapuggalo lobhena anabhibhūto अपरियदinnacitto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, parampi tathattāya na samādapeti yaṃsa hoti dīgharattaṃ hitāya sukhāyā”ti.

“evaṃ, bhante”.

“taṃ kiṃ maññatha, bhaddiya, adoso purisassa ... pe ... amoho purisassa ... pe ... asāraṃbho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?

“hitāya, bhante”.

“Welfare, sir.”

“asāraddho panāyaṃ, bhaddiya, purisapuggalo sārāmbhena anabhibhūto अपरियदinnacitto neva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, parampi tathattāya na samādapeti yaṃsa hoti dīgharattaṃ hitāya sukhāyā”ti.

“An individual who is benevolent—not overcome by aggression—doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“evaṃ, bhante”.

“Yes, sir.”

“taṃ kiṃ maññatha, bhaddiya, ime dhammā kusālā vā akusalā vā”ti?

“What do you think, Bhaddiya, are these things skillful or unskillful?”

“kusālā, bhante”.

“Skillful, sir.”

“sāvajjā vā anavajjā vā”ti?
“Blameworthy or blameless?”

“anavajjā, bhante”.
“Blameless, sir.”

“viññugarahitā vā viññuppasatthā vā”ti?
“Criticized or praised by sensible people?”

“viññuppasatthā, bhante”.
“Praised by sensible people, sir.”

“samattā samādinna hitāya sukhāya saṃvattanti no vā?
“When you undertake them, do they lead to welfare and happiness, or not?”

kathaṃ vā ettha hotī”ti?
“Or how do you see this?”

“samattā, bhante, samādinna hitāya sukhāya saṃvattanti.
“When you undertake them, they lead to welfare and happiness.”

evaṃ no ettha hotī”ti.
“That’s how we see it.”

“iti kho, bhaddiya, yaṃ taṃ te avocumhā—
“So, Bhaddiya, when we said:

etha tumhe, bhaddiya, mā anussavena, mā paramparāya, mā itikirāya, mā
pitakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā
diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā ‘samaṇo no garū’ti.
“Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament,
don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by
reasoned contemplation, don’t go by the acceptance of a view after consideration, don’t go by
the appearance of competence, and don’t think “The ascetic is our respected teacher.”

yadā tumhe, bhaddiya, attanāva jāneyyātha:
“But when you know for yourselves:

‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime
dhammā samattā samādinna hitāya sukhāya saṃvattanti, atha tumhe, bhaddiya,
upasampajja vihareyyāthā’ti,
“These things are skillful, blameless, praised by sensible people, and when you undertake
them, they lead to welfare and happiness”, then you should acquire them and keep them.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.
“That’s what I said, and this is why I said it.

ye kho te, bhaddiya, loke santo sappurisā te sāvakaṃ evaṃ samādapenti:
“The good people in the world encourage their disciples:

‘ehi tvam, ambho purisa, lobhaṃ vineyya viharāhi.
“Please, mister, live rid of greed.

lobhaṃ vineyya viharanto na lobhaṃ kammaṃ karissasi kāyena vācāya manasā.
“Then you won’t act out of greed by way of body, speech, or mind.

dosam vineyya viharāhi.
“Live rid of hate ... delusion ... aggression.

dosam vineyya viharanto na dosaṃ kammaṃ karissasi kāyena vācāya manasā.
“Then you won’t act out of hate ... delusion ... aggression by way of body, speech, or mind.”

mohaṃ vineyya viharāhi.

mohaṃ vineyya viharanto na mohaṃ kammaṃ karissasi kāyena vācāya manasā.

sārambhaṃ vineyya viharāhi.

sārambhaṃ vineyya viharanto na sārambhajaṃ kammaṃ karissasi kāyena vācāya manasā””ti.

evaṃ vutte, bhaddiyo licchavi bhagavantaṃ etadavoca:

When he said this, Bhaddiya the Licchavi said to the Buddha,

“abhikkantaṃ, bhante ... pe ... upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ”ti.

“Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“api nu tāhaṃ, bhaddiya, evaṃ avacaṃ:

“Well, Bhaddiya, did I say to you:

‘ehi me tvaṃ, bhaddiya, sāvako hohi;

‘Please, Bhaddiya, be my disciple,

ahaṃ satthā bhavissāmi””ti?

and I will be your teacher’?”

“no hetuṃ, bhante”.

“No, sir.”

“evaṃvādiṃ kho maṃ, bhaddiya, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:

“Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

‘māyāvī samaṇo gotamo āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti””ti.

‘The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.”

“bhaddikā, bhante, āvaṭṭanī māyā.

“Sir, this conversion magic is excellent.

kalyāṇī, bhante, āvaṭṭanī māyā.

This conversion magic is lovely!

piyā me, bhante, nātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyumaṃ, piyānampi me assa nātisālohitānaṃ dīgharattaṃ hitāya sukhāya.

If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness.

sabbe cepi, bhante, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyumaṃ, sabbesampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya.

If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness.”

sabbe cepi, bhante, brāhmaṇā ... vessā ... suddā imāya āvaṭṭaniyā āvaṭṭeyyumaṃ, sabbesampissa suddānaṃ dīgharattaṃ hitāya sukhāya”ti.

“evametamaṃ, bhaddiya, evametamaṃ, bhaddiya.

“That’s so true, Bhaddiya! That’s so true, Bhaddiya!

sabbe cepi, bhaddiya, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyumaṃ akusaladhammappahānāya kusaladhammūpasampadāya, sabbesampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya.

If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness.

sabbe cepi, bhaddiya, brāhmaṇā ... vessā ... suddā āvaṭṭeyyumaṃ akusaladhammappahānāya kusaladhammūpasampadāya, sabbesampissa suddānaṃ dīgharattaṃ hitāya sukhāya.

sadevako cepi, bhaddiya, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā
sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyyūṃ akusaladhammappahānāya
kusaladhammūpasampadāya, sadevakassapissa lokassa samārakassa sabrahmakassa
sassamaṇabrāhmaṇiṇī pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya.

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness.

ime cepi, bhaddiya, mahāsālā imāya āvaṭṭaniyā āvaṭṭeyyūṃ
akusaladhammappahānāya kusaladhammūpasampadāya, imesampissa mahāsālānaṃ
dīgharattaṃ hitāya sukhāya ().

If these great sal trees were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness—if they were sentient.

ko pana vādo manussabhūtaṃ”ti.

How much more then a human being!”

tatiyaṃ.

20. mahāvagga
20. The Great Chapter

194. sāmugiyasutta
194. At Sāpūga

ekaṃ samayaṃ āyasmā ānando koliyesu viharati sāmugaṃ nāma koliyānaṃ nigamo.
At one time Venerable Ānanda was staying in the land of the Koliyans, where they have a town named Sāpūga.

atha kho sambahulā sāmugiyā koliyaputtā yenāyasmā ānando tenupasaṅkamimṣu; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinne kho te sāmugiye koliyaputte āyasmā ānando etadavoca:
Then several Koliyans from Sāpūga went up to Ānanda, bowed, and sat down to one side. Then Venerable Ānanda said to them:

“cattārimāni, byagghapajjā, pārisuddhipadhāniyaṅgāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa adhiḡamāya nibbānassa sacchikiriyāya.

“Byagghapajjas, these four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

katamāni cattāri?
What four?

sīlapārisuddhipadhāniyaṅgaṃ, cittapārisuddhipadhāniyaṅgaṃ, dīṭhipārisuddhipadhāniyaṅgaṃ, vimutti-pārisuddhipadhāniyaṅgaṃ.
The factors of trying to be pure in ethics, mind, view, and freedom.

katamañca, byagghapajjā, sīlapārisuddhipadhāniyaṅgaṃ?
And what is the factor of trying to be pure in ethics?

idha, byagghapajjā, bhikkhu sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

ayaṃ vuccati, byagghapajjā, sīlapārisuddhi.
This is called purity of ethics.

iti evarūpiṃ sīlapārisuddhiṃ aparipūraṃ vā paripūressāmi paripūraṃ vā tattha tattha paññāya anuggahessāmi, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appatīvānī ca sati ca sampajaññaṃ, idaṃ vuccati, byagghapajjā, sīlapārisuddhipadhāniyaṅgaṃ.

They think: 'I will fulfill such purity of ethics, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in ethics.

katamañca, byagghapajjā, cittapārisuddhipadhāniyaṅgaṃ?
And what is the factor of trying to be pure in mind?

idha, byagghapajjā, bhikkhu vivicca kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.

ayaṃ vuccati, byagghapajjā, cittapārisuddhi.
This is called purity of mind.

iti evarūpiṃ cittapārisuddhiṃ aparipūraṃ vā paripūressāmi paripūraṃ vā tattha tattha paññāya anugahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appatīvānī ca sati ca sampajaññaṇca, idaṃ vuccati, byagghapajjā, cittapārisuddhipadhāniyaṅgaṃ.

They think: 'I will fulfill such purity of mind, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in mind.

katamaṇca, byagghapajjā, diṭṭhipārisuddhipadhāniyaṅgaṃ?

And what is the factor of trying to be pure in view?

idha, byagghapajjā, bhikkhu 'idaṃ dukkhaṇ'ti yathābhūtaṃ pajānāti ... pe ... 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

Take a mendicant who truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

ayaṃ vuccati, byagghapajjā, diṭṭhipārisuddhi.

This is called purity of view.

iti evarūpiṃ diṭṭhipārisuddhiṃ aparipūraṃ vā ... pe ... tattha tattha paññāya anugahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appatīvānī ca sati ca sampajaññaṇca, idaṃ vuccati, byagghapajjā, diṭṭhipārisuddhipadhāniyaṅgaṃ.

They think: 'I will fulfill such purity of view, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in view.

katamaṇca, byagghapajjā, vimutti-pārisuddhipadhāniyaṅgaṃ?

And what is the factor of trying to be pure in freedom?

sa kho so, byagghapajjā, ariyasāvako iminā ca sīlapārisuddhipadhāniyaṅgena samannāgato iminā ca citta-pārisuddhipadhāniyaṅgena samannāgato iminā ca diṭṭhipārisuddhipadhāniyaṅgena samannāgato rajānīyesu dhammesu cittaṃ virājeti, vimocaniyesu dhammesu cittaṃ vimoceti.

That noble disciple—who has these factors of trying to be pure in ethics, mind, and view—detaches their mind from things that arouse greed, and frees their mind from things that it should be freed from.

so rajānīyesu dhammesu cittaṃ virājetvā, vimocaniyesu dhammesu cittaṃ vimocetvā sammāvimuttiṃ phusati.

Doing so, they experience perfect freedom.

ayaṃ vuccati, byagghapajjā, vimutti-pārisuddhi.

This is called purity of freedom.

iti evarūpiṃ vimutti-pārisuddhiṃ aparipūraṃ vā paripūressāmi paripūraṃ vā tattha tattha paññāya anugahessāmīti, yo tattha chando ca vāyāmo ca ussāho ca ussoḷhī ca appatīvānī ca sati ca sampajaññaṇca, idaṃ vuccati, byagghapajjā, vimutti-pārisuddhipadhāniyaṅgaṃ.

They think: 'I will fulfill such purity of freedom, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in freedom.

imāni kho, byagghapajjā, cattāri pārisuddhipadhāniyaṅgāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa adhiḡamāya nibbānassa sacchikiriyāyā"ti.

These four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment."

catuttamaṃ.

20. mahāvagga
20. The Great Chapter

195. vappasutta
195. With Vappa

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

atha kho vappo sakko nigaṇṭhasāvako yenāyasmā mahāmoggallāno tenupasaṅkami;
upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisinnaṃ kho vappaṃ sakkaṃ nigaṇṭhasāvakaṃ āyasmā
mahāmoggallāno etadavoca:

Then Vappa of the Sakyans, a disciple of the Jains, went up to Venerable Mahāmoggallāna, bowed, and sat down to one side. Mahāmoggallāna said to him:

“idhassa, vappa, kāyena saṃvuto vācāya saṃvuto manasā saṃvuto avijjāvirāgā
vijjuppādā.

“Vappa, take a person who is restrained in body, speech, and mind. When ignorance fades away and knowledge arises,

passasi no tvam, vappa, taṃ thānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā
assaveyyuṃ abhisamparāyaṇ”ti?

do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“passāmaṃ, bhante, taṃ thānaṃ.

“Sir, I do see such a case.

idhassa, bhante, pubbe pāpakammaṃ kataṃ avipakkavipākaṃ.

Take a person who did bad deeds in a past life. But the result of that has not yet ripened.

tatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāyaṇ”ti.

For this reason defilements giving rise to painful feelings would defile that person in the next life.”

ayañceva kho pana āyasmato mahāmoggallānassa vappena sakkena
nigaṇṭhasāvakena saddhiṃ antarākathā vippakatā hoti.

But this conversation between Mahāmoggallāna and Vappa was left unfinished.

atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena upatthānasālā
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā
āyasmantaṃ mahāmoggallānaṃ etadavoca:

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and said to Mahāmoggallāna,

“kāya nuttha, moggallāna, etarahi kathāya sannisinā;

“Moggallāna, what were you sitting talking about just now?

kā ca pana vo antarākathā vippakatā”ti?

What conversation was unfinished?”

“idhāhaṃ, bhante, vappaṃ sakkaṃ nigaṇṭhasāvakaṃ etadavocaṃ:

Moggallāna repeated the entire conversation to the Buddha, and concluded:

“idhassa, vappa, kāyena saṃvuto vācāya saṃvuto manasā saṃvuto avijjāvirāgā
vijjuppādā.

passasi no tvam, vappa, taṃ thānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā
assaveyyuṃ abhisamparāyaṇ”ti?

evaṃ vutte, bhante, vappo sakko nigaṇṭhasāvako maṃ etadavoca:

‘passāmahaṃ, bhante, taṃ thānaṃ.

idhassa, bhante, pubbe pāpakammaṃ kataṃ avipakkavipākaṃ.

tatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāyaṇ’ti.

ayaṃ kho no, bhante, vappena sakkena nigaṇṭhasāvakena saddhiṃ antarākathā vippakatā; atha bhagavā anuppatto”ti.

“This was my conversation with Vappa that was unfinished when the Buddha arrived.”

atha kho bhagavā vappaṃ sakkaṃ nigaṇṭhasāvakaṃ etadavoca:

Then the Buddha said to Vappa,

“sace me tvam, vappa, anuññeyyañceva anujāneyyāsi, paṭikkositabbañca paṭikkoseyyāsi, yassa ca me bhāsitaṃ atthaṃ na jāneyyāsi mamevettha uttari paṭipuccheyyāsi:

“Vappa, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don’t understand, saying:

‘idaṃ, bhante, kathaṃ, imassa ko attho’ti, siyā no ettha kathāsallāpo”ti.

‘Sir, why is this? What’s the meaning of that?’”

“anuññeyyañcevāhaṃ, bhante, bhagavato anujānissāmi, paṭikkositabbañca paṭikkosissāmi, yassa cāhaṃ bhagavato bhāsitaṃ atthaṃ na jānissāmi bhagavantamyevettha uttari paṭipucchissāmi:

“Sir, let us discuss this. I will do as you say.”

‘idaṃ, bhante, kathaṃ, imassa ko attho’ti?

hotu no ettha kathāsallāpo”ti.

“taṃ kiṃ maññasi, vappa,

“What do you think, Vappa?”

ye kāyasamārambhapaccayā uppajjanti āsavā vighātāpariḷāhā, kāyasamārambhā paṭivirātassa evaṃsa te āsavā vighātāpariḷāhā na honti.

There are distressing and feverish defilements that arise because of undertaking bodily activity. These don’t occur in someone who avoids such bodily activity.

so navañca kammaṃ na karoti, purāñañca kammaṃ phussa phussa byantīkaroti, sandiṭṭhikā nijjarā akālīkā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.

They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

passasi no tvam, vappa, taṃ thānaṃ yatoniḍānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāyaṇ’ti?

Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“no hetam, bhante”.

“No, sir.”

“taṃ kiṃ maññasi, vappa,

“What do you think, Vappa?”

ye vacīsamārambhapaccayā uppajjanti āsavā vighātāpariḷāhā, vacīsamārambhā paṭivirātassa evaṃsa te āsavā vighātāpariḷāhā na honti.

There are distressing and feverish defilements that arise because of undertaking verbal activity. These don’t occur in someone who avoids such verbal activity.

so navañca kammaṃ na karoti, purāṇañca kammaṃ phussa phussa byantīkaroti.
They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

sandīṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

passasi no tvam, vappa, taṃ thānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāyaṇaṃ^{ti}?
Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

“no hetam, bhante”.
“No, sir.”

“taṃ kiṃ maññasi, vappa,
“What do you think, Vappa?”

ye manosaṃārambhapaccayā uppajjanti āsavā vighātapaṇiḥhā, manosaṃārambhā pativirataṃ evaṃsa te āsavā vighātapaṇiḥhā na honti.
There are distressing and feverish defilements that arise because of undertaking mental activity. These don't occur in someone who avoids such mental activity.

so navañca kammaṃ na karoti, purāṇañca kammaṃ phussa phussa byantīkaroti.
They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

sandīṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

passasi no tvam, vappa, taṃ thānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāyaṇaṃ^{ti}?
Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

“no hetam, bhante”.
“No, sir.”

“taṃ kiṃ maññasi, vappa,
“What do you think, Vappa?”

ye avijjāpaccayā uppajjanti āsavā vighātapaṇiḥhā, avijjāvirāgā vijjuppādā evaṃsa te āsavā vighātapaṇiḥhā na honti.
There are distressing and feverish defilements that arise because of ignorance. These don't occur when ignorance fades away and knowledge arises.

so navañca kammaṃ na karoti, purāṇañca kammaṃ phussa phussa byantīkaroti.
They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

sandīṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṃ veditabbā viññūhi.
This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

passasi no tvam, vappa, taṃ thānaṃ yatonidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāyaṇaṃ^{ti}?
Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

“no hetam, bhante”.
“No, sir.”

“evaṃ sammā vimuttacittassa kho, vappa, bhikkhuno cha satatavihārā adhigatā honti.
“A mendicant whose mind is rightly freed like this has achieved six consistent responses.

so cakkhunā rūpaṃ disvā neva sumano hoti na dummano; upekkhako viharati sato sampajāno.

Seeing a sight with the eye, they're neither happy nor sad, but remain equanimous, mindful and aware.

sotena saddaṃ sutvā ... pe ...

Hearing a sound with the ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

Smelling an odor with the nose ...

jivhāya rasaṃ sāyitvā ... pe ...

Tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...

Feeling a touch with the body ...

manasā dhammaṃ viññāya neva sumano hoti na dummano; upekkhako viharati sato sampajāno.

Knowing a thought with the mind, they're neither happy nor sad, but remain equanimous, mindful and aware.

so kāyapariyantikaṃ vedanaṃ vediyamāno 'kāyapariyantikaṃ vedanaṃ vediyāmi' ti pajānāti; jīvitapariyantikaṃ vedanaṃ vediyamāno 'jīvitapariyantikaṃ vedanaṃ vediyāmi' ti pajānāti;

Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

'kāyassa bheda uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sīti bhavissantī' ti pajānāti.

They understand: 'When my body breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'

seyyathāpi, vappa, thūṇaṃ paticca chāyā paññāyati.

Suppose there was a shadow cast by a sacrificial post.

atha puriso āgaccheyya kuddālapitakaṃ ādāya.

Then along comes a person with a spade and basket.

so taṃ thūṇaṃ mūle chindeyya;

They cut down the sacrificial post at its base,

mūle chinditvā palikhaṇeyya;

dig it up,

palikhaṇitvā mūlāni uddhareyya, antamaso usīraṇālimattānipi.

and pull it out by its roots, right down to the fibers and stems.

so taṃ thūṇaṃ khaṇḍākhaṇḍikaṃ chindeyya.

Then they split it apart,

khaṇḍākhaṇḍikaṃ chetvā phāleyya.

cut up the parts,

phāletvā sakalikaṃ sakalikaṃ kareyya.

and chop them into splinters.

sakalikaṃ sakalikaṃ katvā vātātape visoseyya.

Next they dry the splinters in the wind and sun,

vātātape visosetvā agginā ḍaheyya.

burn them with fire,

agginā ḍahetvā masiṃ kareyya.

and reduce them to ashes.

masiṃ karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya.
Then they sweep away the ashes in a strong wind, or float them away down a swift stream.

evaṃ hissa, vappa, yā thūṇaṃ paticca chāyā sā ucchinnamūlā tālāvattukatā
anabhāvaṃkatā āyatīṃ anuppādadhammā.
*And so the shadow cast by the post is cut off at the root, made like a palm stump, obliterated,
and unable to arise in the future.*

evamevaṃ kho, vappa, evaṃ sammā vimuttacittassa bhikkhuno cha satatavihārā
adhigatā honti.
*In the same way, a mendicant whose mind is rightly freed like this has achieved six consistent
responses.*

so cakkhunā rūpaṃ disvā neva sumano hoti na dummano; upekkhako viharati sato
sampajāno.
*Seeing a sight with the eye, they're neither happy nor sad, but remain equanimous, mindful and
aware.*

sotena saddaṃ sutvā ... pe ...
Hearing a sound with the ears ...

ghānena gandhaṃ ghāyitvā ... pe ...
Smelling an odor with the nose ...

jivhāya rasaṃ sāyitvā ... pe ...
Tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ... pe ...
Feeling a touch with the body ...

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

so kāyapariyantikaṃ vedanaṃ vediyamāno 'kāyapariyantikaṃ vedanaṃ vediyāmi'ti
pajānāti; jīvitapariyantikaṃ vedanaṃ vediyamāno 'jīvitapariyantikaṃ vedanaṃ
vediyāmi'ti pajānāti;
*Feeling the end of the body approaching, they understand: 'I feel the end of the body
approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life
approaching.'*

'kāyassa bhedā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni
sīti bhavissantī'ti pajānāti".
*They understand: 'When my body breaks up and my life has come to an end, everything that's
felt, being no longer relished, will become cool right here.'"*

evaṃ vutte, vappo sakko nigaṇṭhasāvako bhagavantaṃ etadavoca:
When he said this, Vappa the Sakyan, the disciple of the Jains, said to the Buddha:

"seyyathāpi, bhante, puriso udayatthiko assapaṇiyaṃ poseyya.
"Sir, suppose there was a man who raised commercial horses for profit.

so udayaṇceva nādhigaccheyya, uttariṇca kilamathassa vighātassa bhāgī assa.
But he never made any profit, and instead just got weary and frustrated.

evamevaṃ kho ahaṃ, bhante, udayatthiko bāle nigaṇṭhe payirupāsīṃ.
In the same way, I paid homage to those Jain fools for profit.

svāhaṃ udayaṇceva nādhigacchiṃ, uttariṇca kilamathassa vighātassa bhāgī ahoṣiṃ.
But I never made any profit, and instead just got weary and frustrated.

esāhaṃ, bhante, ajjatagge yo me bālesu nigaṇṭhesu pasādo taṃ mahāvāte vā
opphuṇāmi nadiyā vā sīghasotāya pavāhemi.
*From this day forth, any confidence I had in those Jain fools I sweep away as in a strong wind,
or float away as down a swift stream.*

abhikkantaṃ, bhante ... pe ... upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

20. mahāvagga
20. The Great Chapter

196. sālhasutta
196. With Sālha

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

atha kho sālho ca licchavi abhaya ca licchavi yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinno kho sālho licchavi bhagavantam etadavoca:
Then Sālha and Abhaya the Licchavis went up to the Buddha, bowed, sat down to one side, and said to him:

“santi, bhante, eke samaṇabrāhmaṇā dvayena oghassa nittharaṇaṃ paññapenti—
“There are, sir, some ascetics and brahmins who advocate crossing the flood by means of two things:

sīlavisuddhihetu ca tapojigucchāhetu ca.
purification of ethics, and mortification in disgust of sin.

idha, bhante, bhagavā kimāhā”ti?
What does the Buddha say about this?”

“sīlavisuddhiṃ kho ahaṃ, sālha, aññataraṃ sāmāññaṅganti vadāmi.
“Sālha, purification of ethics is one of the factors of the ascetic life, I say.

ye te, sālha, samaṇabrāhmaṇā tapojigucchāvādā tapojigucchāsārā tapojigucchāallinā viharanti, abhabbā te oghassa nittharaṇāya.
But those ascetics and brahmins who teach mortification in disgust of sin—regarding it as essential and clinging to it—are incapable of crossing the flood.

yepi te, sālha, samaṇabrāhmaṇā aparisuddhakāyasamācārā aparisuddhavacīsamācārā aparisuddhamanosamācārā aparisuddhājīvā, abhabbā te ñāṇadassanāya anuttarāya sambodhāya.
And those ascetics and brahmins whose behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening.

seyyathāpi, sālha, puriso nadiṃ taritukāmo tiṇhaṃ kuṭhārīṃ ādāya vanaṃ paviseyya.
Suppose a man who wanted to cross a river took a sharp axe into a wood.

so tattha passeyya mahatiṃ sālalatṭhiṃ ujuṃ navam akukkuccakajātaṃ.
There he’d see a large green sal tree, straight and young and grown free of defects.

tamenam mūle chindeyya;
He’d cut it down at the base,

mūle chetvā agge chindeyya;
cut off the top,

agge chetvā sākāpalāsaṃ suvisodhitaṃ visodheyya;
and completely strip off the branches and foliage.

sākāpalāsaṃ suvisodhitaṃ visodhetvā kuṭhārīhi taccheyya;
Then he’d trim it with axes and

kuṭhārīhi tacchetvā vāsīhi taccheyya;
machetes,

vāsīhi tacchetvā lekhaṇiyā likheyya;
plane it,

lekhaniyā likhitvā pāsāṇaguḷena dhoveyya;
and sand it with a rock.

pāsāṇaguḷena dhovetvā nadiṃ patāreyya.
Finally, he'd launch out on the river.

taṃ kiṃ maññasi, sālha,
What do you think, Sālha?

bhabbo nu kho so puriso nadiṃ taritun"ti?
Is that man capable of crossing the river?"

"no hetaṃ, bhante".
"No, sir.

"taṃ kissa hetu"?"
Why not?

"asu hi, bhante, sālalaṭṭhi bahiddhā suparikammakatā anto avisuddhā.
Because that green sal tree is well worked on the outside, but inside it's still not cleared out.

tassetaṃ pāṭikaṅkhaṃ—sālalaṭṭhi saṃsīdissati, puriso anayabyasanaṃ āpajjissatī"ti.
I'd expect that green sal tree to sink, and the man to come to ruin."

"evamevaṃ kho, sālha, ye te samaṇabrāhmaṇā tapojigucchāvādā tapojigucchāsārā
tapojigucchāallinā viharanti, abhabbā te oghassa nittharaṇāya.

"In the same way, Sālha, those ascetics and brahmins who teach mortification in disgust of sin—regarding it as essential and clinging to it—are incapable of crossing the flood.

yepi te, sālha, samaṇabrāhmaṇā aparisuddhakāyasamācārā
aparisuddhacārisamācārā aparisuddhamānosamācārā aparisuddhājīvā, abhabbā te
ñānadassanāya anuttarāya sambodhāya.

And those ascetics and brahmins whose behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening.

ye ca kho te, sālha, samaṇabrāhmaṇā na tapojigucchāvādā na tapojigucchāsārā na
tapojigucchāallinā viharanti, bhabbā te oghassa nittharaṇāya.

But those ascetics and brahmins who don't teach mortification in disgust of sin—not regarding it as essential or clinging to it—are capable of crossing the flood.

yepi te, sālha, samaṇabrāhmaṇā parisuddhakāyasamācārā parisuddhacārisamācārā
parisuddhamānosamācārā parisuddhājīvā, bhabbā te ñānadassanāya anuttarāya
sambodhāya.

And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

seyyathāpi, sālha, puriso nadiṃ taritukāmo tiṇhaṃ kuṭhārīṃ ādāya vanaṃ
paviseyya.

Suppose a man who wanted to cross a river took a sharp axe into a wood.

so tattha passeyya mahatiṃ sālalaṭṭhiṃ ujumṃ navaṃ akukkuccakajātaṃ.
There he'd see a large green sal tree, straight and young and grown free of defects.

tamenaṃ mūle chindeyya;
He'd cut it down at the base,

mūle chinditvā agge chindeyya;
cut off the top,

agge chinditvā sākāpalāsaṃ suvisodhitaṃ visodheyya;
and completely strip off the branches and foliage.

sākāpalāsaṃ suvisodhitaṃ visodhetvā kuṭhārīhi taccheyya;
Then he'd trim it with axes and

kuṭhārīhi tacchetvā vāsīhi taccheyya;
machetes.

vāsīhi tacchetvā nikhādanam ādāya anto suvisodhitam visodheyya;
Then he'd take a chisel and completely clear it out inside.

anto suvisodhitam visodhetvā lekhaṇiyā likheyya;
Then he'd plane it,

lekhaṇiyā likhitvā pāsāṇaguḷena dhoveyya;
sand it with a rock,

pāsāṇaguḷena dhovetvā nāvaṃ kareyya;
and make it into a boat.

nāvaṃ katvā phiyārittaṃ bandheyya;
Finally he'd fix it with oars and rudder,

phiyārittaṃ bandhitvā nadiṃ patāreyya.
and launch out on the river.

taṃ kiṃ maññasi, sālha,
What do you think, Sālha?

bhabbo nu kho so puriso nadiṃ taritun"ti?
Is that man capable of crossing the river?"

"evaṃ, bhante".
"Yes, sir."

"taṃ kissa hetu"?"
Why is that?

"asu hi, bhante, sālalatṭhi bahiddhā suparikammakatā, anto suvisuddhā nāvākatā phiyārittabaddhā.
Because that green sal tree is well worked on the outside, cleared out on the inside, made into a boat, and fixed with oars and rudder.

tassetam pāṭikaṅkham:
I'd expect

'nāvā na saṃsīdissati, puriso sotthinā pāraṃ gamissatī'"ti.
that boat will not sink, and the man to safely make it to the far shore."

"evamevaṃ kho, sālha, ye te samaṇabrāhmaṇā na tapojigucchāvādā na tapojigucchāsārā na tapojigucchāallinā viharanti, bhabbā te oghassa nittharaṇāya.
"In the same way, Sālha, those ascetics and brahmins who don't teach mortification in disgust of sin—not regarding it as essential or clinging to it—are capable of crossing the flood.

yepi te, sālha, samaṇabrāhmaṇā parisuddhakāyasamācārā parisuddhacīsamācārā parisuddhamanosamācārā parisuddhājīvā, bhabbā te ñāṇadassanāya anuttarāya sambodhāya.

And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

seyyathāpi, sālha, yodhājīvo bahūni cepi kaṇḍacitrakāni jānāti;
Suppose there was a warrior who knew lots of fancy archery tricks.

atha kho so tīhi ṭhānehi rājāraho hoti rājabhoggo, rañño aṅganteva saṅkham gacchati.
It is only with these three factors that he becomes worthy of a king, fit to serve a king, and is considered a factor of kingship.

katamehi tīhi?
What three?

dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.
He's a long-distance shooter, a marksman, and one who shatters large objects.

seyyathāpi, sālha, yodhājīvo dūrepātī;
Just as a warrior is a long-distance shooter,

evamevaṃ kho, sālha, ariyasāvako sammāsamādhi hoti.

a noble disciple has right immersion.

sammāsamādhi, sālha, ariyasāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

*A noble disciple with right immersion truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

yā kāci vedanā ...

They truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

seyyathāpi, sālha, yodhājīvo akkhaṇavedhī;

Just as a warrior is a marksman,

evamevaṃ kho, sālha, ariyasāvako sammādiṭṭhi hoti.

a noble disciple has right view.

sammādiṭṭhi, sālha, ariyasāvako ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanīrodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

A noble disciple with right view truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

seyyathāpi, sālha, yodhājīvo mahato kāyassa padāletā;

Just as a warrior shatters large objects,

evamevaṃ kho, sālha, ariyasāvako sammāvimutti hoti.

a noble disciple has right freedom.

sammāvimutti, sālha, ariyasāvako mahantaṃ avijjākkhandhaṃ padāletī’ti.

A noble disciple with right freedom shatters the great mass of ignorance.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

20. mahāvagga
20. The Great Chapter

197. mallikādevīsutta
197. Queen Mallikā

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

atha kho mallikā devī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho mallikā devī bhagavantam etadavoca:

Then Queen Mallikā went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya;

“What is the cause, sir, what is the reason why in this life some females are ugly, unattractive, and bad-looking;

daliddā ca hoti appassakā appabhogā appesakkhā ca?
and poor, with few assets and possessions; and insignificant?

ko pana, bhante, hetu ko paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya;

And why are some females ugly, unattractive, and bad-looking;

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca?
but rich, affluent, wealthy, and illustrious?

ko nu kho, bhante, hetu ko paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;

And why are some females attractive, good-looking, lovely, of surpassing beauty;

daliddā ca hoti appassakā appabhogā appesakkhā ca?
but poor, with few assets and possessions; and insignificant?

ko pana, bhante, hetu ko paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā, aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā cā”ti?

And why are some females attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious?”

“idha, mallike, ekacco mātugāmo kodhanā hoti upāyāsabahulā.
“Take a female who is irritable and bad-tempered.

appampi vuttā samānā abhisajjati kuppati byāpajjati patitthīyati, kopaṇca dosaṇca appaccayaṇca pātukaroti.
Even when criticized a little bit she loses her temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

sā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

She doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

issāmanikā kho pana hoti;
And she's jealous,

paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati.
envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others.

sā ce tato cutā itthattaṃ āgacchati, sā yatta yatta paccājāyati dubbaṇṇā ca hoti durūpā supāpikā dassanāya;

If she comes back to this state of existence after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking;

daliddā ca hoti appassakā appabhogā appesakkhā ca.

and poor, with few assets and possessions; and insignificant.

idha pana, mallike, ekacco mātugāmo kodhanā hoti upāyāsabahulā.

Take another female who is irritable and bad-tempered. ...

appampi vuttā samānā abhisajjati kuppati byāpajjati patitthīyati, kopaṇca dosaṇca appaccayaṇca pātukaroti.

sā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

But she does give to ascetics or brahmins ...

anissāmanikā kho pana hoti;

And she's not jealous ...

paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati.

sā ce tato cutā itthattaṃ āgacchati, sā yatta yatta paccājāyati dubbaṇṇā ca hoti durūpā supāpikā dassanāya;

If she comes back to this state of existence after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking;

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca.

but rich, affluent, wealthy, and illustrious.

idha pana, mallike, ekacco mātugāmo akkodhanā hoti anupāyāsabahulā.

Take another female who isn't irritable and bad-tempered. ...

bahumpi vuttā samānā nābhisajjati na kuppati na byāpajjati na patitthīyati, na kopaṇca dosaṇca appaccayaṇca pātukaroti.

sā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

But she doesn't give to ascetics or brahmins ...

issāmanikā kho pana hoti;

And she's jealous ...

paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati.

sā ce tato cutā itthattaṃ āgacchati, sā yatta yatta paccājāyati abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;

If she comes back to this state of existence after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty;

daliddā ca hoti appassakā appabhogā appesakkhā ca.

but poor, with few assets and possessions; and insignificant.

idha pana, mallike, ekacco mātugāmo akkodhanā hoti anupāyāsabahulā.

Take another female who isn't irritable and bad-tempered. ...

bahumpi vuttā samānā nābhisajjati na kuppati na byāpajjati na patitthīyati, na kopaṇca dosaṇca appaccayaṇca pātukaroti.

sā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

She gives to ascetics and brahmins ...

anissāmanikā kho pana hoti;

And she's not jealous ...

paralābhasakkāragarukāramānavandanapūjanāsu na issati na upadussati na issaṃ bandhati.

sā ce tato cutā itthattaṃ āgacchati, sā yattha yattha paccājāyati abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;

If she comes back to this state of existence after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty;

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca.

and rich, affluent, wealthy, and illustrious.

ayaṃ kho, mallike, hetu ayaṃ paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya;

This is why are some females are ugly ...

daliddā ca hoti appassakā appabhogā appesakkhā ca.

and poor ... and insignificant.

ayaṃ pana, mallike, hetu ayaṃ paccayo, yena midhekacco mātugāmo dubbaṇṇā ca hoti durūpā supāpikā dassanāya;

And some females are ugly ...

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca.

but rich ... and illustrious.

ayaṃ kho, mallike, hetu ayaṃ paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;

And some females are attractive ...

daliddā ca hoti appassakā appabhogā appesakkhā ca.

but poor ... and insignificant.

ayaṃ pana, mallike, hetu ayaṃ paccayo, yena midhekacco mātugāmo abhirūpā ca hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā;

And some females are attractive ...

aḍḍhā ca hoti mahaddhanā mahābhogā mahesakkhā ca”ti.

and rich ... and illustrious.”

evaṃ vutte, mallikā devī bhagavantam etadavoca:

When this was said, Queen Mallikā said to the Buddha:

“yā nūnāhaṃ, bhante, aññaṃ jātimaṃ kodhanā ahoṣiṃ upāyāsabahulā,

“Sir, in another life I must have been irritable and bad-tempered.

appampi vuttā samānā abhisajjimaṃ kuppimaṃ byāpajjimaṃ patitthīyimaṃ kopaṇca dosaṇca appaccayaṇca pātvākāsim,

Even when lightly criticized I must have lost my temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

sāhaṃ, bhante, etarahi dubbaṇṇā durūpā supāpikā dassanāya.

For now I am ugly, unattractive, and bad-looking.

yā nūnāhaṃ, bhante, aññaṃ jātimaṃ dātā ahoṣiṃ samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ, sāhaṃ, bhante, etarahi aḍḍhā mahaddhanā mahābhogā.

In another life I must have given to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. For now I am rich, affluent, and wealthy.

yā nūnāhaṃ, bhante, aññaṃ jātiṃ anissāmanikā ahoṣiṃ,
paralābhasakkāragarukāramānanavandanapūjanāsu na issiṃ na upadussiṃ na issaṃ
bandhiṃ, sāhaṃ, bhante, etarahi mahesakkhā.

In another life, I must not have been jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. For now I am illustrious.

santi kho pana, bhante, imasmiṃ rājakule khattiyakaññāpi brāhmaṇakaññāpi
gahapatikaññāpi, tāsāhaṃ issarādhipaccaṃ kāremi.

In this royal court I command maidens of the aristocrats, brahmins, and householders.

esāhaṃ, bhante, ajjatagge akkodhanā bhavissāmi anupāyāsabahulā,
So, sir, from this day forth I will not be irritable and bad-tempered.

bahumpi vuttā samānā nābhisajjissāmi na kuppissāmi na byāpajjissāmi na
patitthīyissāmi, kopaṇa dosaṇa appaccayaṇa na pātukaṇissāmi;

Even when heavily criticized I won't lose my temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

dassāmi samanassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ
mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

I will give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

anissāmanikā bhavissāmi, paralābhasakkāragarukāramānanavandanapūjanāsu na
ississāmi na upadussissāmi na issaṃ bandhissāmi.

I will not be jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others.

abhikkantaṃ, bhante ... pe ... upāsikaṃ maṃ, bhante, bhagavā dhāretu ajjatagge
pānupetaṃ saraṇaṃ gataṃ”ti.

Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

20. mahāvagga
20. The Great Chapter

198. attantapasutta
198. Self-mortification

“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.
“Mendicants, these four people are found in the world.

katame cattāro?
What four?

idha, bhikkhave, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.
One person mortifies themselves, pursuing the practice of mortifying themselves.

idha pana, bhikkhave, ekacco puggalo parantapo hoti
paraparitāpanānuyogamanuyutto.
One person mortifies others, pursuing the practice of mortifying others.

idha pana, bhikkhave, ekacco puggalo attantapo ca hoti
attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.
One person mortifies themselves and others, pursuing the practice of mortifying themselves and others.

idha pana, bhikkhave, ekacco puggalo nevattantapo hoti
nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.
One person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others.

so neva attantapo na parantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto
sukhappāṭisaṃvedī brahmabhūtena attanā viharati.
They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

kathañca, bhikkhave, puggalo attantapo hoti attaparitāpanānuyogamanuyutto?
And how does one person mortify themselves, pursuing the practice of mortifying themselves?

idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano naehibhaddantiko
natitṭhabhaddantiko nābhihaṭaṃ na uddissakatam na nimantanam sādīyati.
It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaram
na daṇḍamantaram na musalāmantaram na dvinnam bhuñjamānānam na gabbhiniyā
na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upatṭhito hoti na
yattha makkhikā saṇḍasaṇḍacārīnī na macchaṃ na maṃsaṃ na suraṃ na merayaṃ
na thusodakaṃ pivati.

They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

so ekāgāriko vā hoti ekālopiko dvāgāriko vā hoti dvālopiko ... pe ... sattāgāriko vā
hoti sattālopiko;
They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpeti dvīhipi dattīhi yāpeti ... pe ... sattahipi dattīhi yāpeti;
They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṃ āhāreti dvāhikampi āhāraṃ āhāreti ... pe ... sattāhikampi āhāraṃ āhāreti. iti evarūpaṃ aḍḍhamāsikampi pariyañābhataḥhojanānuyogamanuyutto viharati.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

so sākabhakkhopi hoti sāmākabhakkhopi hoti nīvārabhakkhopi hoti daddulabhakkhopi hoti haṭṭabhakkhopi hoti kaṇabhakkhopi hoti ācāmabhakkhopi hoti piñṇākabhakkhopi hoti tiṇabhakkhopi hoti gomayabhakkhopi hoti; vanamūlaphalāhārōpi yāpeti pavattaphalabhojī.

They eat herbs, millet, wild rice, mixed lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

so sāñānīpi dhāreti masāñānīpi dhāreti chavadussānīpi dhāreti paṃsukūlānīpi dhāreti tiriṭānīpi dhāreti ajināmpi dhāreti ajinakkhipampi dhāreti kusacīrampi dhāreti vākacīrampi dhāreti phalakacīrampi dhāreti kesakambalampi dhāreti vālakambalampi dhāreti ulūkapakkhampi dhāreti;

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto;

They tear out hair and beard, pursuing this practice.

ubbhāṭṭhakopi hoti āsanappaṭikkhitto;

They constantly stand, refusing seats.

ukkuṭīkopi hoti ukkuṭīkappadhānamanuyutto;

They squat, committed to the endeavor of squatting.

kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyaṃ kappeti;

They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati.

They pursue the practice of immersion in water three times a day, including the evening.

iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.

And so they live pursuing these various ways of mortifying and tormenting the body.

evaṃ kho, bhikkhave, puggalo attantapo hoti attaparitāpanānuyogamanuyutto.

That's how one person mortifies themselves, pursuing the practice of mortifying themselves.

kathañca, bhikkhave, puggalo parantapo hoti paraparitāpanānuyogamanuyutto?

And how does one person mortify others, pursuing the practice of mortifying others?

idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgārīko, ye vā panaññepi keci kurūrakamantā.

It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.

evaṃ kho, bhikkhave, puggalo parantapo hoti paraparitāpanānuyogamanuyutto.

That's how one person mortifies others, pursuing the practice of mortifying others.

kathañca, bhikkhave, puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto?

And how does one person mortify themselves and others, pursuing the practice of mortifying themselves and others?

idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā hoti mahāsālo.

It's when a person is an anointed king or a well-to-do brahmin.

so puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājīnaṃ nivāsetvā sappitelena kāyaṃ abbhāñjitvā magavisānena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati, saddhiṃ mahesiyā brāhmaṇena ca purohiteṇa.

He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest.

so tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti.

There he lies on the bare ground strewn with grass.

ekissāya gāvīyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti; yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti; yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti; yaṃ catutthasmiṃ thane khīraṃ hoti tena aggim jūhati; avasesena vacchako yāpeti.

The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder.

so evamāha:

He says:

‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā’ti.

‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’

yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, workers, and staff do their jobs under threat of punishment and danger, weeping, with tearful faces.

evaṃ kho, bhikkhave, puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

That’s how one person mortifies themselves and others, pursuing the practice of mortifying themselves and others.

kathaṇca, bhikkhave, puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto?

And how does one person neither mortify themselves nor others, pursuing the practice of not mortifying themselves or others,

so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?

idha, bhikkhave, tathāgato loke uppajjati araham sammāsambuddho vijjācāraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

so imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

so dhammaṃ deseti ādikalyāṇam majjhikalyāṇam pariyosānakalyāṇam sāttham sabyañjanaṃ, kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.
A householder hears that teaching, or a householder's child, or someone reborn in some good family.

so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.
They gain faith in the Realized One,

so tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā;
‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ
sankhalikhiṭaṃ brahmacariyaṃ carituṃ;
It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajeyyaṃ ti.
Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā
bhogakkhandhaṃ pahāya, appaṃ vā nātiparivattaṃ pahāya, mahantaṃ vā
nātiparivattaṃ pahāya, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā
agārasmā anagāriyaṃ pabbajati.
After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

so evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya
pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno,
sabbapāṇabhūtahitānukampī viharati.
Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

adinnādānaṃ pahāya adinnādānaṃ paṭivirato hoti dinnādāyī dinnapāṭikāṅkhī,
athenena sucibhūtena attanā viharati.
They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato asaddhammā gāmadhammā.
They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko
avisamvādaḥ lokassa.
They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

piṣuṇaṃ vācāṃ pahāya piṣuṇāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā
imesaṃ bhedaṃ, na amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedaṃ; iti
bhinnānaṃ vā sandhātā, sahitaṇaṃ vā anuppadātā, samaggārāmo samaggarato
samagganandī samaggakaraṇiṃ vācāṃ bhāsītā hoti.
They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

pharusam vācāṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā
kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā
tathārūpiṃ vācāṃ bhāsītā hoti.
They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī
atthavādī dhammavādī vinayavādī; nidhānavatīṃ vācaṃ bhāsītā hoti kālena
sāpadesaṃ pariyantavatīṃ atthasaṃhitāṃ.

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

so bījagāmbhūtagāmasamārambhā paṭivirato hoti.

They refrain from injuring plants and seeds.

ekabhattiko hoti rattūparato virato vikālabhojanā.

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

naccagītavāditavisūkadassanā paṭivirato hoti.

They refrain from dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti.

They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup.

uccāsayanamahāsayanā paṭivirato hoti.

They refrain from high and luxurious beds.

jātarūparajatapaṭiggahaṇā paṭivirato hoti.

They refrain from receiving gold and money,

āmakaḍḍhāṇṇapaṭiggahaṇā paṭivirato hoti.

raw grains,

āmakaṃsapāṭiggahaṇā paṭivirato hoti.

raw meat,

itthikumārīkaṭiggahaṇā paṭivirato hoti.

women and girls,

dāsīdāsapāṭiggahaṇā paṭivirato hoti.

male and female bondservants,

ajelakaṭiggahaṇā paṭivirato hoti.

goats and sheep,

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.

chickens and pigs,

hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti.

elephants, cows, horses, and mares,

khattavatthupaṭiggahaṇā paṭivirato hoti.

and fields and land.

dūteyyapahiṇagamanānuyogā paṭivirato hoti.

They refrain from running errands and messages;

kayavikkayā paṭivirato hoti.

buying and selling;

tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.

falsifying weights, metals, or measures;

ukkoṭanavañcananīkatisāciyogā paṭivirato hoti.

bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

mutilation, murder, abduction, banditry, plunder, and violence.

so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so
yena yeneva pakkamati samādāyeva pakkamati.

*They're content with robes to look after the body and alms-food to look after the belly.
Wherever they go, they set out taking only these things.*

seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;
They're like a bird: wherever it flies, wings are its only burden.

evamevaṃ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati, samādāyeva pakkamati.

If in the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

so iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

so cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

Seeing a sight with the eyes, they don't get caught up in the features and details.

yatvādhikaranamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati cakkhundriyaṃ; cakkhundriye saṃvaram āpajjati.

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

sotena saddaṃ sutvā ...

Hearing a sound with the ears ...

ghānena gandhaṃ ghāyivā ...

Smelling an odor with the nose ...

jivhāya rasaṃ sāyivā ...

Tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

Feeling a touch with the body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

Knowing a thought with the mind, they don't get caught up in the features and details.

yatvādhikaranamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati; rakkhati manindriyaṃ; manindriye saṃvaram āpajjati.

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

so iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

so abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samāñjite pasārīte sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pite khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

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

so iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsaṇaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaṃ giriguhaṃ
susānaṃ vanappatthaṃ abbhokāsaṃ palālapuṇṇaṃ.

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

so pacchābhataṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ
panidhāya parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ
parisodheti.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī,
byāpādapadosā cittaṃ parisodheti.

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

thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaṇṇī sato sampajāno,
thinamiddhā cittaṃ parisodheti.

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

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto,
uddhaccakukkuccā cittaṃ parisodheti.

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu,
vicikicchāya cittaṃ parisodheti.

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

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicca kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ... second absorption ... third absorption ... fourth absorption.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte
kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāya ... pe ...

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives ...

sattānaṃ cutūpapātāñāya ... pe ...

knowledge of the death and rebirth of sentient beings ...

āsavānaṃ khayañāyā cittaṃ abhininnāmeti.

knowledge of the ending of defilements.

so ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ
pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti,
‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti
yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati;

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

vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they're freed, they know they're freed.

'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

evaṃ kho, bhikkhave, puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

That's how one person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others,

so na attantapo na parantapo diṭṭheva dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin'ti.

These are the four people found in the world."

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

20. mahāvagga
20. The Great Chapter

199. taṇhāsutta
199. Craving, the Weaver

bhagavā etadavoca:
The Buddha said this:

“taṇhaṃ vo, bhikkhave, desessāmi jāliniṃ saritaṃ visataṃ visattikaṃ, yāya ayaṃ loko uddhasto pariyaṇaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati.

“Mendicants, I will teach you about craving—the weaver, the migrant, the ubiquitous, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

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

bhagavā etadavoca:
The Buddha said this:

“katamā ca sā, bhikkhave, taṇhā jālinī saritā visatā visattikā, yāya ayaṃ loko uddhasto pariyaṇaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati?

“And what is that craving ...?”

aṭṭhārasa kho paṇimāni, bhikkhave, taṇhāvicaritāni ajjhattikassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.

There are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior.

katamāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya?
What are the eighteen currents of craving that derive from the interior?

asmīti, bhikkhave, sati itthasmīti hoti, evaṃsmīti hoti, aññathāsmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṃ santi hoti, evaṃ santi hoti, aññathā santi hoti, apihaṃ santi hoti, apihaṃ itthaṃ santi hoti, apihaṃ evaṃ santi hoti, apihaṃ aññathā santi hoti, bhavissanti hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti.

When there is the concept ‘I am’, there are the concepts ‘I am such’, ‘I am thus’, ‘I am otherwise’; ‘I am fleeting’, ‘I am lasting’; ‘mine’, ‘such is mine’, ‘thus is mine’, ‘otherwise is mine’; ‘also mine’, ‘such is also mine’, ‘thus is also mine’, ‘otherwise is also mine’; ‘I will be’, ‘I will be such’, ‘I will be thus’, ‘I will be otherwise’.

imāni aṭṭhārasa taṇhāvicaritāni ajjhattikassa upādāya.
These are the eighteen currents of craving that derive from the interior.

katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya?
What are the eighteen currents of craving that derive from the exterior?

imināsmīti, bhikkhave, sati iminā itthasmīti hoti, iminā evaṃsmīti hoti, iminā aññathāsmīti hoti, iminā asasmīti hoti, iminā satasmīti hoti, iminā santi hoti, iminā itthaṃ santi hoti, iminā evaṃ santi hoti, iminā aññathā santi hoti, iminā apihaṃ santi hoti, iminā apihaṃ itthaṃ santi hoti, iminā apihaṃ evaṃ santi hoti, iminā apihaṃ aññathā santi hoti, iminā bhavissanti hoti, iminā itthaṃ bhavissanti hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti.

When there is the concept 'I am because of this', there are the concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'.

imāni atthārassa taṇhāvicaritāni bāhirassa upādāya.

These are the eighteen currents of craving that derive from the exterior.

iti atthārassa taṇhāvicaritāni ajjhattikassa upādāya, atthārassa taṇhāvicaritāni bāhirassa upādāya.

So there are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior.

imāni vuccanti, bhikkhave, chattiṃsa taṇhāvicaritāni.

These are called the thirty-six currents of craving.

iti evarūpāni atītāni chattiṃsa taṇhāvicaritāni, anāgatāni chattiṃsa taṇhāvicaritāni, paccuppannāni chattiṃsa taṇhāvicaritāni.

Each of these pertain to the past, future, and present,

evaṃ atthasatam taṇhāvicaritam honti.

making one hundred and eight currents of craving.

ayaṃ kho sā, bhikkhave, taṇhā jālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto guṇāguṇthikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati”ti.

This is that craving—the weaver, the migrant, the ubiquitous, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

20. mahāvagga
20. The Great Chapter

200. pemasutta
200. Love and Hate

“cattārimāni, bhikkhave, pemāni jāyanti.
“Mendicants, these four things are born of love and hate.

katamāni cattāri?
What four?

pemā pemaṃ jāyati, pemā doso jāyati, dosā pemaṃ jāyati, dosā doso jāyati.
Love is born of love, hate is born of love, love is born of hate, and hate is born of hate.

kathaṇca, bhikkhave, pemā pemaṃ jāyati?
And how is love born of love?

idha, bhikkhave, puggalo puggalassa iṭṭho hoti kanto manāpo.
It's when someone likes, loves, and cares for a person.

taṃ pare iṭṭhena kantena manāpena samudācaranti.
Others treat that person with liking, love, and care.

tassa evaṃ hoti:
They think:

‘yo kho myāyaṃ puggalo iṭṭho kanto manāpo, taṃ pare iṭṭhena kantena manāpena samudācaranti’^{ti}.
‘These others like the person I like.’

so tesu pemaṃ janeti.
And so love for them springs up.

evaṃ kho, bhikkhave, pemā pemaṃ jāyati.
That's how love is born of love.

kathaṇca, bhikkhave, pemā doso jāyati?
And how is hate born of love?

idha, bhikkhave, puggalo puggalassa iṭṭho hoti kanto manāpo.
It's when someone likes, loves, and cares for a person.

taṃ pare anīṭṭhena akantena amanāpena samudācaranti.
Others treat that person with disliking, loathing, and detestation.

tassa evaṃ hoti:
They think:

‘yo kho myāyaṃ puggalo iṭṭho kanto manāpo, taṃ pare anīṭṭhena akantena amanāpena samudācaranti’^{ti}.
‘These others dislike the person I like.’

so tesu dosaṃ janeti.
And so hate for them springs up.

evaṃ kho, bhikkhave, pemā doso jāyati.
That's how hate is born of love.

kathaṇca, bhikkhave, dosā pemaṃ jāyati?
And how is love born of hate?

idha, bhikkhave, puggalo puggalassa anīṭṭho hoti akanto amanāpo.
It's when someone dislikes, loathes, and detests a person.

taṃ pare anitṭhena akantena amanāpena samudācaranti.

Others treat that person with disliking, loathing, and detestation.

tassa evaṃ hoti:

They think:

‘yo kho myāyaṃ puggalo anitṭho akanto amanāpo, taṃ pare anitṭhena akantena amanāpena samudācaranti’ ti.

‘These others dislike the person I dislike.’

so tesu pemaṃ janeti.

And so love for them springs up.

evaṃ kho, bhikkhave, dosā pemaṃ jāyati.

That’s how love is born of hate.

kathaṇca, bhikkhave, dosā doso jāyati?

And how is hate born of hate?

idha, bhikkhave, puggalo puggalassa anitṭho hoti akanto amanāpo.

It’s when someone dislikes, loathes, and detests a person.

taṃ pare iṭṭhena kantena manāpena samudācaranti.

Others treat that person with liking, love, and care.

tassa evaṃ hoti:

They think:

‘yo kho myāyaṃ puggalo anitṭho akanto amanāpo, taṃ pare iṭṭhena kantena manāpena samudācaranti’ ti.

‘These others like the person I dislike.’

so tesu dosaṃ janeti.

And so hate for them springs up.

evaṃ kho, bhikkhave, dosā doso jāyati.

That’s how hate is born of hate.

imāni kho, bhikkhave, cattāri pemāni jāyanti.

These are the four things that are born of love and hate.

yasmiṃ, bhikkhave, samaye bhikkhu vivicca kāmehi ... pe ... paṭhamam jhānaṃ upasampajja viharati,

A time comes when a mendicant ... enters and remains in the first absorption.

yampissa pemā pemaṃ jāyati tampissa tasmim samaye na hoti, yopissa pemā doso jāyati sopissa tasmim samaye na hoti, yampissa dosā pemaṃ jāyati tampissa tasmim samaye na hoti, yopissa dosā doso jāyati sopissa tasmim samaye na hoti.

At that time they have no love born of love, hate born of love, love born of hate, or hate born of hate.

yasmiṃ, bhikkhave, samaye bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ ... pe ... tatiyaṃ jhānaṃ ... pe ... catuttham jhānaṃ upasampajja viharati,

A time comes when a mendicant ... enters and remains in the second absorption ... third absorption ... fourth absorption.

yampissa pemā pemaṃ jāyati tampissa tasmim samaye na hoti, yopissa pemā doso jāyati sopissa tasmim samaye na hoti, yampissa dosā pemaṃ jāyati tampissa tasmim samaye na hoti, yopissa dosā doso jāyati sopissa tasmim samaye na hoti.

At that time they have no love born of love, hate born of love, love born of hate, or hate born of hate.

yasmim, bhikkhave, samaye bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, yampissa peṃā peṃaṃ jāyati tampissa pahīnaṃ hoti ucchinnamūlaṃ tālavatthukataṃ anabhāvaṃkataṃ āyatīṃ anuppādadhammaṃ, yopissa peṃā doso jāyati sopissa pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṃkato āyatīṃ anuppādadhammo,

A time comes when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

yampissa dosā peṃaṃ jāyati tampissa pahīnaṃ hoti ucchinnamūlaṃ tālavatthukataṃ anabhāvaṃkataṃ āyatīṃ anuppādadhammaṃ, yopissa dosā doso jāyati sopissa pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṃkato āyatīṃ anuppādadhammo.

At that time any love born of love, hate born of love, love born of hate, or hate born of hate is given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

ayaṃ vuccati, bhikkhave, bhikkhu neva usseneti na paṭiseneti na dhūpāyati na pajjalati na sampajjhāyati.

This is called a mendicant who doesn't draw close or push back or fume or ignite or burn up.

kathaṇca, bhikkhave, bhikkhu usseneti?

And how does a mendicant draw close?

idha, bhikkhave, bhikkhu rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim vā attānaṃ;

It's when a mendicant regards form as self, self as having form, form in self, or self in form.

vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ;

They regard feeling as self, self as having feeling, feeling in self, or self in feeling.

saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ;

They regard perception as self, self as having perception, perception in self, or self in perception.

saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhāresu vā attānaṃ;

They regard choices as self, self as having choices, choices in self, or self in choices.

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ.

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evaṃ kho, bhikkhave, bhikkhu usseneti.

That's how a mendicant draws close.

kathaṇca, bhikkhave, bhikkhu na usseneti?

And how does a mendicant not draw close?

idha, bhikkhave, bhikkhu na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmim vā attānaṃ;

It's when a mendicant doesn't regard form as self, self as having form, form in self, or self in form.

na vedanaṃ attato samanupassati, na vedanāvantaṃ vā attānaṃ, na attani vā vedanaṃ, na vedanāya vā attānaṃ;

They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling.

na saññaṃ attato samanupassati, na saññāvantaṃ vā attānaṃ, na attani vā saññaṃ, na saññāya vā attānaṃ;

They don't regard perception as self, self as having perception, perception in self, or self in perception.

na sañkhāre attato samanupassati, na sañkhāravantaṃ vā attānaṃ, na attani vā sañkhāre, na sañkhāresu vā attānaṃ;

They don't regard choices as self, self as having choices, choices in self, or self in choices.

na viññānaṃ attato samanupassati, na viññānavantaṃ vā attānaṃ, na attani vā viññānaṃ, na viññānasmiṃ vā attānaṃ.

They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evaṃ kho, bhikkhave, bhikkhu na usseneti.

That's how a mendicant doesn't draw close.

kathaṇca, bhikkhave, bhikkhu paṭiseneti?

And how does a mendicant push back?

idha, bhikkhave, bhikkhu akkosantaṃ paccakkosati, rosantaṃ paṭirosati, bhaṇḍantaṃ paṭibhaṇḍati.

It's when someone abuses, annoys, or argues with a mendicant, and the mendicant abuses, annoys, or argues back at them.

evaṃ kho, bhikkhave, bhikkhu paṭiseneti.

That's how a mendicant pushes back.

kathaṇca, bhikkhave, bhikkhu na paṭiseneti?

And how does a mendicant not push back?

idha, bhikkhave, bhikkhu akkosantaṃ na paccakkosati, rosantaṃ na paṭirosati, bhaṇḍantaṃ na paṭibhaṇḍati.

It's when someone abuses, annoys, or argues with a mendicant, and the mendicant doesn't abuse, annoy, or argue back at them.

evaṃ kho, bhikkhave, bhikkhu na paṭiseneti.

That's how a mendicant doesn't push back.

kathaṇca, bhikkhave, bhikkhu dhūpāyati?

And how does a mendicant fume?

asmīti, bhikkhave, sati itthasmīti hoti, evaṃsmīti hoti, aññathāsmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṃ santi hoti, evaṃ santi hoti, aññathā santi hoti, apihaṃ santi hoti, apihaṃ itthaṃ santi hoti, apihaṃ evaṃ santi hoti, apihaṃ aññathā santi hoti, bhavissanti hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti.

When there is the concept 'I am', there are the concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'.

evaṃ kho, bhikkhave, bhikkhu dhūpāyati.

That's how a mendicant fumes.

kathaṇca, bhikkhave, bhikkhu na dhūpāyati?

And how does a mendicant not fume?

asmīti, bhikkhave, asati itthasmīti na hoti, evaṃsmīti na hoti, aññathāsmīti na hoti, asasmīti na hoti, satasmīti na hoti, santi na hoti, itthaṃ santi na hoti, evaṃ santi na hoti, aññathā santi na hoti, apihaṃ santi na hoti, apihaṃ itthaṃ santi na hoti, apihaṃ evaṃ santi na hoti, apihaṃ aññathā santi na hoti, bhavissanti na hoti, itthaṃ bhavissanti na hoti, evaṃ bhavissanti na hoti, aññathā bhavissanti na hoti.

When there is no concept 'I am', there are no concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'.

evaṃ kho, bhikkhave, bhikkhu na dhūpāyati.

That's how a mendicant doesn't fume.

kathaṇca, bhikkhave, bhikkhu pajjalati?

And how is a mendicant ignited?

iminā asmīti, bhikkhave, sati iminā itthasmīti hoti, iminā evaṃsmīti hoti, iminā aññathāsmīti hoti, iminā asasmīti hoti, iminā satasmīti hoti, iminā santi hoti, iminā itthaṃ santi hoti, iminā evaṃ santi hoti, iminā aññathā santi hoti, iminā apihaṃ santi hoti, iminā apihaṃ itthaṃ santi hoti, iminā apihaṃ evaṃ santi hoti, iminā apihaṃ aññathā santi hoti, iminā bhavissanti hoti, iminā itthaṃ bhavissanti hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti.

When there is the concept 'I am because of this', there are the concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'.

evaṃ kho, bhikkhave, bhikkhu pajjalati.

That's how a mendicant is ignited.

kathaṇca, bhikkhave, bhikkhu na pajjalati?

And how is a mendicant not ignited?

iminā asmīti, bhikkhave, asati iminā itthasmīti na hoti, iminā evaṃsmīti na hoti, iminā aññathāsmīti na hoti, iminā asasmīti na hoti, iminā satasmīti na hoti, iminā santi na hoti, iminā itthaṃ santi na hoti, iminā evaṃ santi na hoti, iminā aññathā santi na hoti, iminā apihaṃ santi na hoti, iminā apihaṃ itthaṃ santi na hoti, iminā apihaṃ evaṃ santi na hoti, iminā apihaṃ aññathā santi na hoti, iminā bhavissanti na hoti, iminā itthaṃ bhavissanti na hoti, iminā evaṃ bhavissanti na hoti, iminā aññathā bhavissanti na hoti.

When there is no concept 'I am because of this', there are no concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'.

evaṃ kho, bhikkhave, bhikkhu na pajjalati.

That's how a mendicant is not ignited.

kathaṇca, bhikkhave, bhikkhu sampajjhāyati?

And how does a mendicant burn up?

idha, bhikkhave, bhikkhuno asmimāno pahīno na hoti ucchinnamūlo tālāvattthukato anabhāvaṅkato āyatim anuppadadhammo.

It's when a mendicant hasn't given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

evaṃ kho, bhikkhave, bhikkhu sampajjhāyati.

That's how a mendicant is burned up.

kathaṇca, bhikkhave, bhikkhu na sampajjhāyati?

And how does a mendicant not burn up?

idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvattthukato anabhāvaṅkato āyatim anuppadadhammo.

It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

evaṃ kho, bhikkhave, bhikkhu na sampajjhāyati”ti.

That's how a mendicant is not burned up.”

dasamaṃ.

mahāvaggo pañcamaṃ.

sotānugataṃ thānaṃ,

bhaddiya sāmugiya vappa sālḥā ca;

mallika attantāpo,

taṇḥā pemena ca dasā teti.

catuttho mahāpaṇṇāsako samatto.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

201. sikkhāpadasutta
201. Training Rules

“asappurisañca vo, bhikkhave, desessāmi, asappurisenā asappurisarāṇa;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisenā sappurisarāṇa.
a good person and a better person.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāssissāmi”ti.
Listen and pay close attention, I will speak.”

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

bhagavā etadavoca:
The Buddha said this:

“katamo ca, bhikkhave, asappuriso?
“And what is a bad person?

idha, bhikkhave, ekacco paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti,
musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.
It’s someone who kills living creatures, steals, commits sexual misconduct, lies, and uses
alcoholic drinks that cause negligence.

ayaṃ vuccati, bhikkhave, asappuriso.
This is called a bad person.

katamo ca, bhikkhave, asappurisenā asappurisarato?
And what is a worse person?

idha, bhikkhave, ekacco attanā ca paṇātipātī hoti, parañca paṇātipāte samādapeti;
It’s someone who kills living creatures, steals, commits sexual misconduct, lies, and uses
alcoholic drinks that cause negligence. And they encourage others to do these things.

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti;

attanā ca musāvādī hoti, parañca musāvāde samādapeti;

attanā ca surāmerayamajjapamādaṭṭhāyī hoti, parañca
surāmerayamajjapamādaṭṭhāne samādapeti.

ayaṃ vuccati, bhikkhave, asappurisenā asappurisarato.
This is called a worse person.

katamo ca, bhikkhave, sappuriso?
And what is a good person?

idha, bhikkhave, ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,
kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti,
surāmerayamajjapamādaṭṭhānā paṭivirato hoti.
It’s someone who doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use
alcoholic drinks that cause negligence.

ayaṃ vuccati, bhikkhave, sappuriso.
This is called a good person.

katamo ca, bhikkhave, sappurisenā sappurisarato?

And what is a better person?

idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti;

It's someone who doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. And they encourage others to avoid these things.

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti;

attanā ca surāmerayamajjapamādaṭṭhānā paṭivirato hoti, parañca surāmerayamajjapamādaṭṭhānā veramaṇiyā samādapeti.

ayaṃ vuccati, bhikkhave, sappurisenā sappurisarato”ti.

This is called a better person.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

202. assaddhasutta
202. Faithless

“asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisena sappurisatarañca. taṃ suṇātha ... pe
a good person and a better person.

“katamo ca, bhikkhave, asappuriso?
And what is a bad person?

idha, bhikkhave, ekacco assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.
It's someone who is faithless, shameless, imprudent, with little learning, lazy, unmindful, and witless.

ayaṃ vuccati, bhikkhave, asappuriso.
This is called a bad person.

katamo ca, bhikkhave, asappurisena asappurisataro?
And what is a worse person?

idha, bhikkhave, ekacco attanā ca assaddho hoti, parañca assaddhiye samādapeti;
It's someone who is faithless, shameless, imprudent, with little learning, lazy, confused, and witless. And they encourage others in these same qualities.

attanā ca ahiriko hoti, parañca ahirikatāya samādapeti;

attanā ca anottappī hoti, parañca anottappe samādapeti;

attanā ca appassuto hoti, parañca appassute samādapeti;

attanā ca kusīto hoti, parañca kosajje samādapeti;

attanā ca muṭṭhassati hoti, parañca muṭṭhassacce samādapeti;

attanā ca duppañño hoti, parañca duppaññatāya samādapeti.

ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

katamo ca, bhikkhave, sappuriso?
And what is a good person?

idha, bhikkhave, ekacco saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti.
It's someone who is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

ayaṃ vuccati, bhikkhave, sappuriso.
This is called a good person.

katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

idha, bhikkhave, ekacco attanā ca saddhāsampanno hoti, parañca saddhāsampadāya samādapeti;

It's someone who is personally accomplished in faith, conscience, prudence, learning, energy, mindfulness, and wisdom. And they encourage others in these same qualities.

attanā ca hirimā hoti, parañca hirimatāya samādapeti;

attanā ca ottappī hoti, parañca ottappe samādapeti;

attanā ca bahussuto hoti, parañca bāhusacce samādapeti;

attanā ca āraddhavīriyo hoti, parañca vīriyārambhe samādapeti;

attanā ca upaṭṭhitassati hoti, parañca satiupaṭṭhāne samādapeti;

attanā ca paññāsampanno hoti, parañca paññāsampadāya samādapeti.

ayaṃ vuccati, bhikkhave, sappurisenā sappurisarato'ti.

This is called a better person."

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

203. sattakammasutta
203. Seven Kinds of Deeds

“asappurisañca vo, bhikkhave, desessāmi, asappurisenā asappurisaratañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisenā sappurisaratañca. taṃ suṇātha ... pe
a good person and a better person.

“katamo ca, bhikkhave, asappuriso?
And what is a bad person?

idha, bhikkhave, ekacco paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti,
musāvādī hoti, piṇḍavāco hoti, pharusavāco hoti, samphappalāpī hoti.
*It's someone who kills living creatures, steals, commits sexual misconduct, and uses speech
that's false, divisive, harsh, or nonsensical.*

ayaṃ vuccati, bhikkhave, asappuriso.
This is called a bad person.

katamo ca, bhikkhave, asappurisenā asappurisarato?
And what is a worse person?

idha, bhikkhave, ekacco attanā ca paṇātipātī hoti, parañca paṇātipāte samādapeti;
*It's someone who kills living creatures, steals, commits sexual misconduct, and uses speech
that's false, divisive, harsh, or nonsensical. And they encourage others to do these things.*

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti;

attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti;

attanā ca musāvādī hoti, parañca musāvāde samādapeti;

attanā ca piṇḍavāco hoti, parañca piṇḍāya vācāya samādapeti;

attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti;

attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti.

ayaṃ vuccati, bhikkhave, asappurisenā asappurisarato.
This is called a worse person.

katamo ca, bhikkhave, sappuriso?
And what is a good person?

idha, bhikkhave, ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,
kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṇḍāya vācāya
paṭivirato hoti, pharusāya vācāya paṭivirato, hoti, samphappalāpā paṭivirato hoti.
*It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech
that's false, divisive, harsh, or nonsensical.*

ayaṃ vuccati, bhikkhave, sappuriso.
This is called a good person.

katamo ca, bhikkhave, sappurisenā sappurisarato?
And what is a better person?

idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti;

It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, divisive, harsh, or nonsensical. And they encourage others to avoid these things.

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti;

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti;

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti;

attanā ca piṇḍāya vācāya paṭivirato hoti, parañca piṇḍāya vācāya veramaṇiyā samādapeti;

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā samādapeti;

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti.

ayaṃ vuccati, bhikkhave, sappurisena sappurisataro”ti.

This is called a better person.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisaṅga
21. A Good Person

204. dasakammasutta
204. Ten Kinds of Deeds

“asappurisaṅga vo, bhikkhave, desessāmi, asappurisenā asappurisaṅga;
“Mendicants, I will teach you a bad person and a worse person,

sappurisaṅga, sappurisenā sappurisaṅga. taṃ suṇātha ... pe
a good person and a better person.

“katamo ca, bhikkhave, asappuriso?
And what is a bad person?

idha, bhikkhave, ekacco pānātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti,
musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu
hoti, byāpannacitto hoti, micchādītthiko hoti.

*It's someone who kills living creatures, steals, and commits sexual misconduct. They use
speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with
wrong view.*

ayaṃ vuccati, bhikkhave, asappuriso.
This is called a bad person.

katamo ca, bhikkhave, asappurisenā asappurisarō?
And what is a worse person?

idha, bhikkhave, ekacco attanā ca pānātipātī hoti, paraṅga pānātipāte samādapeti ...
pe ... attanā ca abhijjhālu hoti, paraṅga abhijjhāya samādapeti;

*It's someone who kills living creatures, steals, and commits sexual misconduct. They use
speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong
view. And they encourage others to do these things.*

attanā ca byāpannacitto hoti, paraṅga byāpāde samādapeti, attanā ca micchādītthiko
hoti, paraṅga micchādītthiya samādapeti.

ayaṃ vuccati, bhikkhave, asappurisenā asappurisarō.
This is called a worse person.

katamo ca, bhikkhave, sappuriso?
And what is a good person?

idha, bhikkhave, ekacco pānātipātā paṭivirato hoti ... pe ... anabhijjhālu hoti,
abyāpannacitto hoti, sammādītthiko hoti.

*It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't
use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted,
with right view.*

ayaṃ vuccati, bhikkhave, sappuriso.
This is called a good person.

katamo ca, bhikkhave, sappurisenā sappurisarō?
And what is a better person?

idha, bhikkhave, ekacco attanā ca pānātipātā paṭivirato hoti, paraṅga pānātipātā
veraṇiṇi samādapeti ... pe ... attanā ca anabhijjhālu hoti, paraṅga anabhijjhāya
samādapeti;

*It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't
use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with
right view. And they encourage others to do these things.*

attanā ca abyāpannacitto hoti, paraṅga abyāpāde samādapeti;

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti.

ayaṃ vuccati, bhikkhave, sappurisenā sappurisarato”ti.

This is called a better person.”

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

205. atthaṅgikasutta
205. Eightfold

“asappurisaṇa vo, bhikkhave, desessāmi, asappurisenā asappurisataraṇa;
“Mendicants, I will teach you a bad person and a worse person,

sappurisaṇa, sappurisenā sappurisataraṇa. taṃ suṇātha ... pe
a good person and a better person.

“katamo ca, bhikkhave, asappuriso?
And what is a bad person?

idha, bhikkhave, ekacco micchādītthiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti, micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti.
It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṃ vuccati, bhikkhave, asappuriso.
This is called a bad person.

katamo ca, bhikkhave, asappurisenā asappurisataro?
And what is a worse person?

idha bhikkhave, ekacco attanā ca micchādītthiko hoti, paraṇa micchādītthiyā samādapeti;
It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. And they encourage others in these same qualities.

attanā ca micchāsaṅkappo hoti, paraṇa micchāsaṅkappe samādapeti;
-

attanā ca micchāvāco hoti, paraṇa micchāvācāya samādapeti;
-

attanā ca micchākammanto hoti, paraṇa micchākammante samādapeti;
-

attanā ca micchāājīvo hoti, paraṇa micchāājīve samādapeti;
-

attanā ca micchāvāyāmo hoti, paraṇa micchāvāyāme samādapeti;
-

attanā ca micchāsati hoti, paraṇa micchāsatiyā samādapeti;
-

attanā ca micchāsamādhi hoti, paraṇa micchāsamādhimhi samādapeti.
-

ayaṃ vuccati, bhikkhave, asappurisenā asappurisataro.
This is called a worse person.

katamo ca, bhikkhave, sappuriso?
And what is a good person?

idha, bhikkhave, ekacco sammādītthiko hoti, sammāsaṅkappo hoti, sammāvāco hoti, sammākammanto hoti, sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti.
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ vuccati, bhikkhave, sappuriso.
This is called a good person.

katamo ca, bhikkhave, sappurisenā sappurisarato?

And what is a better person?

idha, bhikkhave, ekacco attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti;

It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And they encourage others in these same qualities.

attanā ca sammāsaṅkappo hoti, parañca sammāsaṅkappe samādapeti;

attanā ca sammāvāco hoti, parañca sammāvācāya samādapeti;

attanā ca sammākammanto hoti, parañca sammākammante samādapeti;

attanā ca sammāājīvo hoti, parañca sammāājīve samādapeti;

attanā ca sammāvāyāmo hoti, parañca sammāvāyāme samādapeti;

attanā ca sammāsati hoti, parañca sammāsatiyā samādapeti;

attanā ca sammāsamādhi hoti, parañca sammāsamādhimhi samādapeti.

ayaṃ vuccati, bhikkhave, sappurisenā sappurisarato”ti.

This is called a better person.”

pañcamāṇ.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

206. dasamaggasutta
206. The Path with Ten Factors

“asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca;
“Mendicants, I will teach you a bad person and a worse person,

sappurisañca, sappurisena sappurisatarañca. taṃ suñātha ... pe
a good person and a better person.

“katamo ca, bhikkhave, asappuriso?
And what is a bad person?

idha, bhikkhave, ekacco micchādītthiko hoti ... pe ... micchāñāṇī hoti,
micchāvimutti hoti.
It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṃ vuccati, bhikkhave, asappuriso.
This is called a bad person.

katamo ca, bhikkhave, asappurisena asappurisataro?
And what is a worse person?

idha, bhikkhave, ekacco attanā ca micchādītthiko hoti, parañca micchādītthiyā
samādapeti ... pe ... attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti;
It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities.

attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti.

ayaṃ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

katamo ca, bhikkhave, sappuriso?
And what is a good person?

idha, bhikkhave, ekacco sammādītthiko hoti ... pe ... sammāñāṇī hoti,
sammāvimutti hoti.
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṃ vuccati, bhikkhave, sappuriso.
This is called a good person.

katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

idha, bhikkhave, ekacco attanā ca sammādītthiko hoti, parañca sammādītthiyā
samādapeti ... pe ... attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti;
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities.

attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti.

ayaṃ vuccati, bhikkhave, sappurisena sappurisataro”ti.
This is called a better person.”

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

207. paṭhamapāpadhammasutta
207. Bad Character (1st)

“pāpañca vo, bhikkhave, desessāmi, pāpena pāpatarañca;
“Mendicants, I will teach you who’s bad and who’s worse,

kalyāṇañca, kalyāṇena kalyāṇatarañca. taṃ suñātha ... pe
who’s good and who’s better.

katamo ca, bhikkhave, pāpo?
And who’s bad?

idha, bhikkhave, ekacco paṇātipātī hoti ... pe ... micchādītthiko hoti.
It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

ayaṃ vuccati, bhikkhave, pāpo.
This is called bad.

katamo ca, bhikkhave, pāpena pāpataro?
And who’s worse?

idha, bhikkhave, ekacco attanā ca paṇātipātī hoti, parañca paṇātipāte samādapeti ...
pe ... attanā ca micchādītthiko hoti, parañca micchādītthiyā samādapeti.
It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things.

ayaṃ vuccati, bhikkhave, pāpena pāpataro.
This is called worse.

katamo ca, bhikkhave, kalyāṇo?
And who’s good?

idha, bhikkhave, ekacco paṇātipātā paṭivirato hoti ... pe ... sammādītthiko hoti.
It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view.

ayaṃ vuccati, bhikkhave, kalyāṇo.
This is called good.

“katamo ca, bhikkhave, kalyāṇena kalyāṇataro?
And who’s better?

idha, bhikkhave, ekacco attanā ca paṇātipātā paṭivirato hoti, parañca paṇātipātā veramaniya samādapeti ... pe ... attanā ca sammādītthiko hoti, parañca sammādītthiyā samādapeti.

It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things.

ayaṃ vuccati, bhikkhave, kalyāṇena kalyāṇataro”ti.
This is called better.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

208. dutiyapāpadhammasutta
208. Bad Character (2nd)

“pāpañca vo, bhikkhave, desessāmi, pāpena pāpatarañca;
“Mendicants, I will teach you who’s bad and who’s worse,

kalyāṇañca, kalyāṇena kalyāṇatarañca.
who’s good and who’s better.

taṃ suṇātha ... pe ...

“katamo ca, bhikkhave, pāpo?
And who’s bad?

idha, bhikkhave, ekacco micchādītthiko hoti ... pe ... micchāñāṇī hoti,
micchāvimutti hoti.
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṃ vuccati, bhikkhave, pāpo.
This is called bad.

katamo ca, bhikkhave, pāpena pāpataro?
And who’s worse?

idha, bhikkhave, ekacco attanā ca micchādītthiko hoti, parañca micchādītthiyā
samādapeti ... pe ... attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti;
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities.

attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti.

ayaṃ vuccati, bhikkhave, pāpena pāpataro.
This is called worse.

katamo ca, bhikkhave, kalyāṇo?
And who’s good?

idha, bhikkhave, ekacco sammādītthiko hoti ... pe ... sammāñāṇī hoti,
sammāvimutti hoti.
It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṃ vuccati, bhikkhave, kalyāṇo.
This is called good.

katamo ca, bhikkhave, kalyāṇena kalyāṇataro?
And who’s better?

idha, bhikkhave, ekacco attanā ca sammādītthiko hoti, parañca sammādītthiyā
samādapeti ... pe ... attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti;
It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities.

attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti.

ayaṃ vuccati, bhikkhave, kalyāṇena kalyāṇataro”ti.
This is called better.”

atthamam.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

209. tatiyapāpadhammasutta
209. Bad Character (3rd)

“pāpadhammañca vo, bhikkhave, desessāmi, pāpadhammena pāpadhammatarañca;
“Mendicants, I will teach you bad character and worse character,

kalyāṇadhammañca, kalyāṇadhammena kalyāṇadhammatarañca. taṃ suṇātha ... pe
....
good character and better character.

“katamo ca, bhikkhave, pāpadhammo?
And who has bad character?

idha, bhikkhave, ekacco pāṇātipātī hoti ... pe ... micchādītthiko hoti.
It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view.

ayaṃ vuccati, bhikkhave, pāpadhammo.
This is called bad character.

katamo ca, bhikkhave, pāpadhammena pāpadhammataro?
And who has worse character?

idha bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti ...
pe ... attanā ca micchādītthiko hoti, parañca micchādītthiyā samādapeti.
It's someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. They're covetous, malicious, with wrong view. And they encourage others to do these things.

ayaṃ vuccati, bhikkhave, pāpadhammena pāpadhammataro.
This is called worse character.

katamo ca, bhikkhave, kalyāṇadhammo?
And who has good character?

idha, bhikkhave, ekacco pāṇātipātā paṭivirato hoti ... pe ... sammādītthiko hoti.
It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view.

ayaṃ vuccati, bhikkhave, kalyāṇadhammo.
This is called good character.

katamo ca, bhikkhave, kalyāṇadhammena kalyāṇadhammataro?
And who has better character?

idha, bhikkhave, ekacco attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaniyaṃ samādapeti ... pe ... attanā ca sammādītthiko hoti, parañca sammādītthiyā samādapeti.
It's someone who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things.

ayaṃ vuccati, bhikkhave, kalyāṇadhammena kalyāṇadhammataro”ti.
This is called better character.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

21. sappurisavagga
21. A Good Person

210. catutthapāpadhammasutta
210. Bad Character (4th)

“pāpadhammañca vo, bhikkhave, desessāmi, pāpadhammena pāpadhammatarañca;
“Mendicants, I will teach you bad character and worse character,

kalyāṇadhammañca, kalyāṇadhammena kalyāṇadhammatarañca. taṃ suṇātha ... pe
....
good character and better character.

“katamo ca, bhikkhave, pāpadhammo?
And who has bad character?

idha, bhikkhave, ekacco micchādītthiko hoti ... pe ... micchāñāṇī hoti,
micchāvimutti hoti.
It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

ayaṃ vuccati, bhikkhave, pāpadhammo.
This is called bad character.

katamo ca, bhikkhave, pāpadhammena pāpadhammataro?
And who has worse character?

idha, bhikkhave, ekacco attanā ca micchādītthiko hoti, parañca micchādītthiyā
samādapeti ... pe ... attanā ca micchāñāṇī hoti, parañca micchāñāṇe samādapeti;
It's someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities.

attanā ca micchāvimutti hoti, parañca micchāvimuttiyā samādapeti.

ayaṃ vuccati, bhikkhave, pāpadhammena pāpadhammataro.
This is called worse character.

katamo ca, bhikkhave, kalyāṇadhammo?
And who has good character?

idha, bhikkhave, ekacco sammādītthiko hoti ... pe ... sammāñāṇī hoti,
sammāvimutti hoti.
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṃ vuccati, bhikkhave, kalyāṇadhammo.
This is called good character.

katamo ca, bhikkhave, kalyāṇadhammena kalyāṇadhammataro?
And who has better character?

idha, bhikkhave, ekacco attanā ca sammādītthiko hoti, parañca sammādītthiyā
samādapeti ... pe ... attanā ca sammāñāṇī hoti, parañca sammāñāṇe samādapeti;
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities.

attanā ca sammāvimutti hoti, parañca sammāvimuttiyā samādapeti.

ayaṃ vuccati, bhikkhave, kalyāṇadhammena kalyāṇadhammataro”ti.
This is called better character.”

dasamaṃ.

sappurisavaggo paṭhamo.

sikkhāpadaṅca assaddhaṃ,

sattakammaṃ atho ca dasakammaṃ;

aṭṭhaṅgikaṅca dasamaggaṃ,

dve pāpadhammā apare dveti.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

211. parisāsutta
211. Assembly

“cattārome, bhikkhave, parisadūsanā.
“Mendicants, these four corrupt an assembly.

katame cattāro?
What four?

bhikkhu, bhikkhave, dussīlo pāpadhammo parisadūsano;
A monk, nun, layman, or laywoman who is unethical, of bad character.

bhikkhunī, bhikkhave, dussilā pāpadhammā parisadūsanā;
-

upāsako, bhikkhave, dussīlo pāpadhammo parisadūsano;

upāsikā, bhikkhave, dussilā pāpadhammā parisadūsanā.
-

ime kho, bhikkhave, cattāro parisadūsanā.
These are the four that corrupt an assembly.

cattārome, bhikkhave, parisasobhanā.
Mendicants, these four beautify an assembly.

katame cattāro?
What four?

bhikkhu, bhikkhave, sīlavā kalyāṇadhammo parisasobhano;
A monk, nun, layman, or laywoman who is ethical, of good character.

bhikkhunī, bhikkhave, sīlavatī kalyāṇadhammā parisasobhanā;
-

upāsako, bhikkhave, sīlavā kalyāṇadhammo parisasobhano;

upāsikā, bhikkhave, sīlavatī kalyāṇadhammā parisasobhanā.
-

ime kho, bhikkhave, cattāro parisasobhanā”ti.
These are the four that beautify an assembly.”

paṭhamam.
-

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

212. ditthisutta
212. View

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

kāyaduccaritena, vacīduccaritena, manoduccaritena, micchādiṭṭhiyā—
Bad conduct by way of body, speech, and mind, and wrong view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

kāyasucaritena, vacīsucaritena, manosucaritena, sammādiṭṭhiyā—
Good conduct by way of body, speech, and mind, and right view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.
Someone with these four qualities is raised up to heaven.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

213. akataññutāsutta
213. Ungrateful

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

kāyaduccaritena, vacīduccaritena, manoduccaritena, akataññutā akataveditā—
Bad conduct by way of body, speech, and mind, and being ungrateful and thankless.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

kāyasucaritena, vacīsucaritena, manosucaritena, kataññutā kataveditā—
Good conduct by way of body, speech, and mind, and being grateful and thankful.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.
Someone with these four qualities is raised up to heaven.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

214. pāṇātipātīsutta
214. Killing Living Creatures

... pe ... pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti ...
pe ... pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā
paṭivirato hoti, musāvādā paṭivirato hoti.

“Someone with four qualities is cast down to hell. ... They kill living creatures, steal, commit sexual misconduct, and lie. ... Someone with four qualities is raised up to heaven. ... They don’t kill living creatures, steal, commit sexual misconduct, or lie. ...”

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

215. paṭhamamaggasutta
215. Path (1st)

... pe ... micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti,
micchākammanto hoti ... pe ... sammādiṭṭhiko hoti, sammāsaṅkappo hoti,
sammāvāco hoti, sammākammanto hoti.

*"Someone with four qualities is cast down to hell. ... wrong view, wrong thought, wrong
speech, wrong action. ... Someone with four qualities is raised up to heaven. ... right view,
right thought, right speech, right action. ..."*

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

216. dutiyamaggasutta
216. Path (2nd)

... pe ... micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti
... pe ... sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti.
*"Someone with four qualities is cast down to hell. ... wrong livelihood, wrong effort, wrong
mindfulness, and wrong immersion. Someone with four qualities is raised up to heaven. ...
right livelihood, right effort, right mindfulness, and right immersion. ..."*

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

217. paṭhamavohārapathasutta
217. Kinds of Expression (1st)

... pe ... aditthe diṭṭhavādī hoti, asute sutavādī hoti, amute mutavādī hoti, aviññāte viññātavādī hoti ... pe ... aditthe aditthavādī hoti, asute asutavādī hoti, amute amutavādī hoti, aviññāte aviññātavādī hoti.

"Someone with four qualities is cast down to hell. ... They say they've seen, heard, thought, or known something, but they haven't. ... Someone with four qualities is raised up to heaven. ... They say they haven't seen, heard, thought, or known something, and they haven't. ..."

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

218. dutiyavohārapathasutta
218. Kinds of Expression (2nd)

... pe ... diṭṭhe adīṭṭhavādī hoti, sute asutavādī hoti, mute amutavādī hoti, viññāte
aviññātavādī hoti ... pe ... diṭṭhe diṭṭhavādī hoti, sute sutavādī hoti, mute mutavādī
hoti, viññāte viññātavādī hoti.

*"Someone with four qualities is cast down to hell. ... They say they haven't seen, heard,
thought, or known something, but they have. ... Someone with four qualities is raised up to
heaven. ... They say they've seen, heard, thought, or known something, and they have. ..."*

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

219. ahirikasutta
219. Imprudence

... pe ... assaddho hoti, dussīlo hoti, ahiriko hoti, anottappī hoti ... pe ... saddho hoti, sīlavā hoti, hirimā hoti, ottappī hoti.

"Someone with four qualities is cast down to hell. ... They're faithless, unethical, shameless, and imprudent. ... Someone with four qualities is raised up to heaven. ... They're faithful, ethical, conscientious, and prudent. ..."

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

22. parisāvagga
22. Assembly

220. dussīlasutta
220. Unethical

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

assaddho hoti, dussīlo hoti, kusīto hoti, duppañño hoti—
They're faithless, unethical, lazy, and witless.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

saddho hoti, sīlavā hoti, āraddhavīriyo hoti, paññavā hoti—
They're faithful, ethical, energetic, and wise.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.
Someone with these four qualities is raised up to heaven.”

dasamaṃ.

parisasobhaṇavaggo dutiyo.

parisā diṭṭhi akataññutā,

pāṇātipātāpi dve maggā;

dve vohārapathā vuttā,

ahirikaṃ duppaññena cāti.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccaritavagga
23. Bad Conduct

221. duccaritasutta
221. Verbal Conduct

“cattārimāni, bhikkhave, vacīduccaritāni.
“Mendicants, there are these four kinds of bad conduct by way of speech.

katamāni cattāri?
What four?

musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo—
Speech that's false, divisive, harsh, or nonsensical.

imāni kho, bhikkhave, cattāri vacīduccaritāni.
These are the four kinds of bad conduct by way of speech.

cattārimāni, bhikkhave, vacīsucaritāni.
There are these four kinds of good conduct by way of speech.

katamāni cattāri?
What four?

saccavācā, apiṣuṇā vācā, saṇhā vācā, mantavācā—
Speech that's true, harmonious, gentle, and thoughtful.

imāni kho, bhikkhave, cattāri vacīsucaritāni”ti.
These are the four kinds of good conduct by way of speech.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccaritavagga
23. Bad Conduct

222. ditthisutta
222. View

“catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānam pariharati, sāvajjo ca hoti sānuvajjo viññūnam; bahuñca apuññaṃ pasavati.

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

katamehi catūhi?
What four?

kāyaduccaritena, vacīduccaritena, manoduccaritena, micchādiṭṭhiyā—
Bad conduct by way of body, speech, and mind, and wrong view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānam pariharati, sāvajjo ca hoti sānuvajjo viññūnam, bahuñca puññaṃ pasavati.

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

catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhatam anupahatam attānam pariharati, anavajjo ca hoti ananuvajjo viññūnam, bahuñca puññaṃ pasavati.

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

katamehi catūhi?
What four?

kāyasucaritena, vacīsucaritena, manosucaritena, sammādiṭṭhiyā—
Good conduct by way of body, speech, and mind, and right view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhatam anupahatam attānam pariharati, anavajjo ca hoti ananuvajjo viññūnam; bahuñca puññaṃ pasavati”ti.

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

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccharitavagga
23. Bad Conduct

223. akataññutāsutta
223. Ungrateful

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

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

katamehi catūhi?
What four?

kāyaduccharitena, vacīduccaritena, manoduccharitena, akataññutā akataveditā—
Bad conduct by way of body, speech, and mind, and being ungrateful and thankless.

imehi ... pe ... kāyasucaritena, vacīsucaritena, manosucaritena kataññutākataveditā
... pe
An astute person ... makes much merit. ... Good conduct by way of body, speech, and mind, and being grateful and thankful. ...”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccaritavagga
23. Bad Conduct

224. pāṇātipātīsutta
224. Killing Living Creatures

... pe ... pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti ...
pe ... pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā
paṭivirato hoti, musāvādā paṭivirato hoti ... pe

"A foolish person ... makes much bad karma. ... They kill living creatures, steal, commit sexual misconduct, and lie. ... An astute person ... makes much merit. ... They don't kill living creatures, steal, commit sexual misconduct, or lie. ..."

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccharitavagga
23. Bad Conduct

225. paṭhamamaggasutta
225. Path (1st)

... pe ... micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti,
micchākammanto hoti ... pe ... sammādiṭṭhiko hoti, sammāsaṅkappo hoti,
sammāvāco hoti, sammākammanto hoti ... pe

*"A foolish person ... makes much bad karma. ... wrong view, wrong thought, wrong speech,
wrong action. ... An astute person ... makes much merit. ... right view, right thought, right
speech, right action. ..."*

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccaritavagga
23. Bad Conduct

226. dutiyamaggasutta
226. Path (2nd)

... pe ... micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti

... pe ... sammāājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti

... pe

"A foolish person ... makes much bad karma. ... wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. ... An astute person ... makes much merit. ... right livelihood, right effort, right mindfulness, and right immersion. ..."

chattham.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccaritavagga
23. Bad Conduct

227. paṭhamavohārapathasutta
227. Kinds of Expression (1st)

... pe ... aditthe diṭṭhavādī hoti, asute sutavādī hoti, amute mutavādī hoti, aviññāte viññātavādī hoti ... pe ... aditthe aditṭhavādī hoti, asute asutavādī hoti, amute amutavādī hoti, aviññāte aviññātavādī hoti ... pe

"A foolish person ... makes much bad karma. ... They say they've seen, heard, thought, or known something, but they haven't. ... An astute person ... makes much merit. ... They say they haven't seen, heard, thought, or known something, and they haven't. ..."

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccharitavagga
23. Bad Conduct

228. dutiyavohārapathasutta
228. Kinds of Expression (2nd)

... pe ... diṭṭhe aditṭhavādī hoti, sute asutavādī hoti, mute amutavādī hoti, viññāte
aviññātavādī hoti ... pe ... diṭṭhe diṭṭhavādī hoti, sute sutavādī hoti, mute mutavādī
hoti, viññāte viññātavādī hoti ... pe

*"A foolish person ... makes much bad karma. ... They say they haven't seen, heard, thought, or
known something, but they have. ... An astute person ... makes much merit. ... They say they've
seen, heard, thought, or known something, and they have. ..."*

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccaritavagga
23. Bad Conduct

229. ahirikasutta
229. Imprudence

... pe ... assaddho hoti, dussīlo hoti, ahiriko hoti, anottappī hoti ... pe ... saddho hoti, sīlavā hoti, hirimā hoti, ottappī hoti ... pe

"A foolish person ... makes much bad karma. ... They're faithless, unethical, shameless, and imprudent. ... An astute person ... makes much merit. ... They're faithful, ethical, conscientious, and prudent. ..."

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccaritavagga
23. Bad Conduct

230. duppaññasutta
230. Witless

... pe ... assaddho hoti, dussīlo hoti, kusīto hoti, duppañño hoti ... pe ... saddho hoti, sīlavā hoti, āradhaviṇṇa hoti, paññavā hoti—

*"A foolish person ... makes much bad karma. ... They're faithless, unethical, lazy, and witless.
... An astute person ... makes much merit. ... They're faithful, ethical, energetic, and wise.*

imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhatam anupahatam attānam pariharati, anavajjo ca hoti ananuvajjo viññūnam, bahuñca puññam pasavati"ti.

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

dasamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

23. duccaritavagga
23. Bad Conduct

231. kavisutta
231. Poets

“cattārome, bhikkhave, kavī.
“Mendicants, there are these four poets.

katame cattāro?
What four?

cintākavi, sutakavi, atthakavi, paṭibhānakavi—
A poet who thoughtfully composes their own work, a poet who repeats the oral transmission, a poet who educates, and a poet who improvises.

ime kho, bhikkhave, cattāro kavī”ti.
These are the four poets.”

ekādasamaṃ.

duccaritavaggo tatiyo.

duccaritaṃ diṭṭhi akataññū ca,

pāṇātipātāpi dve maggā;

dve vohārapathā vuttā,

ahirikaṃ duppaññakavinā cāti.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

232. saṅkhittasutta
232. Deeds In Brief

“cattārimāni, bhikkhave, kammāni mayā sayam abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

katamāni cattāri?
What four?

atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ;
There are dark deeds with dark results.

atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ;
There are bright deeds with bright results.

atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ;
There are dark and bright deeds with dark and bright results.

atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya
saṃvattati.
*There are neither dark nor bright deeds with neither dark nor bright results, which lead to the
ending of deeds.*

imāni kho, bhikkhave, cattāri kammāni mayā sayam abhiññā sacchikatvā
paveditāni”ti.
These are the four kinds of deeds that I declare, having realized them with my own insight.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

233. vitthārasutta
233. Deeds in Detail

“cattārimāni, bhikkhave, kammāni mayā sayam abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

katamāni cattāri?
What four?

atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākam;
There are dark deeds with dark results;

atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākam;
bright deeds with bright results;

atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam;
dark and bright deeds with dark and bright results; and

atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākam kammakkhayāya
saṃvattati.
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of
deeds.

katamañca, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākam?
And what are dark deeds with dark results?

idha, bhikkhave, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ
vacīsaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.
It's when someone makes hurtful choices by way of body, speech, and mind.

so sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ vacīsaṅkhāraṃ
abhisāṅkharitvā, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ
lokaṃ upapajjati.
Having made these choices, they're reborn in a hurtful world,

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

so sabyābajjhehi phassehi phuttho samāno sabyābajjhaṃ vedanaṃ vediyati
ekantadukkhaṃ, seyyathāpi sattā nerayikā.
Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like
the beings in hell.

idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākam.
These are called dark deeds with dark results.

katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākam?
And what are bright deeds with bright results?

idha, bhikkhave, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ
vacīsaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.
It's when someone makes pleasing choices by way of body, speech, and mind.

so abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ vacīsaṅkhāraṃ
abhisāṅkharitvā, abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā abyābajjhaṃ lokaṃ
upapajjati.
Having made these choices, they're reborn in a pleasing world,

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

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

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

idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.

These are called bright deeds with bright results.

katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ?

And what are dark and bright deeds with dark and bright results?

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

It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind.

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

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

tamenaṃ sabyābajjhampi abyābajjhampi lokaṃ upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti.

where hurtful and pleasing contacts touch them.

so sabyābajjhehipi abyābajjhehipi phassehi phuttho samāno sabyābajjhampi abyābajjhampi vedanaṃ vediyati vokiṇṇasukhaḍḍukaṃ, seyyathāpi manussa ekacce ca devā ekacce ca vinipātikā.

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

idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

These are called dark and bright deeds with dark and bright results.

katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati?

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

tatra, bhikkhave, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahānāya yā cetanā, yamidaṃ kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yamidaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā—

It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results.

idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

imāni kho, bhikkhave, cattāri kammāni mayā sayamaṃ abhiññā sacchikatvā pavaditāṃti.

These are the four kinds of deeds that I declare, having realized them with my own insight."

duṭṭiyaṃ.

24. kammavagga
24. Deeds

234. soṇakāyanasutta
234. About Soṇakāyana

atha kho sikhāmogallāno brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then Sikhāmogallāna the brahmin went up to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho sikhāmogallāno brāhmaṇo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, Sikhāmogallāna sat down to one side, and said to the Buddha:

“purimāni, bho gotama, divasāni purimatarāni soṇakāyano māṇavo yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca:

“Master Gotama, a few days ago the student Soṇakāyana came to me and said:

‘samaṇo gotamo sabbakammānaṃ akiriyaṃ paññapeti, sabbakammānaṃ kho pana akiriyaṃ paññapento ucchedaṃ āha lokassa’—

“The ascetic Gotama advocates not doing any deeds. So he teaches the annihilation of the world!”

kammasaccāyaṃ, bho, loko kammasamārambhatthāyī”ti.

The world exists through deeds, and it remains because deeds are undertaken.”

“dassanampi kho ahaṃ, brāhmaṇa, soṇakāyanassa māṇavassa nābhijānāmi;

“Brahmin, I can’t recall even seeing the student Soṇakāyana,

kuto panevarūpo kathāsallāpo.

so how could we possibly have had such a discussion?

cattārimāni, brāhmaṇa, kammāni mayā sayāṃ abhiññā sacchikatvā paveditāni.

I declare these four kinds of deeds, having realized them with my own insight.

katamāni cattāri?

What four?

atthi, brāhmaṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ;

There are dark deeds with dark results;

atthi, brāhmaṇa, kammaṃ sukkaṃ sukkavipākaṃ;

bright deeds with bright results;

atthi, brāhmaṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ;

dark and bright deeds with dark and bright results; and

atthi, brāhmaṇa, kammaṃ akaṇhaasukkaṃ akaṇhaasukkvipākaṃ kammakkhayāya samvattati.

neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

katamaṇca, brāhmaṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ?

And what are the dark deeds with dark results?

idha, brāhmaṇa, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.

It’s when someone makes hurtful choices by way of body, speech, and mind. ...

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

tamenam sabyābajjham lokam upapannam samānam sabyābajjhā phassā phusanti.

so sabyābajjhehi phassehi phuttho samāno sabyābajjham vedanam vediyati ekantadukkham, seyyathāpi sattā nerayikā.

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

idaṃ vuccati, brāhmaṇa, kammaṃ kaṇham kaṇhavipākam.

These are called dark deeds with dark results.

katamañca, brāhmaṇa, kammaṃ sukkaṃ sukkavipākam?

And what are bright deeds with bright results?

idha, brāhmaṇa, ekacco abyābajjham kāyasaṅkhāram abhisāṅkharoti, abyābajjham vacīsaṅkhāram abhisāṅkharoti, abyābajjham manosaṅkhāram abhisāṅkharoti.

It's when someone makes pleasing choices by way of body, speech, and mind. ...

so abyābajjham kāyasaṅkhāram abhisāṅkharitvā, abyābajjham vacīsaṅkhāram abhisāṅkharitvā, abyābajjham manosaṅkhāram abhisāṅkharitvā abyābajjham lokam upapajjati.

tamenam abyābajjham lokam upapannam samānam abyābajjhā phassā phusanti.

so abyābajjhehi phassehi phuttho samāno abyābajjham vedanam vediyati ekantasukham, seyyathāpi devā subhakiṇhā.

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

idaṃ vuccati, brāhmaṇa, kammaṃ sukkaṃ sukkavipākam.

These are called bright deeds with bright results.

katamañca, brāhmaṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam?

And what are dark and bright deeds with dark and bright results?

idha, brāhmaṇa, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāram abhisāṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāram abhisāṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāram abhisāṅkharoti.

It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. ...

so sabyābajjhampi abyābajjhampi kāyasaṅkhāram abhisāṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāram abhisāṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāram abhisāṅkharitvā sabyābajjhampi abyābajjhampi lokam upapajjati.

tamenam sabyābajjhampi abyābajjhampi lokam upapannam samānam sabyābajjhāpi abyābajjhāpi phassā phusanti.

so sabyābajjhehipi abyābajjhehipi phassehi phuttho samāno sabyābajjhampi abyābajjhampi vedanam vediyati vokiṇṇasukhadukkham, seyyathāpi manussā ekacce ca devā ekacce ca vinipatikā.

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

idaṃ vuccati, brāhmaṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam.

These are called dark and bright deeds with dark and bright results.

katamañca, brāhmaṇa, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākam kammakkhayāya saṃvattati?

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

tatra, brāhmaṇa, yaṃidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahānāya yā cetanā, yaṃidaṃ kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yaṃidaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ tassa pahānāya yā cetanā—
It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results.

idaṃ vuccati, brāhmaṇa, kammaṃ akaṇhaasukkaṃ akaṇhaasukkvipākaṃ kammakkhayāya saṃvattati.
These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

imāni kho, brāhmaṇa, cattāri kammāni mayā sayāṃ abhiññā sacchikatvā paveditāni”ti.
These are the four kinds of deeds that I declare, having realized them with my own insight.”
tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

235. paṭhamasikkhāpadasutta
235. Training Rules (1st)

“cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

katamāni cattāri?
What four?

atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ;
There are dark deeds with dark results;

atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ;
bright deeds with bright results;

atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ;
dark and bright deeds with dark and bright results; and

atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya
saṃvattati.
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of
deeds.

katamañca, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ?
And what are the dark deeds with dark results?

idha, bhikkhave, ekacco paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti,
musāvādī hoti, surāmerayamajjapamādatthāyī hoti.
It's when someone kills living creatures, steals, commits sexual misconduct, lies, and uses
alcoholic drinks that cause negligence.

idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ.
These are called dark deeds with dark results.

katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ?
And what are bright deeds with bright results?

idha, bhikkhave, ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,
kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti,
surāmerayamajjapamādatthānā paṭivirato hoti.
It's when someone doesn't kill living creatures, steal, commit sexual misconduct, lie, or use
alcoholic drinks that cause negligence.

idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.
These are called bright deeds with bright results.

katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ?
And what are dark and bright deeds with dark and bright results?

idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ
abhisāṅkharoti ... pe ... idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ
kaṇhasukkavipākaṃ.

It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind.
These are called dark and bright deeds with dark and bright results.

katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ
kammakkhayāya saṃvattati?

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to
the ending of deeds?

tatra, bhikkhave, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ ... pe ... idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

imāni kho, bhikkhave, cattāri kammāni mayā sayamaṃ abhiññā sacchikatvā pāveditāni'ti.

These are the four kinds of deeds that I declare, having realized them with my own insight."

catutthaṃ.

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aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

236. dutiyasikkhāpadasutta
236. Training Rules (2nd)

“cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

katamāni cattāri?
What four?

atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ;
There are dark deeds with dark results;

atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ;
bright deeds with bright results;

atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ;
dark and bright deeds with dark and bright results; and

atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya
saṃvattati.
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of
deeds.

katamañca, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ?
And what are dark deeds with dark results?

idha, bhikkhave, ekaccena mātā jīvītā voropitā hoti, pitā jīvītā voropito hoti, arahaṃ
jīvītā voropito hoti, tathāgatassa duṭṭhena cittaena lohitaṃ uppāditam hoti, saṃgho
bhinno hoti.
It's when someone murders their mother or father or a perfected one. They maliciously shed
the blood of a Realized One. Or they cause a schism in the Saṅgha.

idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ.
These are called dark deeds with dark results.

katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ?
And what are bright deeds with bright results?

idha, bhikkhave, ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,
kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya
paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti,
anabhijjhālu hoti, abyāpānaccitto hoti, sammādiṭṭhi hoti.
It's when someone doesn't kill living creatures, steal, or commit sexual misconduct. They don't
use speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with
right view.

idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.
These are called bright deeds with bright results.

katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ?
And what are dark and bright deeds with dark and bright results?

idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ
abhisāṅkharoti ... pe ... idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ
kaṇhasukkavipākaṃ.

It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind.
These are called dark and bright deeds with dark and bright results.

katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ
kammakkhayāya saṃvattati?

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to
the ending of deeds?

tatra, bhikkhave, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ ... pe ... idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

imāni kho, bhikkhave, cattāri kammāni mayā sayamaṃ abhiññā sacchikatvā pāveditāni'ti.

These are the four kinds of deeds that I declare, having realized them with my own insight."

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

237. ariyamaggasutta
237. The Noble Path

“cattārimāni, bhikkhave, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni.
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight.

katamāni cattāri?
What four?

atthi, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ;
There are dark deeds with dark results;

atthi, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ;
bright deeds with bright results;

atthi, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ;
dark and bright deeds with dark and bright results; and

atthi, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkvipākaṃ kammakkhayāya
saṃvattati.
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of
deeds.

katamañca, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ?
And what are dark deeds with dark results?

idha, bhikkhave, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti ... pe ...
idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ.
It's when someone makes hurtful choices by way of body, speech, and mind. These are called
dark deeds with dark results.

katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ?
And what are bright deeds with bright results?

idha, bhikkhave, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti ... pe ... idaṃ
vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākaṃ.
It's when someone makes pleasing choices by way of body, speech, and mind. These are called
bright deeds with bright results.

katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ?
And what are dark and bright deeds with dark and bright results?

idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ
abhisaṅkharoti ... pe ... idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ
kaṇhasukkvipākaṃ.
It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind.
These are called dark and bright deeds with dark and bright results.

katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkvipākaṃ
kammakkhayāya saṃvattati?
And what are neither dark nor bright deeds with neither dark nor bright results, which lead to
the ending of deeds?

sammāditṭhi ... pe ... sammāsamādhī.
Right view, right thought, right speech, right action, right livelihood, right effort, right
mindfulness, and right immersion.

idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkvipākaṃ
kammakkhayāya saṃvattati.

These are called neither dark nor bright deeds with neither dark nor bright results, which lead
to the ending of deeds.

imāni kho, bhikkhave, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā
paveditāni”ti.

These are the four kinds of deeds that I declare, having realized them with my own insight.”
chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

238. bojjaṅgasutta
238. Awakening Factors

“cattārimāni, bhikkhave, kammāni ... pe ... kaṇhaṃ kaṇhavipākam ... pe ...
“Mendicants, I declare these four kinds of deeds, having realized them with my own insight...

idha, bhikkhave, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti ... pe ... idaṃ vuccati, bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākam.
And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

katamañca, bhikkhave, kammaṃ sukkaṃ sukkavipākam?
And what are bright deeds with bright results?

idha, bhikkhave, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti ... pe ... idaṃ vuccati, bhikkhave, kammaṃ sukkaṃ sukkavipākam.
It's when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

katamañca, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam?
And what are dark and bright deeds with dark and bright results?

idha, bhikkhave, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisāṅkharoti ... pe ... idaṃ vuccati, bhikkhave, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam.
It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

katamañca, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākam
kammakkhayāya saṃvattati?
And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo,
pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo,
upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

idaṃ vuccati, bhikkhave, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākam
kammakkhayāya saṃvattati.
These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

imāni kho, bhikkhave, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā
paveditāni”ti.
These are the four kinds of deeds that I declare, having realized them with my own insight.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

239. sāvajjasutta
239. Blameworthy

“catūhi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena,
sāvajjāya diṭṭhiyā—
Blameworthy deeds by way of body, speech, and mind, and blameworthy view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ
niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena,
anavajjāya diṭṭhiyā—
Blameless deeds by way of body, speech, and mind, and blameless view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ
sagge”ti.
Someone with these four qualities is raised up to heaven.”

aṭṭhamāṇ.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

240. abyābajjhasutta
240. Pleasing

“catūhi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

sabyābajjhena kāyakammena, sabyābajjhena vacīkammena, sabyābajjhena
manokammena, sabyābajjhāya diṭṭhiyā—
Hurtful deeds by way of body, speech, and mind, and hurtful view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ
niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

abyābajjhena kāyakammena, abyābajjhena vacīkammena, abyābajjhena
manokammena, abyābajjhāya diṭṭhiyā—
Pleasing deeds by way of body, speech, and mind, and pleasing view.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ
sagge”ti.
Someone with these four qualities is raised up to heaven.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

241. samaṇasutta
241. Ascetics

“‘idheva, bhikkhave, paṭhamo samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo;

“‘Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic.

suññā parappavādā samaṇehi aññehī’ti—
Other sects are empty of ascetics.’

evametam, bhikkhave, sammā sīhanādaṃ nadatha.
This, mendicants, is how you should rightly roar your lion’s roar.

katamo ca, bhikkhave, paṭhamo samaṇo?
And who is the first ascetic?

idha, bhikkhave, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
It’s a mendicant who—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

ayaṃ, bhikkhave, paṭhamo samaṇo.
This is the first ascetic.

katamo ca, bhikkhave, dutiyo samaṇo?
And who is the second ascetic?

idha, bhikkhave, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.
It’s a mendicant who—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering.

ayaṃ, bhikkhave, dutiyo samaṇo.
This is the second ascetic.

katamo ca, bhikkhave, tatiyo samaṇo?
And who is the third ascetic?

idha, bhikkhave, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
It’s a mendicant who—with the ending of the five lower fetters—is reborn spontaneously. They’re extinguished there, and are not liable to return from that world.

ayaṃ, bhikkhave, tatiyo samaṇo.
This is the third ascetic.

katamo ca, bhikkhave, catuttho samaṇo?
And who is the fourth ascetic?

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.
It’s a mendicant who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ayaṃ, bhikkhave, catuttho samaṇo.
This is the fourth ascetic.

‘idheva, bhikkhave, paṭhamo samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo;
‘Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic.

suññā parappavādā samaṇebhi aññehī’ti—
Other sects are empty of ascetics.’

evametam, bhikkhave, sammā sīhanādaṃ nadathā”ti.
This, mendicants, is how you should rightly roar your lion’s roar.”

dasamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

24. kammavagga
24. Deeds

242. sappurisānisamsasutta
242. Benefits of a Good Person

“sappurisam, bhikkhave, nissāya cattāro ānisamsā pāṭikaṅkhā.
“Mendicants, you can expect four benefits from relying on a good person.

katame cattāro?
What four?

ariyena sīlena vaḍḍhati, ariyena samādhinā vaḍḍhati, ariyāya paññāya vaḍḍhati,
ariyāya vimuttiyā vaḍḍhati—
Growth in noble ethics, immersion, wisdom, and freedom.

sappurisam, bhikkhave, nissāya ime cattāro ānisamsā pāṭikaṅkhā”ti.
You can expect these four benefits from relying on a good person.”

ekādasamaṃ.

kammavaggo catuttho.

saṅkhitta vitthāra soṇakāyana,

sikkhāpadaṃ ariyamaggo bojjhaṅgaṃ;

sāvajjañceva abyābajjhaṃ,

samaṇo ca sappurisānisamsoti.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

243. saṅghabhedakasutta
243. Schism in the Saṅgha

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

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

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

“api nu taṃ, ānanda, adhikaraṇaṃ vūpasantaṃ”ti?
“Well, Ānanda, has that disciplinary issue been settled yet?”

“kuto taṃ, bhante, adhikaraṇaṃ vūpasamissati.
“How could it be, sir?

āyasmato, bhante, anuruddhassa bāhiyo nāma saddhivihāriko kevalakappaṃ saṅghabhedāya thito.
Venerable Anuruddha's pupil Bāhiya remains entirely committed to creating a schism in the Saṅgha.

tatrāyasmā anuruddho na ekavācīkampi bhaṇitabbaṃ maññati”ti.
But Anuruddha doesn't think to say a single word about it.”

“kadā paṇānanda, anuruddho saṅghamajjhe adhikaraṇesu voyuñjati.
“But Ānanda, since when has Anuruddha been involved in disciplinary issues in the midst of the Saṅgha?

nanu, ānanda, yāni kānici adhikaraṇāni uppajjanti, sabbāni tāni tumhe ceva vūpasametha sārīputtamoggallānā ca.
Shouldn't you, together with Sārīputta and Moggallāna, settle all disciplinary issues that come up?

cattārome, ānanda, atthavase sampassamāno pāpabhikkhu saṅghabhedena nandati.
A bad monk sees four reasons to relish schism in the Saṅgha.

katame cattāro?
What four?

idhānanda, pāpabhikkhu dussīlo hoti pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto.
Take an unethical monk, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.

tassa evaṃ hoti:
He thinks:

‘sace kho maṃ bhikkhū jānissanti—
‘Suppose the monks know that I'm a bad monk ...

dussīlo pāpadhammo asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujātoti, samaggā maṃ santā nāsessanti;
If they're in harmony, they'll expel me,

vaggā pana maṃ na nāsessanti”ti.
but if they're divided they won't.’

idaṃ, ānanda, paṭhamam atthavasam sampassamāno pāpabhikkhu saṅghabhedena nandati.

A bad monk sees this as the first reason to relish schism in the Saṅgha.

puna caparam, ānanda, pāpabhikkhu micchādīṭṭhiko hoti, antaggāhikāya dīṭṭhiyā samannāgato.

Furthermore, a bad monk has wrong view, he's attached to an extremist view.

tassa evam hoti:

He thinks:

‘sace kho maṃ bhikkhū jānissanti—

‘Suppose the monks know that I have wrong view ...

micchādīṭṭhiko antaggāhikāya dīṭṭhiyā samannāgatoti, samaggā maṃ santā nāsessanti;

If they're in harmony they'll expel me,

vaggā pana maṃ na nāsessanti'ti.

but if they're divided they won't.'

idaṃ, ānanda, dutiyam atthavasam sampassamāno pāpabhikkhu saṅghabhedena nandati.

A bad monk sees this as the second reason to relish schism in the Saṅgha.

puna caparam, ānanda, pāpabhikkhu micchājīvo hoti, micchājīvena jīvikam kappeti.

Furthermore, a bad monk has wrong livelihood and earns a living by wrong livelihood.

tassa evam hoti:

He thinks:

‘sace kho maṃ bhikkhū jānissanti—

‘Suppose the monks know that I have wrong livelihood ...

micchājīvo micchājīvena jīvikam kappetūti, samaggā maṃ santā nāsessanti;

If they're in harmony they'll expel me,

vaggā pana maṃ na nāsessanti'ti.

but if they're divided they won't.'

idaṃ, ānanda, tatiyam atthavasam sampassamāno pāpabhikkhu saṅghabhedena nandati.

A bad monk sees this as the third reason to relish schism in the Saṅgha.

puna caparam, ānanda, pāpabhikkhu lābhakāmo hoti sakkārakāmo anavaññattikāmo.

Furthermore, a bad monk desires material possessions, honor, and admiration.

tassa evam hoti:

He thinks:

‘sace kho maṃ bhikkhū jānissanti—

‘Suppose the monks know that I desire material possessions, honor, and admiration.

lābhakāmo sakkārakāmo anavaññattikāmoti, samaggā maṃ santā na sakkarissanti na garuṃ karissanti na mānessanti na pūjessanti;

If they're in harmony they won't honor, respect, revere, or venerate me,

vaggā pana maṃ sakkarissanti garuṃ karissanti mānessanti pūjessanti'ti.

but if they're divided they will.'

idaṃ, ānanda, catuttham atthavasam sampassamāno pāpabhikkhu saṅghabhedena nandati.

A bad monk sees this as the fourth reason to relish schism in the Saṅgha.

ime kho, ānanda, cattāro atthavase sampassamāno pāpabhikkhu saṅghabhedena nandati'ti.

A bad monk sees these four reasons to relish schism in the Saṅgha."

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

244. āpattibhayasutta
244. Perils of Offenses

“cattārimāni, bhikkhave, āpattibhayāni.
“Mendicants, there are these four perils of offenses.

katamāni cattāri?
What four?

seyyathāpi, bhikkhave, coraṃ āgucāriṃ gahetvā rañño dasseyyum:
Suppose they were to arrest a bandit, a criminal and present him to the king, saying:

‘ayaṃ te, deva, coro āgucārī.
‘Your Majesty, this is a bandit, a criminal.

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

tameṇaṃ rājā evaṃ vadeyya:
The king would say:

‘gacchatha, bho, imaṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindathā’ti.

‘Go, my men, and tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.’

tameṇaṃ rañño purisā dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindeyyum.

The king’s men would do as they were told.

tatraññatarassa thalaṭṭhassa purisassa evamassa:
Then a bystander might think:

‘pāpakaṃ vata, bho, ayaṃ puriso kammaṃ akāsi gārayhaṃ sīsacchejjaṃ.
‘This man must have done a truly bad and reprehensible deed, a capital offense.

yatra hi nāma rañño purisā dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṃ chindissanti.

so vatassāhaṃ evarūpaṃ pāpakammaṃ na kareyyaṃ gārayhaṃ sīsacchejjan’ti.
There’s no way I’d ever do such a bad and reprehensible deed, a capital offense.’

evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṃ tibbā bhayasaññā paccupaṭṭhitā hoti pārājikesu dhammesu.

In the same way, take any monk or nun who has set up such an acute perception of peril regarding expulsion offenses.

tassetāṃ pātikaṅkhaṃ—anāpanno vā pārājikaṃ dhammaṃ na āpajjissati, āpanno vā pārājikaṃ dhammaṃ yathādhammaṃ paṭikarissati.

It can be expected that if they haven’t committed an expulsion offense they won’t, and if they committed one they will deal with it properly.

seyyathāpi, bhikkhave, puriso kālavatthaṃ paridhāya kese pakiritvā musalaṃ khandhe āropetvā mahājanakāyaṃ upasaṅkamitvā evaṃ vadeyya:

Suppose a man was to put on a black cloth, mess up his hair, and put a club on his shoulder. Then he approaches a large crowd and says:

‘ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ mosallaṃ, yena me āyasmanto attamanā honti taṃ karomī’ti.

‘Sirs, I’ve done a bad and reprehensible deed, deserving of clubbing. I submit to your pleasure.’

tatraññatarassa thalaṭṭhassa purisassa evamassa:

Then a bystander might think:

‘pāpakaṃ vata, bho, ayaṃ puriso kammaṃ akāsi gārayhaṃ mosallaṃ.

‘This man must have done a truly bad and reprehensible deed, deserving of clubbing. ...

yatra hi nāma kālavatthaṃ paridhāya kese pakiritvā musalaṃ khandhe āropetvā mahājanakāyaṃ upasaṅkamitvā evaṃ vakkhati:

“ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ mosallaṃ, yena me āyasmanto attamanā honti taṃ karomī”ti.

so vatassāhaṃ evarūpaṃ pāpakammaṃ na kareyyaṃ gārayhaṃ mosallaṃ’ti.

There’s no way I’d ever do such a bad and reprehensible deed, deserving of clubbing.’

evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṃ tibbā bhayasaññā paccupaṭṭhitā hoti saṃghādisesesu dhammesu, tassettaṃ pāṭikaṅkhaṃ—anāpāno vā saṃghādisesaṃ dhammaṃ na āpajjissati, āpanno vā saṃghādisesaṃ dhammaṃ yathāddhammaṃ paṭikarissati.

In the same way, take any monk or nun who has set up such an acute perception of peril regarding suspension offenses. It can be expected that if they haven’t committed a suspension offense they won’t, and if they committed one they will deal with it properly.

seyyathāpi, bhikkhave, puriso kālavatthaṃ paridhāya kese pakiritvā bhasmapuṭaṃ khandhe āropetvā mahājanakāyaṃ upasaṅkamitvā evaṃ vadeyya:

Suppose a man was to put on a black cloth, mess up his hair, and put a sack of ashes on his shoulder. Then he approaches a large crowd and says:

‘ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ bhasmapuṭaṃ.

‘Sirs, I’ve done a bad and reprehensible deed, deserving of a sack of ashes.

yena me āyasmanto attamanā honti taṃ karomī’ti.

I submit to your pleasure.’

tatraññatarassa thalaṭṭhassa purisassa evamassa:

Then a bystander might think:

‘pāpakaṃ vata, bho, ayaṃ puriso kammaṃ akāsi gārayhaṃ bhasmapuṭaṃ.

‘This man must have done a truly bad and reprehensible deed, deserving of a sack of ashes. ...

yatra hi nāma kālavatthaṃ paridhāya kese pakiritvā bhasmapuṭaṃ khandhe āropetvā mahājanakāyaṃ upasaṅkamitvā evaṃ vakkhati:

“ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ bhasmapuṭaṃ;

yena me āyasmanto attamanā honti taṃ karomī”ti.

so vatassāhaṃ evarūpaṃ pāpakammaṃ na kareyyaṃ gārayhaṃ bhasmapuṭaṃ’ti.

There’s no way I’d ever do such a bad and reprehensible deed, deserving of a sack of ashes.’

evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṃ tibbā bhayasaññā paccupaṭṭhitā hoti pācittiyesu dhammesu, tassetam pāṭikaṅkham—anāpanno vā pācittiyaṃ dhammaṃ na āpajjissati, āpanno vā pācittiyaṃ dhammaṃ yathādhammaṃ paṭikarissati.

In the same way, take any monk or nun who has set up such an acute perception of peril regarding confessable offenses. It can be expected that if they haven't committed a confessable offense they won't, and if they committed one they will deal with it properly.

seyyathāpi, bhikkhave, puriso kāḷavatthaṃ paridhāya kese pakiritvā mahājanakāyaṃ upasaṅkamitvā evaṃ vadeyya:

Suppose a man was to put on a black cloth and mess up his hair. Then he approaches a large crowd and says:

‘ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ upavajjaṃ.

‘Sirs, I’ve done a bad and reprehensible deed, deserving of criticism.

yena me āyasmanto attamanā honti taṃ karomī’ti.

I submit to your pleasure.’

tatraññatarassa thalaṭṭhassa purisassa evamassa:

Then a bystander might think:

‘pāpakaṃ vata, bho, ayaṃ puriso kammaṃ akāsi gārayhaṃ upavajjaṃ.

‘This man must have done a truly bad and reprehensible deed, deserving of criticism. ...

yatra hi nāma kāḷavatthaṃ paridhāya kese pakiritvā mahājanakāyaṃ upasaṅkamitvā evaṃ vakkhati:

“ahaṃ, bhante, pāpakammaṃ akāsiṃ gārayhaṃ upavajjaṃ;

yena me āyasmanto attamanā honti taṃ karomī”ti.

so vatassāhaṃ evarūpaṃ pāpakammaṃ na kareyyaṃ gārayhaṃ upavajjan’ti.

There’s no way I’d ever do such a bad and reprehensible deed, deserving of criticism.’

evamevaṃ kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā evaṃ tibbā bhayasaññā paccupaṭṭhitā hoti pāṭidesanīyesu dhammesu, tassetam pāṭikaṅkham—anāpanno vā pāṭidesanīyaṃ dhammaṃ na āpajjissati, āpanno vā pāṭidesanīyaṃ dhammaṃ yathādhammaṃ paṭikarissati.

In the same way, take any monk or nun who has set up such an acute perception of peril regarding acknowledgeable offenses. It can be expected that if they haven’t committed an acknowledgeable offense they won’t, and if they committed one they will deal with it properly.

imāni kho, bhikkhave, cattāri āpattibhayāni’ti.

These are the four perils of offenses.”

dutiyaṃ.

25. āpattibhayavagga
25. Perils of Offenses

245. sikkhānisamsasutta
245. The Benefits of Training

“sikkhānisamsamidam, bhikkhave, brahmacariyaṃ vussati paññuttaraṃ
vimuttisāraṃ satādhipeyyaṃ.

“Mendicants, living this spiritual life is benefited by training and overseen by wisdom; freedom is its heart, and mindfulness is in charge.

kathaṇca, bhikkhave, sikkhānisamsaṃ hoti?
And how is it benefited by training?

idha, bhikkhave, mayā sāvakānaṃ ābhisamācārikā sikkhā paññattā appasannānaṃ
pasādāya pasannānaṃ bhiyyobhāvāya.

Firstly, I laid down for my disciples the training that deals with supplementary regulations in order to inspire confidence in those without it and to increase confidence in those who have it.

yathā yathā, bhikkhave, mayā sāvakānaṃ ābhisamācārikā sikkhā paññattā
appasannānaṃ pasādāya pasannānaṃ bhiyyobhāvāya tathā tathā so tassā sikkhāya
akhaṇḍakārī hoti acchiddakārī asabalakārī akammāsakārī, samādāya sikkhati
sikkhāpadesu.

They undertake whatever supplementary regulations I have laid down, keeping them unbroken, impeccable, spotless, and unmarred.

puna caparaṃ, bhikkhave, mayā sāvakānaṃ ādibrahmacariyikā sikkhā paññattā
sabbaso sammā dukkhakkhayāya.

Furthermore, I laid down for my disciples the training that deals with the fundamentals of the spiritual life in order to rightly end suffering in every way.

yathā yathā, bhikkhave, mayā sāvakānaṃ ādibrahmacariyikā sikkhā paññattā
sabbaso sammā dukkhakkhayāya tathā tathā so tassā sikkhāya akhaṇḍakārī hoti
acchiddakārī asabalakārī akammāsakārī, samādāya sikkhati sikkhāpadesu.

They undertake whatever training that deals with the fundamentals of the spiritual life I have laid down, keeping it unbroken, impeccable, spotless, and unmarred.

evam kho, bhikkhave, sikkhānisamsaṃ hoti.
That's how it's benefited by training.

kathaṇca, bhikkhave, paññuttaraṃ hoti?
And how is it overseen by wisdom?

idha, bhikkhave, mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya.
I taught the Dhamma to my disciples in order to rightly end suffering in every way.

yathā yathā, bhikkhave, mayā sāvakānaṃ dhammā desitā sabbaso sammā
dukkhakkhayāya tathā tathāssa te dhammā paññāya samavekkhitā honti.

They examine with wisdom any teachings I taught them.

evam kho, bhikkhave, paññuttaraṃ hoti.
That's how it's overseen by wisdom.

kathaṇca, bhikkhave, vimuttisāraṃ hoti?
And how does it have freedom at its heart?

idha, bhikkhave, mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya.
I taught the Dhamma to my disciples in order to rightly end suffering in every way.

yathā yathā, bhikkhave, mayā sāvakānaṃ dhammā desitā sabbaso sammā
dukkhakkhayāya tathā tathāssa te dhammā vimuttiyā phusitā honti.

They experience through freedom any teachings I taught them.

evam kho, bhikkhave, vimuttisāraṃ hoti.
That's how it has freedom at its heart.

kathañca, bhikkhave, satādhipeyyaṃ hoti?

And how is mindfulness in charge?

‘iti aparipūraṃ vā ābhisamācārikaṃ sikkhaṃ paripūressāmi, paripūraṃ vā ābhisamācārikaṃ sikkhaṃ tattha tattha paññāya anuggahessāmi’ ti—ajjhataṃyeva sati sūpaṭṭhitā hoti.

Mindfulness is well established in oneself: ‘In this way I’ll fulfill the training dealing with supplementary regulations, or support with wisdom in every situation the training dealing with supplementary regulations I’ve already fulfilled.’

‘iti aparipūraṃ vā ādibrahmacariyaṃ sikkhaṃ paripūressāmi, paripūraṃ vā ādibrahmacariyaṃ sikkhaṃ tattha tattha paññāya anuggahessāmi’ ti—ajjhataṃyeva sati sūpaṭṭhitā hoti.

Mindfulness is well established in oneself: ‘In this way I’ll fulfill the training dealing with the fundamentals of the spiritual life, or support with wisdom in every situation the training dealing with the fundamentals of the spiritual life I’ve already fulfilled.’

‘iti asamavekkhitā vā dhammaṃ paññāya samavekkhissāmi, samavekkhitā vā dhammaṃ tattha tattha paññāya anuggahessāmi’ ti—ajjhataṃyeva sati sūpaṭṭhitā hoti.

Mindfulness is well established in oneself: ‘In this way I’ll examine with wisdom the teaching that I haven’t yet examined, or support with wisdom in every situation the teaching I’ve already examined.’

‘iti aphasitaṃ vā dhammaṃ vimuttiyā phusissāmi, phusitaṃ vā dhammaṃ tattha tattha paññāya anuggahessāmi’ ti—ajjhataṃyeva sati sūpaṭṭhitā hoti.

Mindfulness is well established in oneself: ‘In this way I’ll experience through freedom the teaching that I haven’t yet experienced, or support with wisdom in every situation the teaching I’ve already experienced.’

evaṃ kho, bhikkhave, satādhipeyyaṃ hoti.

That’s how mindfulness is in charge.

‘sikkhānisamsamidaṃ, bhikkhave, brahmacariyaṃ vussati paññuttaraṃ vimuttisāraṃ satādhipeyyaṃ’ ti,

‘Living this spiritual life is benefited by training and overseen by wisdom; freedom is its heart, and mindfulness is in charge.’

iti yaṃ taṃ vuttaṃ idametāṃ paṭicca vuttan” ti.

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

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

246. seyyāsutta
246. Lying Postures

“catasso imā, bhikkhave, seyyā.
“Mendicants, there are these four ways of lying down.

katamā catasso?
What four?

petaseyyā, kāmabhogiseyyā, sīhaseyyā, tathāgataseyyā.
The ways a corpse, a pleasure seeker, a lion, and a Realized One lie down.

katamā ca, bhikkhave, petaseyyā?
And how does a corpse lie down?

yebhuyyena, bhikkhave, petā uttānā senti;
Corpses usually lie flat on their backs.

ayaṃ vuccati, bhikkhave, petaseyyā.
This is called the way a corpse lies down.

katamā ca, bhikkhave, kāmabhogiseyyā?
And how does a pleasure seeker lie down?

yebhuyyena, bhikkhave, kāmabhogī vāmena passena senti;
Pleasure seekers usually lie down on their left side.

ayaṃ vuccati, bhikkhave, kāmabhogiseyyā.
This is called the way a pleasure seeker lies down.

katamā ca, bhikkhave, sīhaseyyā?
And how does a lion lie down?

sīho, bhikkhave, migarājā dakkhiṇena passena seyyaṃ kappeti, pāde pādaṃ
accādhāya, antarasatthimhi naṅguṭṭhaṃ anupakkhipitvā.
*The lion, king of beasts, lies down on the right side, placing one foot on top of the other, with
his tail tucked between his thighs.*

so paṭibujjhivā purimaṃ kāyaṃ abbhunnāmetvā pacchimaṃ kāyaṃ anuviloketi.
When he wakes, he lifts his front quarters and checks his hind quarters.

sace, bhikkhave, sīho migarājā kiñci passati kāyassa vikkhittaṃ vā visaṭaṃ vā, tena,
bhikkhave, sīho migarājā anattamano hoti.
If he sees that any part of his body is disordered or displaced, he is displeased.

sace pana, bhikkhave, sīho migarājā na kiñci passati kāyassa vikkhittaṃ vā visaṭaṃ
vā, tena, bhikkhave, sīho migarājā attamano hoti.
But if he sees that no part of his body is disordered or displaced, he is pleased.

ayaṃ vuccati, bhikkhave, sīhaseyyā.
This is called the way a lion lies down.

katamā ca, bhikkhave, tathāgataseyyā?
And how does a Realized One lie down?

idha, bhikkhave, tathāgato vivicceva kāmehi ... pe ... catutthaṃ jhānaṃ
upasampajja viharati.
*It's when a Realized One, quite secluded from sensual pleasures, secluded from unskillful
qualities, enters and remains in the first absorption ... second absorption ... third absorption
... fourth absorption.*

ayaṃ vuccati, bhikkhave, tathāgataseyyā.
This is called the way a Realized One lies down.

imā kho, bhikkhave, catasso seyyā”ti.
These are the four ways of lying down.”

catuttham.
-

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

247. thūpārahasutta
247. Worthy of a Monument

“cattārome, bhikkhave, thūpārahā.
“Mendicants, these four are worthy of a monument.

katame cattāro?
What four?

tathāgato araham sammāsambuddho thūpāraho, paccekabuddho thūpāraho,
tathāgatasāvako thūpāraho, rājā cakkavattī thūpāraho—
*A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for
themselves; a disciple of a Realized One; and a wheel-turning monarch.*

ime kho, bhikkhave, cattāro thūpārahā”ti.
These four are worthy of a monument.”

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

248. paññāvuddhisutta
248. The Growth of Wisdom

“cattārome, bhikkhave, dhammā paññāvuddhiyā saṃvattanti.
“Mendicants, these four things lead to the growth of wisdom.

katame cattāro?
What four?

sappurisasamsevo, saddhammasavanam, yonisomanasikāro,
dhammānudhammapaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

ime kho, bhikkhave, cattāro dhammā paññāvuddhiyā saṃvattanti”ti.
These four things lead to the growth of wisdom.”

chaṭṭham.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

249. bahukārasutta
249. Very Helpful

“cattārome, bhikkhave, dhammā manussabhūtaṣṣa bahukārā honti.
“Mendicants, these four things are very helpful to a human being.

katame cattāro?
What four?

sappurisasamsevo, saddhammasavanam, yonisomanasikāro,
dhammānudhammapaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

ime kho, bhikkhave, cattāro dhammā manussabhūtaṣṣa bahukārā honti”ti.
These four things are very helpful to a human being.”

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

250. pathamavohārasutta
250. Expressions (1st)

“cattārome, bhikkhave, anariyavohārā.
“Mendicants, there are these four ignoble expressions.

katame cattāro?
What four?

aditthe ditthavāditā, asute sutavāditā, amute mutavāditā, aviññāte viññātavāditā—
Saying you’ve seen, heard, thought, or known something, but you haven’t.

ime kho, bhikkhave, cattāro anariyavohārā”ti.
These are the four ignoble expressions.”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

251. dutiyavohārasutta
251. Expressions (2nd)

“cattārome, bhikkhave, ariyavohārā.
“Mendicants, there are these four noble expressions.

katame cattāro?
What four?

aditṭhe aditṭhavāditā, asute asutavāditā, amute amutavāditā, aviññāte
aviññātavāditā—
Saying you haven’t seen, heard, thought, or known something, and you haven’t.

ime kho, bhikkhave, cattāro ariyavohārā”ti.
These are the four noble expressions.”

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

252. tatiyavohārasutta
252. Expressions (3rd)

“cattārome, bhikkhave, anariyavohārā.
“Mendicants, there are these four ignoble expressions.

katame cattāro?
What four?

diṭṭhe aditṭhavāditā, sute asutavāditā, mute amutavāditā, viññāte aviññātavāditā—
Saying you haven’t seen, heard, thought, or known something, and you have.

ime kho, bhikkhave, cattāro anariyavohārā”ti.
These are the four ignoble expressions.”

dasamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

25. āpattibhayavagga
25. Perils of Offenses

253. catutthavohārasutta
253. Expressions (4th)

“cattārome, bhikkhave, ariyavohārā.
“Mendicants, there are these four noble expressions.

katame cattāro?
What four?

diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā—
Saying you’ve seen, heard, thought, or known something, and you have.

ime kho, bhikkhave, cattāro ariyavohārā”ti.
These are the four noble expressions.”

ekādasamaṃ.

āpattibhayavaggo pañcamaṃ.

bhedaāpatti sikkhā ca,

seyyā thūpārahena ca;

paññāvuddhi bahukārā,

vohārā caturo tīṭhātī.

pañcamaṃ paṇṇāsako samatto.

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

254. abhiññāsutta
254. Insight

“cattārome, bhikkhave, dhammā.
Mendicants, there are these four things.

katame cattāro?
What four?

atthi, bhikkhave, dhammā abhiññā pariññeyyā;
There are things that should be completely understood by direct knowledge.

atthi, bhikkhave, dhammā abhiññā pahātabbā;
There are things that should be given up by direct knowledge.

atthi, bhikkhave, dhammā abhiññā bhāvetabbā;
There are things that should be developed by direct knowledge.

atthi, bhikkhave, dhammā abhiññā sacchikātabbā.
There are things that should be realized by direct knowledge.

katame ca, bhikkhave, dhammā abhiññā pariññeyyā?
And what are the things that should be completely understood by direct knowledge?

pañcupādānakkhandhā—
The five grasping aggregates.

ime vuccanti, bhikkhave, dhammā abhiññā pariññeyyā.
These are called the things that should be completely understood by direct knowledge.

katame ca, bhikkhave, dhammā abhiññā pahātabbā?
And what are the things that should be given up by direct knowledge?

avijjā ca bhavaṭaṇhā ca—
Ignorance and craving for continued existence.

ime vuccanti, bhikkhave, dhammā abhiññā pahātabbā.
These are called the things that should be given up by direct knowledge.

katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?
And what are the things that should be developed by direct knowledge?

samatho ca vipassanā ca—
Serenity and discernment.

ime vuccanti, bhikkhave, dhammā abhiññā bhāvetabbā.
These are called the things that should be developed by direct knowledge.

katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?
And what are the things that should be realized by direct knowledge?

vijjā ca vimutti ca—
Knowledge and freedom.

ime vuccanti, bhikkhave, dhammā abhiññā sacchikātabbā.
These are called the things that should be realized by direct knowledge.

ime kho, bhikkhave, cattāro dhammā”ti.
These are the four things.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

255. pariyesanāsutta
255. Searches

“catasso imā, bhikkhave, anariyapariyesanā.
“Mendicants, there are these four ignoble searches.

katamā catasso?
What four?

idha, bhikkhave, ekacco attanā jarādhammo samāno jarādhammaṃyeva pariyesati;
Someone liable to grow old searches only for what grows old.

attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati;
Someone liable to sickness searches only for what gets sick.

attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati;
Someone liable to death searches only for what dies.

attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.
Someone whose nature is defiled searches only for what is defiled.

imā kho, bhikkhave, catasso anariyapariyesanā.
These are the four ignoble searches.

catasso imā, bhikkhave, ariyapariyesanā.
There are these four noble searches.

katamā catasso?
What four?

idha, bhikkhave, ekacco attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā
ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati;
*Someone who is liable to grow old, knowing the drawback in what grows old, searches for the
unaging supreme sanctuary, extinguishment.*

attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ
anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati;
*Someone who is liable to get sick, knowing the drawback in what gets sick, searches for the
sickness-free supreme sanctuary, extinguishment.*

attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ
anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati;
*Someone who is liable to die, knowing the drawback in what dies, searches for the deathless
supreme sanctuary, extinguishment.*

attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ
anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati.
*Someone whose nature is defiled, knowing the drawback in what is defiled, searches for the
undefiled supreme sanctuary, extinguishment.*

imā kho, bhikkhave, catasso ariyapariyesanā”ti.
These are the four noble searches.”

dutiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

256. saṅgahavatthusutta
256. Ways of Being Inclusive

“cattārimāni, bhikkhave, saṅgahavatthūni.
“Mendicants, there are these four ways of being inclusive.

katamāni cattāri?
What four?

dānaṃ, peyyavajjaṃ, atthacariyā, samānattatā—
Giving, kindly words, taking care, and equality.

imāni kho, bhikkhave, cattāri saṅgahavatthūnī”ti.
These are the four ways of being inclusive.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

257. mālukyaputtasutta
257. With Māluṅkyaputta

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

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

“sādhu me, bhante, bhagavā saṃkhittena dhammaṃ desetu, yamaḥam bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“ettha idāni, mālukyaputta, kiṃ dahare bhikkhū vakkhāma;

“Well now, Māluṅkyaputta, what are we to say to the young monks,

yatra hi nāma tvaṃ jīṇṇo vuddho mahallako tathāgatassa saṃkhittena ovādaṃ yācasī”ti.

when even an old man like you, elderly and senior, asks the Realized One for brief advice?”

“desetu me, bhante, bhagavā saṃkhittena dhammaṃ; desetu sugato saṃkhittena dhammaṃ. appeva nāmāhaṃ bhagavato bhāsitaṃ atthaṃ ājāneyyaṃ; appeva nāmāhaṃ bhagavato bhāsitaṃ dāyādo assan”ti.

“Sir, may the Buddha teach me the Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha’s teaching!”

“cattārome, mālukyaputta, taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati.

“Māluṅkyaputta, there are four things that give rise to craving in a mendicant.

katame cattāro?

What four?

cīvarahetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati.

For the sake of robes,

piṇḍapātaḥetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati.

alms-food,

senāsanaḥetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati.

lodgings,

itibhavābhavaḥetu vā, mālukyaputta, bhikkhuno taṇhā uppajjamānā uppajjati.

or rebirth in this or that state.

ime kho, mālukyaputta, cattāro taṇhuppādā yattha bhikkhuno taṇhā uppajjamānā uppajjati.

These are the four things that give rise to craving in a mendicant.

yato kho, mālukyaputta, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvattukatā anabhāvaṅkatā āyatim anuppādadhammā, ayaṃ vuccati, mālukyaputta, ‘bhikkhu accechchi taṇhaṃ, vivattayī saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’”ti.

That craving is given up by a mendicant, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. Then they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

atha kho āyasmā mālukyaputto bhagavatā iminā ovādena ovadito uṭṭhāyāsanaṁ
bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

*When Mālunkyaputta had been given this advice by the Buddha, he got up from his seat,
bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

atha kho āyasmā mālukyaputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto
nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti,
tadanuttaram—brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja vihāsi.

*Then Mālunkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the
supreme culmination of the spiritual path in this very life. He lived having achieved with his
own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

“khīṇā jāti, vusitaṁ brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā”ti
abbhaññāsi.

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

aññataro ca panāyasmā mālukyaputto arahatam ahoṣīti.

And Venerable Mālunkyaputta became one of the perfected.

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

258. kulasutta
258. Families

“yāni kānici, bhikkhave, kulāni bhogesu mahattaṃ pattāni na ciraṭṭhitikāni bhavanti, sabbāni tāni catūhi ṭhānehi, etesaṃ vā aññatarena.

“Mendicants, when families don’t stay wealthy for long, it’s always for one or more of these four reasons.

katamehi catūhi?
What four?

naṭṭhaṃ na gavesanti, jinṇaṃ na paṭisaṅkharonti, aparimitapānabhojanā honti, dussīlaṃ itthiṃ vā purisaṃ vā ādhipacce ṭhapenti.

They don’t look for what’s lost; they don’t fix old things; they eat and drink too much; or they put an unethical woman or man in charge.

yāni kānici, bhikkhave, kulāni bhogesu mahattaṃ pattāni na ciraṭṭhitikāni bhavanti, sabbāni tāni imehi catūhi ṭhānehi, etesaṃ vā aññatarena.

When families don’t stay wealthy for long, it’s always for one or more of these four reasons.

yāni kānici, bhikkhave, kulāni bhogesu mahattaṃ pattāni ciraṭṭhitikāni bhavanti, sabbāni tāni imehi catūhi ṭhānehi, etesaṃ vā aññatarena.

When families do stay wealthy for long, it’s always for one or more of these four reasons.

katamehi catūhi?
What four?

naṭṭhaṃ gavesanti, jinṇaṃ paṭisaṅkharonti, parimitapānabhojanā honti, sīlavantaṃ itthiṃ vā purisaṃ vā ādhipacce ṭhapenti.

They look for what’s lost; they fix old things; they eat and drink in moderation; and they put an ethical woman or man in charge.

yāni kānici, bhikkhave, kulāni bhogesu mahattaṃ pattāni ciraṭṭhitikāni bhavanti, sabbāni tāni imehi catūhi ṭhānehi, etesaṃ vā aññatarena”ti.

When families do stay wealthy for long, it’s always for one or more of these four reasons.”

pañcamāṃ.

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

259. paṭhamaājāṇīyasutta
259. A Thoroughbred (1st)

“catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājāṇīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

katamehi catūhi?
What four?

idha, bhikkhave, rañño bhadro assājāṇīyo vaṇṇasampanno ca hoti balasampanno ca javasampanno ca ārohaparīṇāhasampanno ca.

It's when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned.

imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājāṇīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

A fine royal thoroughbred with these four factors is worthy of a king. ...

evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi catūhi?
What four?

idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti balasampanno ca javasampanno ca ārohaparīṇāhasampanno ca.

It's when a mendicant is beautiful, strong, fast, and well proportioned.

kathaṇca, bhikkhave, bhikkhu vaṇṇasampanno hoti?

And how is a mendicant beautiful?

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

It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

evam kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.

That's how a mendicant is beautiful.

kathaṇca, bhikkhave, bhikkhu balasampanno hoti?

And how is a mendicant strong?

idha, bhikkhave, bhikkhu āradhaviṇīyo viharati akusalānaṃ dhammānaṃ pahāṇāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṇā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

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

evam kho, bhikkhave, bhikkhu balasampanno hoti.

That's how a mendicant is strong.

kathaṇca, bhikkhave, bhikkhu javasampanno hoti?

And how is a mendicant fast?

idha, bhikkhave, bhikkhu ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

It's when they truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

evaṃ kho, bhikkhave, bhikkhu jivasampanno hoti.

That's how a mendicant is fast.

kathaṇḍa, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti?

And how is a mendicant well proportioned?

idha, bhikkhave, bhikkhu lābhī hoti

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

It's when a mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick.

evaṃ kho, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti.

That's how a mendicant is well proportioned.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe

... anuttaraṃ puññaṃ lokassa²ti.

A mendicant with these four factors ... is the supreme field of merit for the world."

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

260. dutiyaājānīyasutta
260. A Thoroughbred (2nd)

“catūhi, bhikkhave, aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship.

katamehi catūhi?
What four?

idha, bhikkhave, rañño bhadro assājānīyo vaṇṇasampanno ca hoti, balasampanno ca, javasampanno ca, ārohapariṇāhasampanno ca.

It's when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned.

imehi kho, bhikkhave, catūhi aṅgehi samannāgato rañño bhadro assājānīyo rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati.

A fine royal thoroughbred with these four factors is worthy of a king. ...

evamevaṃ kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

In the same way, a mendicant with four factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

katamehi catūhi?
What four?

idha, bhikkhave, bhikkhu vaṇṇasampanno ca hoti, balasampanno ca, javasampanno ca, ārohapariṇāhasampanno ca.

It's when a mendicant is beautiful, strong, fast, and well proportioned.

kathaṇca, bhikkhave, bhikkhu vaṇṇasampanno hoti?

And how is a mendicant beautiful?

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

It's when a mendicant is ethical, restrained in the code of conduct, with good behavior and supporters. Seeing danger in the slightest fault, they keep the rules they've undertaken.

evam kho, bhikkhave, bhikkhu vaṇṇasampanno hoti.

That's how a mendicant is beautiful.

kathaṇca, bhikkhave, bhikkhu balasampanno hoti?

And how is a mendicant strong?

idha, bhikkhave, bhikkhu āradhāvīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalanāṃ dhammānaṃ upasampadāya, thāmaṃvā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu.

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

evam kho, bhikkhave, bhikkhu balasampanno hoti.

That's how a mendicant is strong.

kathaṇca, bhikkhave, bhikkhu javasampanno hoti?

And how is a mendicant fast?

idha, bhikkhave, bhikkhu āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.

It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

evaṃ kho, bhikkhave, bhikkhu jivasampanno hoti.

That's how a mendicant is fast.

kathaṇḍa, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti?

And how is a mendicant well proportioned?

idha, bhikkhave, bhikkhu lābhī hoti

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

It's when a mendicant receives robes, alms-food, lodgings, and medicines and supplies for the sick.

evaṃ kho, bhikkhave, bhikkhu ārohapariṇāhasampanno hoti.

That's how a mendicant is well proportioned.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe
... anuttaraṃ puññaakkhettaṃ lokassā²ti.

A mendicant with these four factors ... is the supreme field of merit for the world."

sattamaṃ.

-

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

261. balasutta
261. Powers

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

katamāni cattāri?
What four?

vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ—
The powers of energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, cattāri balāni”ti.
These are the four powers.”

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

26. abhiññāvagga
26. Insight

262. araññasutta
262. Wilderness

“catūhi, bhikkhave, dhammehi samannāgato bhikkhu nālaṃ araññavanapattthāni
pantāni senāsanāni paṭisevitum.

“Mendicants, when a mendicant has four qualities they’re not ready to frequent remote lodgings in the wilderness and the forest.

katamehi catūhi?
What four?

kāmaivitakkena, byāpādavittakkena, vihiṃsāvitakkena, duppañño hoti jaḷo
elamūgo—

They have sensual, malicious, and cruel thoughts; or they’re witless, dull, and stupid.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu nālaṃ
araññavanapattthāni pantāni senāsanāni paṭisevitum.

When a mendicant has these four qualities they’re not ready to frequent remote lodgings in the wilderness and the forest.

catūhi, bhikkhave, dhammehi samannāgato bhikkhu alaṃ araññavanapattthāni
pantāni senāsanāni paṭisevitum.

When a mendicant has four qualities they’re ready to frequent remote lodgings in the wilderness and the forest.

katamehi catūhi?
What four?

nekkhammavitakkena, abyāpādavittakkena, avihiṃsāvitakkena, paññavā hoti ajaḷo
anelamūgo—

They have thoughts of renunciation, good will, and harmlessness; and they’re wise, bright, and clever.

imehi kho, bhikkhave, catūhi dhammehi samannāgato bhikkhu alaṃ
araññavanapattthāni pantāni senāsanāni paṭisevitum”ti.

When a mendicant has these four qualities they’re ready to frequent remote lodgings in the wilderness and the forest.”

navamaṃ.

26. abhiññāvagga
26. Insight

263. kammaṣutta
263. Deeds

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

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

katamehi catūhi?
What four?

sāvajjena kāyakammena, sāvajjena vacīkammena, sāvajjena manokammena, sāvajjāya diṭṭhiyā—
Blameworthy deeds by way of body, speech, and mind, and blameworthy view.

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

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

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

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

katamehi catūhi?
What four?

anavajjena kāyakammena, anavajjena vacīkammena, anavajjena manokammena, anavajjāya diṭṭhiyā—
Blameless deeds by way of body, speech, and mind, and blameless view.

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

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

dasamaṃ.

abhiññāvaggo chaṭṭho.

abhiññā pariyesanā,

saṅgahaṃ mālukeyaputto;

kulaṃ dve ca ājānīyā,

balam araññakammunāti.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

264. pāṇātipātisutta
264. Killing Living Creatures

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanunño hoti, pāṇātipātassa ca vaṇṇaṃ bhāsati—
They themselves kill living creatures; they encourage others to kill living creatures; they approve of killing living creatures; and they praise killing living creatures.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
Someone with these four qualities is cast down to hell.

catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge.
Someone with four qualities is raised up to heaven.

katamehi catūhi?
What four?

attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanunño hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati—
They don't themselves kill living creatures; they encourage others to not kill living creatures; they approve of not killing living creatures; and they praise not killing living creatures.

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṃ nikkhitto evaṃ sagge”ti.
Someone with these four qualities is raised up to heaven.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

265. adinnādāyīsutta
265. Stealing

“catūhi, bhikkhave, dhammehi samannāgato yathābhataṃ nikkhitto evaṃ niraye.
“Mendicants, someone with four qualities is cast down to hell.

katamehi catūhi?
What four?

attanā ca adinnādāyī hoti, parañca adinnādāne samādapeti, adinnādāne ca
samanuñño hoti, adinnādānassa ca vaṇṇaṃ bhāsati—
They themselves steal ...

imehi kho ... pe
Someone with four qualities is raised up to heaven. ...

attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti,
adinnādānā veramaṇiyā ca samanunño hoti, adinnādānā veramaṇiyā ca vaṇṇaṃ
bhāsati—imehi kho, bhikkhave ... pe
They don't themselves steal ...

dutiyam.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

266. micchācārīsutta
266. Misconduct

... pe ... attanā ca kāmesumicchācārī hoti, parañca kāmesumicchācāre samādapeti,
kāmesumicchācāre ca samanūñño hoti, kāmesumicchācārassa ca vaṇṇaṃ
bhāsati—imehi kho ... pe

... They themselves commit sexual misconduct ...

attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā
samādapeti, kāmesumicchācārā veramaṇiyā ca samanūñño hoti, kāmesumicchācārā
veramaṇiyā ca vaṇṇaṃ bhāsati—imehi kho ... pe

They themselves don't commit sexual misconduct ...

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

267. musāvāḍiṣutta
267. Lying

... pe ... attanā ca musāvāḍi hoti, parañca musāvāḍe samādapeti, musāvāḍe ca samanunño hoti, musāvāḍassa ca vaṇṇaṃ bhāsati—imehi kho ... pe
... They themselves lie ...

attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanunño hoti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati—imehi ... pe
... They themselves don't lie ...

catuttham.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

268. piṣuṇavācāsutta
268. Divisive Speech

... pe ... attanā ca piṣuṇavāco hoti, parañca piṣuṇāya vācāya samādapeti, piṣuṇāya vācāya ca samanūñño hoti, piṣuṇāya vācāya ca vaṇṇaṃ bhāsati—imehi ... pe
... They themselves speak divisively ...

attanā ca piṣuṇāya vācāya paṭivirato hoti, parañca piṣuṇāya vācāya veramaṇiyā samādapeti, piṣuṇāya vācāya veramaṇiyā ca samanūñño hoti, piṣuṇāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati—imehi ... pe
... They themselves don't speak divisively ...

pañcamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

269. pharusavācāsutta
269. Harsh Speech

... pe ... attanā ca pharusavāco hoti, parañca pharusāya vācāya samādapeti,
pharusāya vācāya ca samanūñño hoti, pharusāya vācāya ca vaṇṇaṃ bhāsati ... pe
... *They themselves speak harshly ...*

attanā ca pharusāya vācāya paṭivirato hoti, parañca pharusāya vācāya veramaṇiyā
samādapeti, pharusāya vācāya veramaṇiyā ca samanūñño hoti, pharusāya vācāya
veramaṇiyā ca vaṇṇaṃ bhāsati—imehi kho ... pe
... *They themselves don't speak harshly ...*

chaṭṭhaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

270. samphappalāpasutta
270. Talking Nonsense

... pe ... attanā ca samphappalāpī hoti, parañca samphappalāpe samādapeti,
samphappalāpe ca samanūñño hoti, samphappalāpassa ca vaṇṇaṃ bhāsati—imehi
... pe
... They themselves talk nonsense ...

attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā
samādapeti, samphappalāpā veramaṇiyā ca samanūñño hoti, samphappalāpā
veramaṇiyā ca vaṇṇaṃ bhāsati—imehi kho, bhikkhave ... pe
... They themselves don't talk nonsense ...

sattamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

271. abhijjhālusutta
271. Covetousness

... pe ... attanā ca abhijjhālu hoti, parañca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti, abhijjhāya ca vaṇṇaṃ bhāsati ... pe

... They themselves are covetous ...

attanā ca anabhijjhālu hoti, parañca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti, anabhijjhāya ca vaṇṇaṃ bhāsati—imehi kho ... pe

... They themselves are content ...

aṭṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭha
27. Ways of Performing Deeds

272. byāpannacittasutta
272. Ill Will

... pe ... attanā ca byāpannacitto hoti, parañca byāpāde samādapeti, byāpāde ca samanunño hoti, byāpādassa ca vaṇṇaṃ bhāsati—imehi ... pe
... They themselves have ill will ...

attanā ca abyāpannacitto hoti, parañca abyāpāde samādapeti, abyāpāde ca samanunño hoti, abyāpādassa ca vaṇṇaṃ bhāsati—imehi ... pe
... They themselves have good will ...

navamaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

27. kammaṭṭhapaṭṭhaṅga
27. Ways of Performing Deeds

273. micchādiṭṭhisutta
273. Wrong View

... pe ... attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti,
micchādiṭṭhiyā ca samanunño hoti, micchādiṭṭhiyā ca vaṇṇaṃ bhāsati—imehi ... pe

.... *... They themselves have wrong view ...*

attanā ca sammādiṭṭhiko hoti, parañca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca
samanunño hoti, sammādiṭṭhiyā ca vaṇṇaṃ bhāsati—

*They themselves have right view; they encourage others to have right view; they approve of
right view; and they praise right view.*

imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ
saṅgeti.

Someone with these four qualities is raised up to heaven.”

dasamaṃ.

kammaṭṭhapaṭṭhaṅga sattamo.

aṅguttara nikāya 4
Numbered Discourses 4

28. rāgaṭṭhāna
28. Abbreviated Texts Beginning with Greed

274. satipatthānasutta
274. Mindfulness Meditation

“rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā.
“For insight into greed, four things should be developed.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya
loke abhijjhādomanassaṃ;
*Firstly, a mendicant meditates by observing an aspect of the body—keen, aware, and mindful,
rid of desire and aversion for the world.*

vedanāsu ... pe ... citte ... pe ... dhammesu dhammānupassī viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ.
*They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and
mindful, rid of desire and aversion for the world.*

rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā”ti.
For insight into greed, these four things should be developed.”

paṭhamam.

aṅguttara nikāya 4
Numbered Discourses 4

28. rāgaṭṭhāyāla
28. Abbreviated Texts Beginning with Greed

275. sammappadhānasutta
275. Right Efforts

“rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā.
“For insight into greed, four things should be developed.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
*Firstly, a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives
so that bad, unskillful qualities don't arise.*

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ... pe ...
anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ... pe ... uppannānaṃ kusalānaṃ
dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.
*...so that unskillful qualities that have arisen are given up ... so that skillful qualities arise ...
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are
fulfilled by development.*

rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā”ti.
For insight into greed, these four things should be developed.”

duṭṭhiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

28. rāgaḥeḃyāla
28. Abbreviated Texts Beginning with Greed

276. iddhipādasutta
276. Bases of Psychic Power

“rāgassa, bhikkhave, abhiññāya cattāro dhammā bhāvetabbā.
“For insight into greed, four things should be developed.

katame cattāro?
What four?

idha, bhikkhave, bhikkhu chandasamādhīpadhānaśāṅkhārasamannāgataṃ
iddhipādaṃ bhāveti;
*It’s when a mendicant develops the basis of psychic power that has immersion due to
enthusiasm, and active effort.*

vīriyasamādhī ... pe ... cittasamādhī ... pe ...
vīmaṃśasamādhīpadhānaśāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.
*They develop the basis of psychic power that has immersion due to energy ... mental
development ... inquiry, and active effort.*

rāgassa, bhikkhave, abhiññāya ime cattāro dhammā bhāvetabbā”ti.
For insight into greed, these four things should be developed.”

tatiyaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

28. rāgaṭṭhāyāla
28. Abbreviated Texts Beginning with Greed

277–303. pariññādisutta
277–303. Complete Understanding, Etc.

“rāgassa, bhikkhave, pariññāya ... pe ... parikkhayāya ... pahānāya ... khayāya ...
vayāya ... virāgāya ... nirodhāya ... cāgāya ... paṭinissaggāya cattāro dhammā
bhāvetabbā ... pe

*“For the complete understanding ... finishing ... giving up ... ending ... vanishing ... fading
away ... cessation ... giving away ... letting go of greed, four things should be developed.”*

tiṃsatimaṃ.

aṅguttara nikāya 4
Numbered Discourses 4

28. rāgaḍḍeyyāla
28. Abbreviated Texts Beginning with Greed

304–783. dosaabhiññādisutta
304–783. Insight into Hate, Etc.

“dosassa ... pe ... mohassa ... kodhassa ... upanāhassa ... makkhassa ... paḷāsassa ... issāya ... macchariyassa ... māyāya ... sāṭṭheyyassa ... thambhassa ... sārāmbhassa ... mānassa ... atimānassa ... mādassa ... pamāḍassa abhiññāya ... pariññāya ... parikkhayāya ... pahānāya ... khayāya ... vayāya ... virāgāya ... nirodhāya ... cāgāya ... paṭinissaggāya ime cattāro dhammā bhāvetabbā”ti.
“Of hate ... delusion ... anger ... hostility ... offensiveness ... contempt ... jealousy ... stinginess ... deceit ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... negligence ... for insight ... complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... four things should be developed.”

dasuttarapañcasatimam.

rāgaḍḍeyyālam nitṭhitam.

pañcamo paṇṇāsako samatto.

catukkanipātapaḷi nitṭhitā.
The Book of the Fours is finished.