

aṅguttara nikāya 7  
*Numbered Discourses 7*

1. dhanavagga  
*1. Wealth*

1. paṭhamapiyasutta  
*1. Pleasing (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:*

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.  
*“Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.*

katamehi sattahi?  
*What seven?*

idha, bhikkhave, bhikkhu lābhakāmo ca hoti, sakkārakāmo ca hoti, anavaññattikāmo ca hoti, ahiriko ca hoti, anottappī ca, pāpiccho ca, micchādītthi ca.  
*It's when a mendicant desires material possessions, honor, and to be looked up to. They lack conscience and prudence. They have wicked desires and wrong view.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.  
*A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.*

sattahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti, manāpo ca garu ca bhāvanīyo ca.  
*A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired.*

katamehi sattahi?  
*What seven?*

idha, bhikkhave, bhikkhu na lābhakāmo ca hoti, na sakkārakāmo ca hoti, na anavaññattikāmo ca hoti, hirīmā ca hoti, ottappī ca, appiccho ca, sammādītthi ca.  
*It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They have conscience and prudence. They have few desires and right view.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.  
*A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired.”*

paṭhamam.

aṅguttara nikāya 7  
Numbered Discourses 7

1. dhanavagga  
1. Wealth

2. dutiyapiyasutta  
2. Pleasing (2nd)

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

*“Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.*

katamehi sattahi?  
What seven?

idha, bhikkhave, bhikkhu lābhakāmo ca hoti, sakkārakāmo ca hoti, anavaññattikāmo ca hoti, ahiriko ca hoti, anottappī ca, issukī ca, maccharī ca.

*It's when a mendicant desires material possessions, honor, and to be looked up to. They lack conscience and prudence. They're jealous and stingy.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ appiyo ca hoti amanāpo ca agaru ca abhāvanīyo ca.

*A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.*

sattahi, bhikkhave, dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.

*A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired.*

katamehi sattahi?  
What seven?

idha, bhikkhave, bhikkhu na lābhakāmo ca hoti, na sakkārakāmo ca hoti, na anavaññattikāmo ca hoti, hirīmā ca hoti, ottappī ca, anissukī ca, amaccharī ca.

*It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They have conscience and prudence. They're not jealous or stingy.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca”ti.

*A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired.”*

dutiyaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

1. dhanavagga  
*1. Wealth*

3. saṅkhittabālasutta  
*3. Powers in Brief*

evaṃ me sutāṃ—  
*So I have heard.*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme ... pe

...  
*At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.*  
...

sattimāni, bhikkhave, balāni.  
*"Mendicants, there are these seven powers.*

katamāni satta?  
*What seven?*

saddhābalaṃ, vīriyabalaṃ, hirībalaṃ, ottappabalaṃ, satibalaṃ, samādhibalaṃ,  
paññābalaṃ.  
*The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.*

imāni kho, bhikkhave, satta balānīti.  
*These are the seven powers.*

saddhābalaṃ vīriyañca,  
*The powers are faith and energy,*

hirī ottappiyaṃ balaṃ;  
*conscience and prudence,*

satibalaṃ samādhi ca,  
*mindfulness and immersion,*

paññā ve sattamaṃ balaṃ;  
*and wisdom as the seventh power.*

eteḥi balavā bhikkhu,  
*Empowered by these,*

sukhaṃ jīvati paṇḍito.  
*an astute mendicant lives happily.*

yoniso vicine dhammaṃ,  
*They should examine the teaching rationally,*

paññāyatthaṃ vipassati;  
*discerning the meaning with wisdom.*

pajjotasseva nibbānaṃ,  
*The liberation of their heart*

vimokkha hoti cetaso"ti.  
*is like a lamp going out."*

tatiyaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

1. dhanavagga  
1. Wealth

4. vitthatabalasutta  
4. Powers in Detail

“sattimāni, bhikkhave, balāni.  
“Mendicants, there are these seven powers.

katamāni satta?  
What seven?

saddhābalaṃ, vīriyabalaṃ, hirībalaṃ, ottappabalaṃ, satibalaṃ, samādhibalaṃ,  
paññābalaṃ.

*The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.*

katamañca, bhikkhave, saddhābalaṃ?  
And what is the power of faith?

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

‘itipi so bhagavā araham sammāsambuddho ... pe ... 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.’

idaṃ vuccati, bhikkhave, saddhābalaṃ. (1)  
*This is called the power of faith.*

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

idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṃ dhammānaṃ  
pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dāḥaparakkamo  
anikkhittadhuro kusalesu dhammesu.  
*It's when a mendicant lives with energy roused up for giving up unskillful qualities and  
embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes  
to developing skillful qualities.*

idaṃ vuccati, bhikkhave, vīriyabalaṃ. (2)  
*This is called the power of energy.*

katamañca, bhikkhave, hirībalaṃ?  
And what is the power of conscience?

idha, bhikkhave, ariyasāvako hirīmā hoti, hiriyati kāyaduccaritena vacīduccaritena  
manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya.  
*It's when a noble disciple has a conscience. They're conscientious about bad conduct by way  
of body, speech, and mind, and conscientious about acquiring any bad, unskillful qualities.*

idaṃ vuccati, bhikkhave, hirībalaṃ. (3)  
*This is called the power of conscience.*

katamañca, bhikkhave, ottappabalaṃ?  
And what is the power of prudence?

idha, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena  
manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya.  
*It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of  
body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful  
qualities.*

idaṃ vuccati, bhikkhave, ottappabalaṃ. (4)  
*This is called the power of prudence.*

katamañca, bhikkhave, satibalaṃ?

*And what is the power of mindfulness?*

idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsītampi saritā anussaritā.

*It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.*

idaṃ vuccati, bhikkhave, satibalaṃ. (5)

*This is called the power of mindfulness.*

katamañca, bhikkhave, samādhibalaṃ?

*And what is the power of immersion?*

idha, bhikkhave, ariyasāvako vivicceva kāmehi ... pe ...

*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. ...*

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.*

idaṃ vuccati, bhikkhave, samādhibalaṃ. (6)

*This is called the power of immersion.*

katamañca, bhikkhave, paññābalaṃ?

*And what is the power of wisdom?*

idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiya.

*It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.*

idaṃ vuccati, bhikkhave, paññābalaṃ. (7)

*This is called the power of wisdom.*

imāni kho, bhikkhave, satta balānīti.

*These are the seven powers.*

saddhābalaṃ vīriyañca,

*The powers are faith and energy,*

hirī ottappiyaṃ balaṃ;

*conscience and prudence,*

satibalaṃ samādhi ca,

*mindfulness and immersion,*

paññā ve sattamaṃ balaṃ;

*and wisdom as the seventh power.*

etehi balavā bhikkhu,

*Empowered by these,*

sukhaṃ jīvati paṇḍito.

*an astute mendicant lives happily.*

yoniso vicine dhammaṃ,

*They should examine the teaching rationally,*

paññāyatthaṃ vipassati;

*discerning the meaning with wisdom.*

pajjotasseva nibbānaṃ,

*The liberation of their heart*

vimokkho hoti cetaso”ti.

*is like a lamp going out.”*

catuttham.

aṅguttara nikāya 7  
*Numbered Discourses 7*

1. dhanavagga  
*1. Wealth*

5. saṅkhittadhanasutta  
*5. Wealth in Brief*

“sattimāni, bhikkhave, dhanāni.  
*“Mendicants, there are these seven kinds of wealth.*

katamāni satta?  
*What seven?*

saddhādhanaṃ, sīladhanaṃ, hirīdhanaṃ, ottappadhanaṃ, sutadhanaṃ,  
cāgadhanaṃ, paññādhanaṃ.  
*The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.*

imāni kho, bhikkhave, satta dhanānīti.  
*These are the seven kinds of wealth.*

saddhādhanaṃ sīladhanaṃ,  
*Faith and ethical conduct are kinds of wealth,*

hirī ottappiyaṃ dhanaṃ;  
*as are conscience and prudence,*

sutadhaṇaṃ cāgo ca,  
*learning and generosity,*

paññā ve sattamaṃ dhanaṃ.  
*and wisdom is the seventh kind of wealth.*

yassa ete dhanā atthi,  
*When a woman or man*

itthiyā purisassa vā;  
*has these kinds of wealth,*

adaliddoti taṃ āhu,  
*they're said to be prosperous,*

amoghaṃ tassa jīvitam.  
*their life is not in vain.*

tasmā saddhaṇaṃ sīlaṇaṃ,  
*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.”*

pañcamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

1. dhanavagga  
*1. Wealth*

6. vitthataḍḍhanasutta  
*6. Wealth in Detail*

“sattimāni, bhikkhave, dhanāni.  
*“Mendicants, there are these seven kinds of wealth.*

katamāni satta?  
*What seven?*

saddhāḍḍhanam, sīladhanam, hirīdhanam, ottappadhanam, sutadhanam,  
cāgadhanam, paññāḍḍhanam.  
*The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.*

katamañca, bhikkhave, saddhāḍḍhanam?  
*And what is the wealth of faith?*

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

‘itipi so bhagavā araham sammāsambuddho ... pe ... buddho bhagavā’ti.

idaṃ vuccati, bhikkhave, saddhāḍḍhanam. (1)  
*This is called the wealth of faith.*

katamañca, bhikkhave, sīladhanam?  
*And what is the wealth of ethical conduct?*

idha, bhikkhave, ariyasāvako pañātipātā paṭivirato hoti ... pe ...  
surāmerayamajjapamādatthānā paṭivirato hoti.  
*It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, use speech that's false, divisive, harsh, or nonsensical, or consume alcoholic drinks that cause negligence.*

idaṃ vuccati, bhikkhave, sīladhanam. (2)  
*This is called the wealth of ethical conduct.*

katamañca, bhikkhave, hirīdhanam?  
*And what is the wealth of conscience?*

idha, bhikkhave, ariyasāvako hirīmā hoti, hiriyati kāyaduccaritena vacīduccaritena  
manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya.  
*It's when a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.*

idaṃ vuccati, bhikkhave, hirīdhanam. (3)  
*This is called the wealth of conscience.*

katamañca, bhikkhave, ottappadhanam?  
*And what is the wealth of prudence?*

idha, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena  
manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya.  
*It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities.*

idaṃ vuccati, bhikkhave, ottappadhanam. (4)  
*This is called the wealth of prudence.*

katamañca, bhikkhave, sutadhanam?  
*And what is the wealth of learning?*



idha, bhikkhave, ariyasāvako bahussuto hoti sutadharo sutasannicayo. ye te dhammā ādikalyāṇā majjhekalyāṇā pariyoṣānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti. tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā dīṭṭhiyā suppaṭividdhā.

*It's when a noble disciple is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.*

idaṃ vuccati, bhikkhave, sutadhanaṃ. (5)

*This is called the wealth of learning.*

katamañca, bhikkhave, cāgadhanaṃ?

*And what is the wealth of generosity?*

idha, bhikkhave, ariyasāvako vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vosaggarato yācayogo dānasamvibhāgarato.

*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.*

idaṃ vuccati, bhikkhave, cāgadhanaṃ. (6)

*This is called the wealth of generosity.*

katamañca, bhikkhave, paññādhanaṃ?

*And what is the wealth of wisdom?*

idha, bhikkhave, ariyasāvako paññavā hoti ... pe ... sammā dukkhakkhayagāminiya.

*It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.*

idaṃ vuccati, bhikkhave, paññādhanaṃ. (7)

*This is called the wealth of wisdom.*

imāni kho, bhikkhave, sattadhanānīti.

*These are the seven kinds of wealth.*

saddhādhanaṃ sīladhanaṃ,

*Faith and ethical conduct are kinds of wealth,*

hirī ottappiyaṃ dhanaṃ;

*as are conscience and prudence,*

sutadhanañca cāgo ca,

*learning and generosity,*

paññā ve sattamaṃ dhanaṃ.

*and wisdom is the seventh kind of wealth.*

yassa ete dhanā atthi,

*When a woman or man*

itthiyā purisassa vā;

*has these kinds of wealth,*

adaliddoti taṃ āhu,

*they're said to be prosperous,*

amoghaṃ tassa jīvitaṃ.

*their life is not in vain.*

tasmā saddhañca sīlañca,

*So let the wise devote themselves*

pasādaṃ dhammadassanaṃ;

*to faith, ethical behavior,*

anuyujjetha medhāvī,

*confidence, and insight into the teaching,*

saraṃ buddhāna sāsanaṃ”ti.  
*remembering the instructions of the Buddhas.”*

chaṭṭhaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

1. dhanavagga  
1. Wealth

7. uggasutta  
7. With Ugga

atha kho uggo rājamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho uggo rājamahāmatto bhagavantam etadavoca:

*Then Ugga the government minister went up to the Buddha, bowed, sat down to one side, and said to him,*

“acchariyaṃ, bhante, abbhutaṃ, bhante.  
*“It’s incredible, sir; it’s amazing!*

yāva aḍḍho cāyaṃ, bhante, migāro rohaṇeyyo yāva mahaddhano yāva mahābhogo”ti.  
*Migāra of Rohaṇa is so rich, so very wealthy.”*

“kīva aḍḍho panugga, migāro rohaṇeyyo, kīva mahaddhano, kīva mahābhogo”ti?  
*“But Ugga, how rich is he?”*

“satam, bhante, satasahassānaṃ hiraññaṃ, ko pana vādo rūpiyassā”ti.  
*“He has a hundred thousand gold coins, not to mention the silver!”*

“atthi kho etaṃ, ugga, dhanam netam ‘natthi’ti vadāmīti.  
*“Well, Ugga, that is wealth, I can’t deny it.*

tañca kho etaṃ, ugga, dhanam sādharmaṇam agginā udakena rājūhi corehi appiyehi dāyādehi.  
*But fire, water, rulers, thieves, and unloved heirs all take a share of that wealth.*

satta kho imāni, ugga, dhanāni asādharaṇāni agginā udakena rājūhi corehi appiyehi dāyādehi.  
*There are these seven kinds of wealth that they can’t take a share of.*

katamāni satta?  
*What seven?*

saddhāddhanam, sīladhanam, hiriddhanam, ottappaddhanam, sutaddhanam, cāgadhanam, paññāddhanam.  
*The wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.*

imāni kho, ugga, satta dhanāni asādharaṇāni agginā udakena rājūhi corehi appiyehi dāyādehīti.  
*There are these seven kinds of wealth that fire, water, rulers, thieves, and unloved heirs can’t take a share of.*

saddhāddhanam sīladhanam,  
*Faith and ethical conduct are kinds of wealth,*

hirī ottappiyaṃ dhanam;  
*as are conscience and prudence,*

sutadhaṇaṇca cāgo ca,  
*learning and generosity,*

paññā ve sattamaṃ dhanam.  
*and wisdom is the seventh kind of wealth.*

yassa ete dhanā atthi,  
*When a woman or man*

itthiyā purisassa vā;  
*has these kinds of wealth,*

sa ve mahaddhano loka,  
*they're really rich in the world,*

ajeyyo devamānuse.  
*invincible among gods and humans.*

tasmā saddhañca sīlañca,  
*So let the wise devote themselves*

pasādaṃ dhammadassanaṃ;  
*to faith, ethical behavior,*

anuyūñjetha medhāvī,  
*confidence, and insight into the teaching,*

samaṃ buddhāna sāsanaṃ”ti.  
*remembering the instructions of the Buddhas.”*

sattamaṃ.

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aṅguttara nikāya 7  
*Numbered Discourses 7*

1. dhanavagga  
*1. Wealth*

8. saṃyojanasutta  
*8. Fetters*

“sattimāni, bhikkhave, saṃyojanāni.  
*“Mendicants, there are these seven fetters.*

katamāni satta?  
*What seven?*

anunayasamyojanam, paṭighasamyojanam, diṭṭhisamyojanam,  
vicikicchāsamyojanam, mānasamyojanam, bhavarāgasamyojanam,  
avijjāsamyojanam.  
*The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.*

imāni kho, bhikkhave, satta saṃyojanāni”ti.  
*These are the seven fetters.”*

aṭṭhamam.

aṅguttara nikāya 7  
Numbered Discourses 7

1. dhanavagga  
1. Wealth

9. pahānasutta  
9. Giving Up

“sattannaṃ, bhikkhave, saṃyojanānaṃ pahānāya samucchedāya brahmacariyaṃ vussati.

*“Mendicants, the spiritual life is lived to give up and cut out these seven fetters.*

katamesaṃ sattannaṃ?  
What seven?

anunayasamyojanassa pahānāya samucchedāya brahmacariyaṃ vussati,  
paṭighasamyojanassa ... pe ...

*The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.*

ditṭhisamyojanassa ...

vicikicchāsamyojanassa ...

mānasamyojanassa ...

bhavarāgasamyojanassa ...

avijjāsamyojanassa pahānāya samucchedāya brahmacariyaṃ vussati.

imesaṃ kho, bhikkhave, sattannaṃ saṃyojanānaṃ pahānāya samucchedāya brahmacariyaṃ vussati.

*The spiritual life is lived to give up and cut out these seven fetters.*

yato ca kho, bhikkhave, bhikkhuno anunayasamyojanaṃ pahīnaṃ hoti  
ucchinnaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatīṃ anuppādadhammaṃ.

*When a mendicant has given up the fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future—*

paṭighasamyojanaṃ ... pe ...

ditṭhisamyojanaṃ ...

vicikicchāsamyojanaṃ ...

mānasamyojanaṃ ...

bhavarāgasamyojanaṃ ...

avijjāsamyojanaṃ pahīnaṃ hoti ucchinnaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatīṃ anuppādadhammaṃ.

ayaṃ vuccati, bhikkhave, bhikkhu acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā”ti.

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

navamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

1. dhanavagga  
*1. Wealth*

10. macchariyasutta  
*10. Stinginess*

“sattimāni, bhikkhave, saṃyojanāni.  
*“Mendicants, there are these seven fetters.*

katamāni satta?  
*What seven?*

anunayasamyojanam, paṭighasamyojanam, dītṭhisamyojanam,  
vicikicchāsamyojanam, mānasamyojanam, issāsamyojanam,  
macchariyasamyojanam.  
*The fetters of attraction, repulsion, views, doubt, conceit, jealousy, and stinginess.*

imāni kho, bhikkhave, satta saṃyojanāni”ti.  
*These are the seven fetters.”*

dasamam.

dhanavaggo paṭhamo.

dve piyāni balaṃ dhanam,

saṅkhittañceva vitthatam;

uggaṃ saṃyojanañceva,

pahānam macchariyena cāti.

aṅguttara nikāya 7  
*Numbered Discourses 7*

2. anusayavagga  
*2. Tendencies*

11. paṭhamaanusayasutta  
*11. Underlying Tendencies (1st)*

“sattime, bhikkhave, anusayā.  
*“Mendicants, there are these seven underlying tendencies.*

katame satta?  
*What seven?*

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo,  
bhavarāgānusayo, avijjānusayo.  
*The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be  
reborn, and ignorance.*

ime kho, bhikkhave, satta anusayā”ti.  
*These are the seven underlying tendencies.”*

paṭhamam.



aṅguttara nikāya 7  
Numbered Discourses 7

2. anusayavagga  
2. Tendencies

12. dutiyaanusayasutta  
12. Underlying Tendencies (2nd)

“sattannaṃ, bhikkhave, anusayānaṃ pahānāya samucchedāya brahmacariyaṃ vussati.

*“Mendicants, the spiritual life is lived to give up and cut out these seven underlying tendencies.*

katamesaṃ sattannaṃ?  
What seven?

kāmarāgānusayassa pahānāya samucchedāya brahmacariyaṃ vussati,  
paṭighānusayassa ... pe ...

*The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.*

diṭṭhānusayassa ...

vicikicchānusayassa ...

mānānusayassa ...

bhavarāgānusayassa ...

avijjānusayassa pahānāya samucchedāya brahmacariyaṃ vussati.

imesaṃ kho, bhikkhave, sattannaṃ anusayānaṃ pahānāya samucchedāya brahmacariyaṃ vussati.

*The spiritual life is lived to give up and cut out these seven underlying tendencies.*

yato ca kho, bhikkhave, bhikkhuno kāmarāgānusayo pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṅkato āyatiṃ anuppādadhammo.

*When a mendicant has given up the underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future—*

paṭighānusayo ... pe ...

diṭṭhānusayo ...

vicikicchānusayo ...

mānānusayo ...

bhavarāgānusayo ...

avijjānusayo pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṅkato āyatiṃ anuppādadhammo.

ayaṃ vuccati, bhikkhave, bhikkhu accheccchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayaṃ antamakāsi dukkhassā”ti.

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

dutiyaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

2. anusayavagga  
2. Tendencies

13. kulasutta  
13. A Family

“sattahi, bhikkhave, aṅgehi samannāgataṃ kuḷaṃ anupagantvā vā nālaṃ upagantaṃ, upagantvā vā nālaṃ upanīṣīdituṃ.

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

katamehi sattahi?  
What seven?

na manāpena paccutthenti, na manāpena abhivādenti, na manāpena āsanaṃ denti, santamassa pariguhaṇti, bahukampī thokaṃ denti, paṇītampi lūkhaṃ denti, asakkaccaṃ denti no sakkaccaṃ.

*They don’t politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have refined things they give coarse things. They give carelessly, not carefully.*

imehi kho, bhikkhave, sattahi aṅgehi samannāgataṃ kuḷaṃ anupagantvā vā nālaṃ upagantaṃ, upagantvā vā nālaṃ upanīṣīdituṃ.

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

sattahi, bhikkhave, aṅgehi samannāgataṃ kuḷaṃ anupagantvā vā alaṃ upagantaṃ, upagantvā vā alaṃ upanīṣīdituṃ.

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

katamehi sattahi?  
What seven?

manāpena paccutthenti, manāpena abhivādenti, manāpena āsanaṃ denti, santamassa na pariguhaṇti, bahukampī bahukaṃ denti, paṇītampi paṇītaṃ denti, sakkaccaṃ denti no asakkaccaṃ.

*They politely rise, bow, and offer a seat. They don’t hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly.*

imehi kho, bhikkhave, sattahi aṅgehi samannāgataṃ kuḷaṃ anupagantvā vā alaṃ upagantaṃ, upagantvā vā alaṃ upanīṣīdituṃ”ti.

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

tatiyaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

2. anusayavagga  
*2. Tendencies*

14. puggalasutta  
*14. Persons*

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

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

katame satta?  
*What seven?*

ubhatobhāgavimutto, paññāvimutto, kāyasakkhī, ditṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.

*The one freed both ways, the one freed by wisdom, the personal witness, the one attained to view, the one freed by faith, the follower of the teachings, and the follower by faith.*

ime kho, bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassā”ti.

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

catutthaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

2. anusayavagga  
*2. Tendencies*

15. udakūpamāsutta  
*15. A Simile With Water*

“sattime, bhikkhave, udakūpamā puggalā santo saṃvijjamānā lokasmiṃ.  
*“Mendicants, these seven people found in the world are like those in water.*

katame satta?  
*What seven?*

idha, bhikkhave, ekacco puggalo sakim nimuggo nimuggova hoti;  
*One person sinks under once and stays under.*

idha pana, bhikkhave, ekacco puggalo ummujjitvā nimujjati;  
*One person rises up then sinks under.*

idha pana, bhikkhave, ekacco puggalo ummujjitvā ṭhito hoti;  
*One person rises up then stays put.*

idha pana, bhikkhave, ekacco puggalo ummujjitvā vipassati viloketi;  
*One person rises up then sees and discerns.*

idha pana, bhikkhave, ekacco puggalo ummujjitvā patarati;  
*One person rises up then crosses over.*

idha pana, bhikkhave, ekacco puggalo ummujjitvā patigādhappatto hoti;  
*One person rises up then finds a footing.*

idha pana, bhikkhave, ekacco puggalo ummujjitvā tiṇṇo hoti pāraṅgato thale tiṭṭhati  
brāhmaṇo.  
*One person has risen up, crossed over, and gone beyond, and that brahmin stands on the shore.*

kathaṇca, bhikkhave, puggalo sakim nimuggo nimuggova hoti?  
*And what kind of person sinks under once and stays under?*

idha, bhikkhave, ekacco puggalo samannāgato hoti ekantakāḷakehi akusalehi  
dhammehi.  
*It's the kind of person who has exclusively dark, unskillful qualities.*

evaṃ kho, bhikkhave, puggalo sakim nimuggo nimuggova hoti. (1)  
*This kind of person sinks under once and stays under.*

kathaṇca, bhikkhave, puggalo ummujjitvā nimujjati?  
*And what kind of person rises up then sinks under?*

idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu,  
sādhu hirī ... pe ...  
*It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'*

sādhu ottappaṃ ...

sādhu vīriyaṃ ...

sādhu paññā kusalesu dhammesūti.

tassa sā saddhā neva tiṭṭhati no vaḍḍhati hāyatiyeva, tassa sā hirī ... pe ...  
*However their faith, conscience, prudence, energy, and wisdom don't last or grow, but dwindle away.*

tassa taṃ ottappaṃ ...

tassa taṃ vīriyaṃ ...

tassa sā paññā neva tiṭṭhati no vaḍḍhati hāyatiyeva.

evaṃ kho, bhikkhave, puggalo ummujjitvā nimujjati. (2)

*This kind of person rises up then sinks under.*

kathañca, bhikkhave, puggalo ummujjitvā ṭhito hoti?

*And what kind of person rises up then stays put?*

idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu, sādhu hirī ... pe ...

*It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'*

sādhu ottappaṃ ...

sādhu vīriyaṃ ...

sādhu paññā kusalesu dhammesūti.

tassa sā saddhā neva hāyati no vaḍḍhati ṭhitā hoti.

*And their faith, conscience, prudence, energy, and wisdom lasts, neither dwindling nor growing.*

tassa sā hirī ... pe ...

tassa taṃ ottappaṃ ...

tassa taṃ vīriyaṃ ...

tassa sā paññā neva hāyati no vaḍḍhati ṭhitā hoti.

evaṃ kho, bhikkhave, puggalo ummujjitvā ṭhito hoti. (3)

*This kind of person rises up then stays put.*

kathañca, bhikkhave, puggalo ummujjitvā vipassati viloketi?

*And what kind of person rises up then sees and discerns?*

idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu, sādhu hirī ... pe ...

*It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'*

sādhu ottappaṃ ...

sādhu vīriyaṃ ...

sādhu paññā kusalesu dhammesūti.

so tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambōdhiparāyaṇo.

*With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.*

evaṃ kho, bhikkhave, puggalo ummujjitvā vipassati viloketi. (4)

*This kind of person rises up then sees and discerns.*

kathañca, bhikkhave, puggalo ummujjitvā patarati?

*And what kind of person rises up then crosses over?*

idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu,  
sādhu hirī ... pe ...

*It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'*

sādhu ottappaṃ ...

sādhu vīriyaṃ ...

sādhu paññā kusalesu dhammesūti.

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

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

evaṃ kho, bhikkhave, puggalo ummujjitvā patarati. (5)

*This kind of person rises up then crosses over.*

kathañca, bhikkhave, puggalo ummujjitvā patigādhappatto hoti?

*And what kind of person rises up then finds a footing?*

idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu,  
sādhu hirī ... pe ...

*It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'*

sādhu ottappaṃ ...

sādhu vīriyaṃ ...

sādhu paññā kusalesu dhammesūti.

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha  
parinibbāyī anāvattidhammo tasmā lokā.

*With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.*

evaṃ kho, bhikkhave, puggalo ummujjitvā patigādhappatto hoti. (6)

*This kind of person rises up then finds a footing.*

kathañca, bhikkhave, puggalo ummujjitvā tiṇṇo hoti pāraṅgato thale tiṭṭhati  
brāhmaṇo.

*And what kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore?*

idha, bhikkhave, ekacco puggalo ummujjati sādhu saddhā kusalesu dhammesu,  
sādhu hirī ... pe ...

*It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.'*

sādhu ottappaṃ ...

sādhu vīriyaṃ ...

sādhu paññā kusalesu dhammesūti.

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

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

evaṃ kho, bhikkhave, puggalo ummujjitvā tiṇṇo hoti pāraṅgato thale tiṭṭhati  
brāhmaṇo. (7)

*This kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore.*

ime kho, bhikkhave, satta udakūpamā puggalā santo saṃvijjamānā lokasmin”ti.

*These seven people found in the world are like those in water.”*

pañcamaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

2. anusayavagga  
2. Tendencies

16. aniccānupassīsutta  
16. Observing Impermanence

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

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

katame satta?  
What seven?

idha, bhikkhave, ekacco puggalo sabbasaṅkhāresu aniccānupassī viharati, aniccasaññī, aniccaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno.

*First, take a person who meditates observing impermanence in all conditions. They perceive impermanence and experience impermanence. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.*

so āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.

*They've realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

ayaṃ, bhikkhave, paṭhamo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

*This is the first person.*

puna caparaṃ, bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati, aniccasaññī, aniccaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno.

*Next, take a person who meditates observing impermanence in all conditions.*

tassa apubbaṃ acarimaṃ āsavapariyādānaṃ hoti jīvitapariyādānaṃ.

*Their defilements and their life come to an end at exactly the same time.*

ayaṃ, bhikkhave, dutiyo puggalo āhuneyyo ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

*This is the second person.*

puna caparaṃ, bhikkhave, idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati, aniccasaññī, aniccaṭṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno.

*Next, take a person who meditates observing impermanence in all conditions.*

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

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

upahaccaparinibbāyī hoti ... pe ...

*With the ending of the five lower fetters they're extinguished upon landing. ...*

asaṅkhāraparinibbāyī hoti ... pe ...

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

sasaṅkhāraparinibbāyī hoti ... pe ...

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

uddhaṃsoto hoti akaniṭṭhagāmī.

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



ayaṃ, bhikkhave, sattamo puggalo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo  
anuttaraṃ puññakkhettaṃ lokassa.

*This is the seventh person.*

ime kho, bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā  
anuttaraṃ puññakkhettaṃ lokassā”ti.

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

chaṭṭhaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

2. anusayavagga  
*2. Tendencies*

17. dukkhānupassīsutta  
*17. Observing Suffering*

sattime, bhikkhave, puggalā āhuneyyā ... pe ... anuttaraṃ puññakkhettaṃ lokassa.  
*“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.*

katame satta?  
*What seven?*

idha, bhikkhave, ekacco puggalo sabbasaṅkhāresu dukkhānupassī viharati ... pe ....  
*First, take a person who meditates observing suffering in all conditions. They perceive suffering and experience suffering. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. ...”*

sattamaṃ.  
-

aṅguttara nikāya 7  
*Numbered Discourses 7*

2. anusayavagga  
*2. Tendencies*

18. anattānupassīsutta  
*18. Observing Not-self*

sabbesu dhammesu anattānupassī viharati ... pe ....

*“First, take a person who meditates observing not-self in all things. They perceive not-self and experience not-self. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom. ...”*

aṭṭhamam.

2. anusayavagga  
2. Tendencies

19. nibbānasutta  
19. Extinguishment

“nibbāne sukhānupassī viharati sukhasaññī sukhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno.

*“First, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.*

so āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.

*They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

ayaṃ bhikkhave, paṭhamo puggalo āhuneyyo ... pe ... puññakkhettaṃ lokassa.

*This is the first person worthy of offerings.*

puna caparaṃ, bhikkhave, idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno.

*Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.*

tassa apubbaṃ acarimaṃ āsavapariyādānañca hoti jīvitapariyādānañca.

*Their defilements and their life come to an end at exactly the same time.*

ayaṃ, bhikkhave, dutiyo puggalo āhuneyyo ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

*This is the second person.*

puna caparaṃ, bhikkhave, idhekacco puggalo nibbāne sukhānupassī viharati sukhasaññī sukhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno.

*Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.*

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

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

upahaccaparinibbāyī hoti ... pe ...

*With the ending of the five lower fetters they’re extinguished upon landing. ...*

asaṅkhāraparinibbāyī hoti ... pe ...

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

sasaṅkhāraparinibbāyī hoti ... pe ...

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

uddhaṃsoto hoti akaniṭṭhagāmī.

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

ayaṃ, bhikkhave, sattamo puggalo āhuneyyo ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

*This is the seventh person.*

ime kho, bhikkhave, satta puggalā āhuneyyā ... pe ... anuttaraṃ puññakkhettaṃ lokassā”ti.

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

navamaṇ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

2. anusayavagga  
*2. Tendencies*

20. niddasavattthusutta  
*20. Qualifications for Graduation*

“sattimāni, bhikkhave, niddasavattthūni.  
*“Mendicants, there are these seven qualifications for graduation.*

katamāni satta?  
*What seven?*

idha, bhikkhave, bhikkhu sikkhāsamādāne tibbacchando hoti āyatiṇca  
sikkhāsamādāne avigatapemo,  
*It's when a mendicant has a keen enthusiasm to undertake the training ...*

dhammanisantiyā tibbacchando hoti āyatiṇca dhammanisantiyā avigatapemo,  
*to examine the teachings ...*

icchāvinaye tibbacchando hoti āyatiṇca icchāvinaye avigatapemo,  
*to get rid of desires ...*

paṭisallāne tibbacchando hoti āyatiṇca paṭisallāne avigatapemo,  
*for retreat ...*

vīriyārambhe tibbacchando hoti āyatiṇca vīriyārambhe avigatapemo,  
*to rouse up energy ...*

satinepakke tibbacchando hoti āyatiṇca satinepakke avigatapemo,  
*for mindfulness and alertness ...*

ditṭhipaṭivedhe tibbacchando hoti āyatiṇca ditṭhipaṭivedhe avigatapemo.  
*to penetrate theoretically. And they don't lose these desires in the future.*

imāni kho, bhikkhave, satta niddasavattthūnī”ti.  
*These are the seven qualifications for graduation.”*

dasamaṃ.

anusayavaggo dutiyo.

duve anusayā kulaṃ,

puggalaṃ udakūpamaṃ;

aniccaṃ dukkhaṃ anattā ca,

nibbānaṃ niddasavattthu cāti.

aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vajjisattakavagga  
*3. The Vajji Seven*

21. sārāṇḍadasutta  
*21. At Sārāṇḍa*

evaṃ me sutāṃ—  
*So I have heard.*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati sārāṇḍade cetiye.  
*At one time the Buddha was staying near Vesālī, at the Sārāṇḍa Tree-shrine.*

atha kho sambahulā licchavī yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdīmsu. ekamantaṃ nisinne kho te licchavī bhagavā etadavoca:

*Then several Licchavis went up to the Buddha, bowed, sat down to one side, and the Buddha said to these Licchavis:*

“satta vo, licchavī, aparihāṇiye dhamme desessāmi.  
*“Licchavis, I will teach you these seven principles that prevent decline.*

taṃ suṇātha, sādhucaṃ manasi karotha, bhāsissāmi”ti.  
*Listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho te licchavī bhagavato paccassosum.  
*“Yes, sir,” they replied.*

bhagavā etadavoca:  
*The Buddha said this:*

“katame ca, licchavī, satta aparihāṇiyā dhammā?  
*“And what are the seven principles that prevent decline?*

yāvākivaṇṇa, licchavī, vajjī abhiñhaṃ sannipātā bhavissanti sannipātabahulā;  
*As long as the Vajjis meet frequently and have many meetings,*

uddhiyeva, licchavī, vajjīnaṃ pātikaṅkhā, no parihāṇi. (1)  
*they can expect growth, not decline.*

yāvākivaṇṇa, licchavī, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti;  
*As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony,*

uddhiyeva, licchavī, vajjīnaṃ pātikaṅkhā, no parihāṇi. (2)  
*they can expect growth, not decline.*

yāvākivaṇṇa, licchavī, vajjī apaññattaṃ na paññāpessanti, paññattaṃ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti;  
*As long as the Vajjis don't make new decrees or abolish existing decrees, but undertake and follow the traditional Vajjian principles as they have been decreed,*

uddhiyeva, licchavī, vajjīnaṃ pātikaṅkhā, no parihāṇi. (3)  
*they can expect growth, not decline.*

yāvākivaṇṇa, licchavī, vajjī ye te vajjīnaṃ vajjimahallakā te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇca sotabbaṃ maññissanti;  
*As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to,*

uddhiyeva, licchavī, vajjīnaṃ pātikaṅkhā, no parihāṇi. (4)  
*they can expect growth, not decline.*

yāvakīvaṇca, licchavī, vajjī yā tā kulitthiyo kulakumāriyo tā na okassa pasayha vāsessanti;

*As long as the Vajjis don't rape or abduct women or girls from their families and force them to live with them,*

vuddhiyeva, licchavī, vajjīnaṃ pāṭikaṅkhā, no parihāni. (5)

*they can expect growth, not decline.*

yāvakīvaṇca, licchavī, vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti;

*As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past,*

vuddhiyeva, licchavī, vajjīnaṃ pāṭikaṅkhā, no parihāni. (6)

*they can expect growth, not decline.*

yāvakīvaṇca, licchavī, vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā bhavissati:

*As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that*

'kinti anāgatā ca arahanto vijitaṃ āgaccheyyumaṃ, āgatā ca arahanto vijite phāsuṃ vihareyyun'ti;

*more perfected ones might come to the realm and those already here may live in comfort,*

vuddhiyeva, licchavī, vajjīnaṃ pāṭikaṅkhā, no parihāni. (7)

*they can expect growth, not decline.*

yāvakīvaṇca, licchavī, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti;

*As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them,*

vuddhiyeva, licchavī, vajjīnaṃ pāṭikaṅkhā, no parihānī'ti.

*they can expect growth, not decline."*

paṭhamam.



aṅguttara nikāya 7  
Numbered Discourses 7

3. vajjisattakavagga  
3. The Vajji Seven

22. vassakārasutta  
22. With Vassakāra

evam me sutam—  
So I have heard.

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

tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti.

Now at that time King Ajātasattu Vedehiputta of Māgadha wanted to invade the Vajjis.

so evamāha:  
He declared:

“ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccchāmi, vajjī vināsessāmi, vajjī anayabyasanam āpādessāmi”ti.

“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”

atha kho rājā māgadho ajātasattu vedehiputto vassakāraṃ brāhmaṇaṃ māgadhamahāmattaṃ āmantesi:

And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha,

“ehi tvam, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādham appātāṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:

“Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādham appātāṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”ti.

evaṇca vadehi:  
And then say:

‘rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.

‘Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis.

so evamāha—  
He has declared:

ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccchāmi, vajjī vināsessāmi, vajjī anayabyasanam āpādessāmi”ti.

“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”

yathā te bhagavā byākaroti, taṃ sādhuṃ uggahetvā mama āroceyyāsi.  
Remember well how the Buddha answers and tell it to me.

na hi tathāgatā vitathaṃ bhananti”ti.  
For Realized Ones say nothing that is not so.”

“evaṃ, bho”ti kho vassakāro brāhmaṇo māgadhamahāmatto rañño māgadhasa ajātasattussa vedehiputtassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

“Yes, sir,” Vassakāra replied. He went to the Buddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnō kho vassakāro brāhmaṇo māgadhamahāmatto bhagavantaṃ etadavoca:

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

“rājā, bho gotama, māgadho ajātasattu vedehiputto bhoṭo gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.

*“Master Gotama, King Ajātasattu bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.*

rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.

*King Ajātasattu wants to invade the Vajjis.*

so evamāha:

*He has declared:*

‘ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccchāmi, vajjī vināsessāmi, vajjī anayabyasanaṃ āpādessāmi’”ti.

*‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”*

tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bijayamāno.

*Now at that time Venerable Ānanda was standing behind the Buddha fanning him.*

atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

*Then the Buddha said to him:*

“kinti te, ānanda, sutāṃ: ‘vajjī abhiñhaṃ sannipātā sannipātabahulā’”ti?

*“Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”*

“sutāṃ metāṃ, bhante: ‘vajjī abhiñhaṃ sannipātā sannipātabahulā’”ti.

*“I have heard that, sir.”*

“yāvakiṇvaṇca, ānanda, vajjī abhiñhaṃ sannipātā bhavissanti sannipātabahulā; vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni. (1)

*“As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.*

kinti te, ānanda, sutāṃ: ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti’”ti?

*Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”*

“sutāṃ metāṃ, bhante: ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti’”ti.

*“I have heard that, sir.”*

“yāvakiṇvaṇca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti; vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni. (2)

*“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.*

kinti te, ānanda, sutāṃ: ‘vajjī apaññattaṃ na paññāpentī, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti’”ti?

*Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?”*

“sutāṃ metāṃ, bhante: ‘vajjī apaññattaṃ na paññāpentī, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti’”ti.

*“I have heard that, sir.”*

“yāvakīvañca, ānanda, vajjī apaññattam na paññāpessanti, paññattam na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti; vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni. (3)

*“As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed, they can expect growth, not decline.”*

kinti te, ānanda, sutam: ‘vajjī ye te vajjīnam vajjimahallakā te sakkaronti garuṃ karonti mānenti pūjenti, tesañca sotabbaṃ maññanti’”ti?

*Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”*

“sutam metam, bhante: ‘vajjī ye te vajjīnam vajjimahallakā te sakkaronti garuṃ karonti mānenti pūjenti, tesañca sotabbaṃ maññanti’”ti.

*“I have heard that, sir.”*

“yāvakīvañca, ānanda, vajjī ye te vajjīnam vajjimahallakā te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca sotabbaṃ maññissanti; vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni. (4)

*“As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.”*

kinti te, ānanda, sutam: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okassa pasayha vāsenti’”ti?

*Ānanda, have you heard that the Vajjis don’t rape or abduct women or girls from their families and force them to live with them?”*

“sutam metam, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okassa pasayha vāsenti’”ti.

*“I have heard that, sir.”*

“yāvakīvañca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo tā na okassa pasayha vāsessanti; vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni. (5)

*“As long as the Vajjis don’t rape or abduct women or girls from their families and force them to live with them, they can expect growth, not decline.”*

kinti te, ānanda, sutam: ‘vajjī yāni tāni vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca tāni sakkaronti garuṃ karonti mānenti pūjenti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti?

*Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”*

“sutam metam, bhante: ‘vajjī yāni tāni vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca tāni sakkaronti garuṃ karonti mānenti pūjenti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti.

*“I have heard that, sir.”*

“yāvakīvañca, ānanda, vajjī yāni tāni vajjīnam vajjicetiyaṇi abbhantarāni ceva bāhirāni ca tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti; vuddhiyeva, ānanda, vajjīnam pāṭikañkhā, no parihāni. (6)

*“As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.”*

kinti te, ānanda, sutam: ‘vajjīnam arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā—kinti anāgatā ca arahanto vijitam āgaccheyyumu, āgatā ca arahanto vijite phāsum vihareyyun’”ti?

*Ānanda, have you heard that the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”*

“sutaṃ metā, bhante: ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti  
susaṃvihitā bhavissati—kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca  
arahanto vijite phāsuṃ vihareyyun’”ti.

*“I have heard that, sir.”*

“yāvākīvaṇca, ānanda, vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti  
susaṃvihitā bhavissati: ‘kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca  
arahanto vijite phāsuṃ vihareyyun’”ti; vuddhiyeva, ānanda, vajjīnaṃ pātikaṅkhā, no  
parihānī”ti. (7)

*“As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so  
that more perfected ones might come to the realm and those already here may live in comfort,  
they can expect growth, not decline.”*

atha kho bhagavā vassakāraṃ brāhmaṇaṃ māgadhamahāmattaṃ āmantesi:

*Then the Buddha said to Vassakāra:*

“ekamidāhaṃ, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārandaḍḍe cetiye.

*“Brahmin, one time I was staying near Vesālī at the Sārandaḍḍa woodland shrine.*

tatrāhaṃ, brāhmaṇa, vajjīnaṃ ime satta aparihāniye dhamme desesiṃ.

*There I taught the Vajjis these principles that prevent decline.*

yāvākīvaṇca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca  
sattasu aparihāniyesu dhammesu vajjī sandissanti; vuddhiyeva, brāhmaṇa,  
vajjīnaṃ pātikaṅkhā, no parihānī”ti.

*As long as these seven principles that prevent decline last among the Vajjis, and as long as the  
Vajjis are seen following them, they can expect growth, not decline.”*

“ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ  
vuddhiyeva pātikaṅkhā, no parihāni;

*When the Buddha had spoken, Vassakāra said to him: “Master Gotama, if the Vajjis follow  
even a single one of these principles they can expect growth, not decline.*

ko pana vādo sattahi aparihāniyehi dhammehi.

*How much more so all seven!*

akaraṇīyā ca, bho gotama, vajjī raññā māgadheṇa ajātasattuṇā vedehiputtēna  
yadidaṃ yuddhassa, aññatra upalāpanāya, aññatra mithubhedā.

*King Ajātasattu cannot defeat the Vajjis in war, unless by diplomacy or by sowing dissension.*

handā ca dāni mayaṃ, bho gotama, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti.

*Well, now, Master Gotama, I must go. I have many duties, and much to do.”*

“yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti.

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

atha kho vassakāro brāhmaṇo māgadhamahāmatto 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.*

duṭṭiyaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vajjisattakavagga  
*3. The Vajji Seven*

23. pathamasattakasutta  
*23. Non-Decline for Mendicants (1st)*

evaṃ me sutam—  
*So I have heard.*

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

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

“satta vo, bhikkhave, aparihāniye dhamme desessāmi.  
*“Mendicants, I will teach you these seven principles that prevent decline.*

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.  
*Listen and pay close attention, I will speak.”*

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

bhagavā etadavoca:  
*The Buddha said this:*

“katame ca, bhikkhave, satta aparihāniyā dhammā?  
*“What are the seven principles that prevent decline?*

yāvākivaṇṇa, bhikkhave, bhikkhū abhiṇhaṃ sannipātā bhavissanti sannipātabahulā;  
vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (1)  
*As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.*

yāvākivaṇṇa, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti,  
samaggā saṅghakaraṇiyyāni karissanti; vuddhiyeva, bhikkhave, bhikkhūnaṃ  
pāṭikaṅkhā, no parihāni. (2)  
*As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.*

yāvākivaṇṇa, bhikkhave, bhikkhū apaññattaṃ na paññāpessanti, paññattaṃ na  
samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti; vuddhiyeva,  
bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (3)  
*As long as the mendicants don't make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.*

yāvākivaṇṇa, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā  
saṅghapitaro saṅghaparināyakā te sakkarissanti garuṃ karissanti mānessanti  
pūjessanti, tesaṇṇa sotabbaṃ maññissanti; vuddhiyeva, bhikkhave, bhikkhūnaṃ  
pāṭikaṅkhā, no parihāni. (4)  
*As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.*

yāvākivaṇṇa, bhikkhave, bhikkhū uppannāya taṇhāya ponobhavikāya na vasaṃ  
gacchissanti; vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (5)  
*As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.*

yāvākivaṇṇa, bhikkhave, bhikkhū ārañṇakesu senāsanesu sāpekkhā bhavissanti;  
vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (6)  
*As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.*

yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satim upatthāpessanti: ‘kinti anāgatā ca pesalā sabrahmacārī āgaccheyyūṃ, āgatā ca pesalā sabrahmacārī phāsuṃ vihareyyun’ti; vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni. (7)

*As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.*

yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu thassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni’ti.

*As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”*

tatiyaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

3. vajjisattakavagga  
3. The Vajji Seven

24. dutiyasattakasutta  
24. Non-Decline for Mendicants (2nd)

“satta vo, bhikkhave, aparihāniye dhamme desessāmi.  
“Mendicants, I will teach you seven principles that prevent decline.

taṃ suṇātha, sādhukaṃ manasi karotha ... pe ...  
Listen and pay close attention ...

katame ca, bhikkhave, satta aparihāniyā dhammā?  
And what are the seven principles that prevent decline?

yāvakīvaṇca, bhikkhave, bhikkhū na kammārāmā bhavissanti, na kammaratā, na kammārāmatam anuyuttā; vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.  
As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

yāvakīvaṇca, bhikkhave, bhikkhū na bhassārāmā bhavissanti ... pe ...  
As long as they don't enjoy talk ...

na niddārāmā bhavissanti ...  
sleep ...

na saṅgaṇikārāmā bhavissanti ...  
company ...

na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā ...  
they don't have wicked desires, falling under the sway of wicked desires ...

na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā ...  
they don't have bad friends, companions, and associates ...

na oramattakena visesādhigamena antarāvosānaṃ āpajjissanti; vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.  
they don't stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

yāvakīvaṇca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattaṃ aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihānī'ti.  
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

catuttham.

aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vajjisattakavagga  
*3. The Vajji Seven*

25. tatiyasattakasutta  
*25. Non-Decline for Mendicants (3rd)*

“satta vo, bhikkhave, aparihāniye dhamme desessāmi.  
*“Mendicants, I will teach you seven principles that prevent decline.*

taṃ suṇātha, sādhukaṃ manasi karotha ... pe ...  
*Listen and pay close attention ...*

katame ca, bhikkhave, satta aparihāniyā dhammā?  
*And what are the seven principles that prevent decline?*

yāvakīvaṇca, bhikkhave, bhikkhū saddhā bhavissanti; vuddhiyeva, bhikkhave,  
bhikkhūnaṃ pāṭikaṅkhā, no parihāni.  
*As long as the mendicants are faithful ...*

yāvakīvaṇca, bhikkhave, bhikkhū hirimanto bhavissanti ... pe ...  
*conscientious ...*

ottappino bhavissanti ...  
*prudent ...*

bahussutā bhavissanti ...  
*learned ...*

āraddhavīriyā bhavissanti ...  
*energetic ...*

satimanto bhavissanti ...  
*mindful ...*

paññavanto bhavissanti; vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no  
parihāni.  
*wise, they can expect growth, not decline.*

yāvakīvaṇca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu thassanti, imesu  
ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave,  
bhikkhūnaṃ pāṭikaṅkhā, no parihāni”ti.  
*As long as these seven principles that prevent decline last among the mendicants, and as long  
as the mendicants are seen following them, they can expect growth, not decline.”*

pañcamāṃ.



aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vajjisattakavagga  
*3. The Vajji Seven*

26. bojjaṅgasutta  
*26. Awakening Factors*

“satta vo, bhikkhave, aparihāniye dhamme desessāmi.  
*“Mendicants, I will teach you seven principles that prevent decline.*

taṃ suṇātha, sādhukaṃ manasi karotha ... pe ...  
*Listen and pay close attention ...*

katame ca, bhikkhave, satta aparihāniyā dhammā?  
*And what are the seven principles that prevent decline?*

yāvakiṭvaṇca, bhikkhave, bhikkhū satisambojjhaṅgaṃ bhāveṣṣanti; vuddhiyeva,  
bhikkhave, bhikkhūnaṃ paṭikaṅkhā, no parihāni.  
*As long as the mendicants develop the awakening factor of mindfulness ...*

yāvakiṭvaṇca, bhikkhave, bhikkhū dhammavicayasambojjhaṅgaṃ bhāveṣṣanti ... pe  
... *investigation of principles ...*

vīriyasambojjhaṅgaṃ bhāveṣṣanti ...  
*energy ...*

pītisambojjhaṅgaṃ bhāveṣṣanti ...  
*rapture ...*

passaddhisambojjhaṅgaṃ bhāveṣṣanti ...  
*tranquility ...*

samādhisambojjhaṅgaṃ bhāveṣṣanti ...  
*immersion ...*

upekkhāsambojjhaṅgaṃ bhāveṣṣanti; vuddhiyeva, bhikkhave, bhikkhūnaṃ  
paṭikaṅkhā, no parihāni.  
*equanimity, they can expect growth, not decline.*

yāvakiṭvaṇca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu  
ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave,  
bhikkhūnaṃ paṭikaṅkhā, no parihāni’ti.  
*As long as these seven principles that prevent decline last among the mendicants, and as long  
as the mendicants are seen following them, they can expect growth, not decline.”*

chaṭṭhaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vajjisattakavagga  
*3. The Vajji Seven*

27. saññāsutta  
*27. Perceptions*

“satta vo, bhikkhave, aparihāniye dhamme desessāmi.  
*“Mendicants, I will teach you seven principles that prevent decline.*

taṃ suṇātha, sādhukaṃ manasi karotha ... pe ....  
*Listen and pay close attention ...*

katame ca, bhikkhave, satta aparihāniyā dhammā?  
*And what are the seven principles that prevent decline?*

yāvakīvañca, bhikkhave, bhikkhū aniccaaññaṃ bhāvēssanti; vuddhiyeva,  
bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.  
*As long as the mendicants develop the perception of impermanence ...*

yāvakīvañca, bhikkhave, bhikkhū anattasaññaṃ bhāvēssanti ... pe ...  
*not-self ...*

asubhasaññaṃ bhāvēssanti ...  
*ugliness ...*

ādīnavaaññaṃ bhāvēssanti ...  
*drawbacks ...*

pahānasaññaṃ bhāvēssanti ...  
*giving up ...*

virāgasaññaṃ bhāvēssanti ...  
*fading away ...*

nirodhasaññaṃ bhāvēssanti;  
*cessation,*

vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni. yāvakīvañca,  
bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu thassanti, imesu ca sattu  
aparihāniyesu dhammesu, bhikkhū sandissanti; vuddhiyeva, bhikkhave,  
bhikkhūnaṃ pāṭikañkhā, no parihāni”ti.  
*they can expect growth, not decline. As long as these seven principles that prevent decline last  
among the mendicants, and as long as the mendicants are seen following them, they can expect  
growth, not decline.”*

sattamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vājīsattakavagga  
*3. The Vajji Seven*

28. paṭhamaparihānisutta  
*28. Non-decline for a Mendicant Trainee*

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:*

“sattime, bhikkhave, dhammā sekhassa bhikkhuno parihānāya saṃvattanti.  
*“These seven things lead to the decline of a mendicant trainee.*

katame satta?  
*What seven?*

kammārāmatā, bhassārāmatā, niddārāmatā, saṅganikārāmatā, indriyesu  
aguttadvārātā, bhojane amattaññutā, santi kho pana saṃghe saṃghakaraṇīyāni; tatra  
sekho bhikkhu iti paṭisañcikkhati:  
*They relish work, talk, sleep, and company. They don't guard the sense doors and they eat too much. And when there is Saṅgha business to be carried out, they don't reflect:*

‘santi kho pana saṃghe therā rattaññū cirapabbajitā bhāravāhino, te tena  
paññāyissanti’<sup>ti</sup> attanā tesu yogaṃ āpajjati.  
*‘There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They'll be known for taking care of this.’ So they try to do it themselves.*

ime kho, bhikkhave, satta dhammā sekhassa bhikkhuno parihānāya saṃvattanti.  
*These seven things lead to the decline of a mendicant trainee.*

sattime, bhikkhave, dhammā sekhassa bhikkhuno aparihānāya saṃvattanti.  
*These seven things don't lead to the decline of a mendicant trainee.*

katame satta?  
*What seven?*

na kammārāmatā, na bhassārāmatā, na niddārāmatā, na saṅganikārāmatā, indriyesu  
guttadvārātā, bhojane mattaññutā, santi kho pana saṃghe saṃghakaraṇīyāni; tatra  
sekho bhikkhu iti paṭisañcikkhati:  
*They don't relish work, talk, sleep, and company. They guard the sense doors and don't they eat too much. And when there is Saṅgha business to be carried out, they reflect:*

‘santi kho pana saṃghe therā rattaññū cirapabbajitā bhāravāhino, te tena  
paññāyissanti’<sup>ti</sup> attanā na tesu yogaṃ āpajjati.  
*‘There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They'll be known for taking care of this.’ So they don't try to do it themselves.*

ime kho, bhikkhave, satta dhammā sekhassa bhikkhuno aparihānāya saṃvattanti’<sup>ti</sup>.  
*These seven things don't lead to the decline of a mendicant trainee.”*

aṭṭhamam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vajjisattakavagga  
*3. The Vajji Seven*

29. dutiyaparihānisutta  
*29. Non-decline for a Lay Follower*

“sattime, bhikkhave, dhammā upāsakassa parihānāya saṃvattanti.  
*“These seven things lead to the decline of a lay follower.*

katame satta?  
*What seven?*

bhikkhudassanaṃ hāpeti,  
*They stop seeing the mendicants.*

saddhammassavanaṃ pamajjati,  
*They neglect listening to the true teaching.*

adhisīle na sikkhati,  
*They don't train in higher ethical conduct.*

appasādahulo hoti,  
*They're very suspicious about mendicants, whether senior, junior, or middle.*

bhikkhūsu thesesu ceva navesu ca majjhimesu ca upārambhacitto dhammaṃ suṇāti  
randhagavesī,  
*They listen to the teaching with a hostile, fault-finding mind.*

ito bahiddhā dakkhiṇeyyaṃ gavesati,  
*They seek outside of the Buddhist community for those worthy of religious donations.*

tattha ca pubbakāraṃ karoti.  
*And they serve them first.*

ime kho, bhikkhave, satta dhammā upāsakassa parihānāya saṃvattanti.  
*These seven things lead to the decline of a lay follower.*

sattime, bhikkhave, dhammā upāsakassa aparihānāya saṃvattanti.  
*These seven things don't lead to the decline of a lay follower.*

katame satta?  
*What seven?*

bhikkhudassanaṃ na hāpeti,  
*They don't stop seeing the mendicants.*

saddhammassavanaṃ nappamajjati,  
*They don't neglect listening to the true teaching.*

adhisīle sikkhati,  
*They train in higher ethical conduct.*

pasādahulo hoti,  
*They're very confident about mendicants, whether senior, junior, or middle.*

bhikkhūsu thesesu ceva navesu ca majjhimesu ca anupārambhacitto dhammaṃ  
suṇāti na randhagavesī,  
*They don't listen to the teaching with a hostile, fault-finding mind.*

na ito bahiddhā dakkhiṇeyyaṃ gavesati,  
*They don't seek outside of the Buddhist community for those worthy of religious donations.*

idha ca pubbakāraṃ karoti.  
*And they serve the Buddhist community first.*

ime kho, bhikkhave, satta dhammā upāsakassa aparihānāya saṃvattanti”ti.  
*These seven things don't lead to the decline of a lay follower.”*

idamavoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato athāparam etadavoca satthā:

*Then the Holy One, the Teacher, went on to say:*

“dassanaṃ bhāvitattānaṃ,

*“A lay follower stops seeing*

yo hāpeti upāsako;

*those who have developed themselves*

savanañca ariyadhammānaṃ,

*and listening to the teaching of the noble ones.*

adhisīle na sikkhati.

*They don't train in higher ethical conduct,*

appasādo ca bhikkhūsu,

*and their suspicion about mendicants*

bhiyyo bhiyyo pavaḍḍhati;

*just grows and grows.*

upārambhakacitto ca,

*They want to listen to the true teaching*

saddhammaṃ sotumicchati.

*with a fault-finding mind.*

ito ca bahiddhā aññaṃ,

*They seek outside the Buddhist community*

dakkhiṇeyyaṃ gavesati;

*for someone else worthy of religious donations,*

tattheva ca pubbakāraṃ,

*and that lay follower*

yo karoti upāsako.

*serves them first.*

ete kho parihāniye,

*These seven principles leading to decline*

satta dhamme sudesite;

*have been well taught.*

upāsako sevamāno,

*A lay follower who practices them*

saddhammā parihāyati.

*falls away from the true teaching.*

dassanaṃ bhāvitattānaṃ,

*A lay follower doesn't stop seeing*

yo na hāpeti upāsako;

*those who have developed themselves*

savanañca ariyadhammānaṃ,

*and listening to the teaching of the noble ones.*

adhisīle ca sikkhati.

*They train in higher ethical conduct,*

pasādo cassa bhikkhūsu,

*and their confidence in mendicants*

bhiyyo bhiyyo pavaddhati;  
*just grows and grows.*

anupārambhacitto ca,  
*They want to listen to the true teaching*

saddhammaṃ sotumicchati.  
*without a fault-finding mind.*

na ito bahiddhā aññaṃ,  
*They don't seek outside the Buddhist community*

dakkhiṇeyyaṃ gavesati;  
*for someone else worthy of religious donations,*

idheva ca pubbakāraṃ,  
*and that lay follower*

yo karoti upāsako.  
*serves the Buddhist community first.*

ete kho aparihāniye,  
*These seven principles that prevent decline*

satta dhamme sudesite;  
*have been well taught.*

upāsako sevamāno,  
*A lay follower who practices them*

saddhammā na parihāyati”ti.  
*doesn't fall away from the true teaching.”*

navamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vajjisattakavagga  
*3. The Vajji Seven*

30. vipattisutta  
*30. Failures for a Lay Follower*

sattimā, bhikkhave, upāsakassa vipattiyo ... pe ...  
*"Mendicants, there are these seven failures for a lay follower ..."*

sattimā, bhikkhave, upāsakassa sampadā ... pe ....  
*There are these seven accomplishments for a lay follower ..."*

dasamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

3. vajjisattakavagga  
*3. The Vajji Seven*

31. parābhavasutta  
*31. Downfalls for a Lay Follower*

“sattime, bhikkhave, upāsakassa parābhavā ... pe ...  
*“Mendicants, there are these seven downfalls for a lay follower ...*

sattime, bhikkhave, upāsakassa sambhavā.  
*There are these seven successes for a lay follower.*

katame satta?  
*What seven?*

bhikkhudassanaṃ na hāpeti,  
*They don't stop seeing the mendicants.*

saddhammassavanaṃ nappamajjati,  
*They don't neglect listening to the true teaching.*

adhisīle sikkhati,  
*They train in higher ethical conduct.*

pasādabahulo hoti,  
*They're very confident about mendicants, whether senior, junior, or middle.*

bhikkhūsu thesesu ceva navesu ca majjhimesu ca anupārambhacitto dhammaṃ  
suṇāti na randhagavesī,  
*They don't listen to the teaching with a hostile, fault-finding mind.*

na ito bahiddhā dakkhiṇeyyaṃ gavesati,  
*They don't seek outside of the Buddhist community for those worthy of religious donations.*

idha ca pubbakāraṃ karoti.  
*And they serve the Buddhist community first.*

ime kho, bhikkhave, satta upāsakassa sambhavāti.  
*These are the seven successes for a lay follower.*

dassanaṃ bhāvitattānaṃ,  
*A lay follower stops seeing*

yo hāpeti upāsako;  
*those who have developed themselves ...*

savanañca ariyadhammānaṃ,

adhisīle na sikkhati.

appasādo ca bhikkhūsu,

bhiyyo bhiyyo pavaḍḍhati;

upārambhakacitto ca,

saddhammaṃ sotumicchati.

ito ca bahiddhā aññaṃ,

dakkhiṇeyyaṃ gavesati;



tattheva ca pubbakāraṃ,

yo karoti upāsako.

ete kho parihāniye,

satta dhamme sudesite;

upāsako sevamāno,

*A lay follower who practices these*

saddhammā parihāyati.

*falls away from the true teaching.*

dassanaṃ bhāvitattānaṃ,

*A lay follower doesn't stop seeing*

yo na hāpeti upāsako;

*those who have developed themselves ...*

savanañca ariyadhammānaṃ,

adhisīle ca sikkhati.

pasādo cassa bhikkhūsu,

bhiyyo bhiyyo pavaḍḍhati;

anupārambhacitto ca,

saddhammaṃ sotumicchati.

na ito bahiddhā aññaṃ,

dakkhiṇeyyaṃ gavesati;

idheva ca pubbakāraṃ,

yo karoti upāsako.

ete kho aparihāniye,

satta dhamme sudesite;

upāsako sevamāno,

*A lay follower who practices these*

saddhammā na parihāyati”ti.

*doesn't fall away from the true teaching.”*

ekādasamaṃ.

vajjisattakavaggo tatiyo.

sāranda vassakāro ca,

tisattakāni bhikkhukā;  
-

bodhisaññā dve ca hāni,  
-

vipatti ca parābhavoti.  
-

4. devatāvagga  
4. Deities

32. appamādagāravasutta  
32. Respect for Diligence

atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ʈhitā kho sā devatā bhagavantaṃ etadavoca:

*Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:*

“sattime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.  
“Sir, these seven things don't lead to the decline of a mendicant trainee.

katame satta?  
What seven?

sattugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, appamādagāravatā, paṭisanthāragāravatā.

*Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for diligence, and for hospitality.*

ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṃvattanti”ti.  
These seven things don't lead to the decline of a mendicant trainee.”

idamavoca sā devatā.  
That's what that deity said,

samanuñño satthā ahoṣi.  
and the teacher approved.

atha kho sā devatā “samanuñño me satthā”ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

*Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.*

atha kho bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi:  
Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

“imaṃ, bhikkhave, rattiyaṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yenaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ʈhitā kho, bhikkhave, sā devatā maṃ etadavoca:

“sattime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.

katame satta?

sattugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, appamādagāravatā, paṭisanthāragāravatā—

ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṃvattanti”ti.

idamavoca, bhikkhave, sā devatā.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.

satthugaru dhammagaru,  
*“Respect for the Teacher and the teaching,*

saṃghe ca tibbagāraṇo;  
*and keen respect for the Saṅgha;*

samādhigarū ātāpī,  
*respect for immersion, being energetic,*

sikkhāya tibbagāraṇo.  
*and keen respect for the training.*

appamādagaru bhikkhu,  
*A mendicant who respects diligence*

paṭisanthāragāraṇo;  
*and hospitality*

abhabbo parihāṇāya,  
*can't decline,*

nibbānasseva santike”ti.  
*and has drawn near to extinguishment.”*

paṭhamam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

4. devatāvagga  
*4. Deities*

33. hirigāraṇasutta  
*33. Respect for Conscience*

“imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappam jetavanam obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho, bhikkhave, sā devatā maṃ etadavoca:

*“Mendicants, tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me:*

‘sattime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.  
*‘Sir, these seven things don’t lead to the decline of a mendicant trainee.*

katame satta?  
*What seven?*

satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā, hirigāravatā, ottappagāravatā.  
*Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for conscience, and for prudence.*

ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṃvattanti’ti.  
*These seven things don’t lead to the decline of a mendicant trainee.’*

idamavoca, bhikkhave, sā devatā.  
*That is what that deity said.*

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.  
*Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.*

satthugaru dhammagaru,  
*Respect for the Teacher and the teaching,*

saṅghe ca tibbagāraṇo;  
*and keen respect for the Saṅgha;*

samādhigaru ātāpī,  
*respect for immersion, being energetic,*

sikkhāya tibbagāraṇo.  
*and keen respect for the training.*

hiriottappasampanno,  
*One with both conscience and prudence,*

sappatisso sagāraṇo;  
*reverential and respectful,*

abhabbo parihānāya,  
*can’t decline,*

nibbānasseva santike”ti.  
*and has drawn near to extinguishment.”*

dutiyaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

4. devatāvagga  
*4. Deities*

34. pathamasovacassatāsutta  
*34. Easy to Admonish (1st)*

“imaṃ, bhikkhave, rattiṃ aññatarā devatā ... pe ... maṃ etadavoca:  
*“Mendicants, tonight a deity ... said to me:*

‘sattime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.  
*‘Sir, these seven things don’t lead to the decline of a mendicant trainee.*

katame satta?  
*What seven?*

satthugāravatā, dhammagāravatā, saṅhagāravatā, sikkhāgāravatā, samādhigāravatā,  
sovacassatā, kalyāṇamittatā.  
*Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being  
easy to admonish, and good friendship.*

ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṃvattanti’ti.  
*These seven things don’t lead to the decline of a mendicant trainee.’*

idamavoca, bhikkhave, sā devatā.  
*That is what that deity said.*

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.  
*Then he bowed and respectfully circled me, keeping me on his right side, before vanishing  
right there.*

satthugaru dhammagaru,  
*Respect for the Teacher and the teaching,*

saṅghe ca tibbagāravo;  
*and keen respect for the Saṅgha;*

samādhigaru ātāpī,  
*respect for immersion, being energetic,*

sikkhāya tibbagāravo.  
*and keen respect for the training.*

kalyāṇamitto suvaco,  
*One with good friends, easy to admonish,*

sappatisso sagāravo;  
*reverential and respectful,*

abhabbo parihānāya,  
*can’t decline,*

nibbānasseva santike”ti.  
*and has drawn near to extinguishment.”*

tatiyaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

4. devatāvagga  
4. Deities

35. dutiyasovacassatāsutta  
35. Easy to Admonish (2nd)

“imaṃ, bhikkhave, rattiṃ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā ...  
pe ...

*“Mendicants, tonight a deity ... said to me:*

‘sattime, bhante, dhammā bhikkhuno aparihānāya saṃvattanti.  
‘Sir, these seven things don’t lead to the decline of a mendicant trainee.

katame satta?  
What seven?

satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhāgāravatā, samādhigāravatā,  
sovacassatā, kalyāṇamittatā.  
*Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being  
easy to admonish, and good friendship.*

ime kho, bhante, satta dhammā bhikkhuno aparihānāya saṃvattanti’ti.  
*These seven things don’t lead to the decline of a mendicant trainee.’*

idamavoca, bhikkhave, sā devatā.  
*That is what that deity said.*

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī’ti.  
*Then he bowed and respectfully circled me, keeping me on his right side, before vanishing  
right there.”*

evam vutte, āyasmā sāriputto bhagavantam etadavoca:  
*When he said this, Venerable Sāriputta said to the Buddha:*

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ  
ājāṇāmi.  
*“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.*

idha, bhante, bhikkhu attanā ca satthugāravo hoti, satthugāravatāya ca vaṇṇavādī.  
*It’s when a mendicant personally respects the Teacher and praises such respect.*

ye caññe bhikkhū na satthugāravā te ca satthugāravatāya samādapeti.  
*And they encourage other mendicants who lack such respect to respect the Teacher.*

ye caññe bhikkhū satthugāravā tesaṇca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena.  
*And they praise other mendicants who respect the Teacher at the right time, truthfully and  
substantively.*

attanā ca dhammagāravo hoti ... pe ...  
*They personally respect the teaching ...*

saṅghagāravo hoti ...  
*They personally respect the Saṅgha ...*

sikkhāgāravo hoti ...  
*They personally respect the training ...*

samādhigāravo hoti ...  
*They personally respect immersion ...*

suvaco hoti ...  
*They are personally easy to admonish ...*

kalyāṇamitto hoti, kalyāṇamittatāya ca vaṇṇavādī.  
*They personally have good friends, and praise such friendship.*

ye caññe bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti.  
*And they encourage other mendicants who lack good friends to develop good friendship.*

ye caññe bhikkhū kalyāṇamittā tesañca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālenāti.  
*And they praise other mendicants who have good friends at the right time, truthfully and substantively.*

imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi”ti.

*That’s how I understand the detailed meaning of the Buddha’s brief statement.”*

“sādhu sādhu, sārīputta.

*“Good, good, Sārīputta!*

sādhu kho tvaṃ, sārīputta, imassa mayā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāsi.

*It’s good that you understand the detailed meaning of what I’ve said in brief like this.*

idha, sārīputta, bhikkhu attanā ca satthugāravo hoti, satthugāravatāya ca vaṇṇavādī.

*It’s when a mendicant personally respects the Teacher ...*

ye caññe bhikkhū na satthugāravā te ca satthugāravatāya samādapeti.

*And they encourage other mendicants who lack such respect to respect the Teacher.*

ye caññe bhikkhū satthugāravā tesañca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālena.

*And they praise other mendicants who respect the Teacher at the right time, truthfully and substantively.*

attanā ca dhammagāravo hoti ... pe ...

*They personally respect the teaching ...*

saṅghagāravo hoti ...

*They personally respect the Saṅgha ...*

sikkhagāravo hoti ...

*They personally respect the training ...*

samādhigāravo hoti ...

*They personally respect immersion ...*

suvaco hoti ...

*They are personally easy to admonish ...*

kalyāṇamitto hoti, kalyāṇamittatāya ca vaṇṇavādī.

*They personally have good friends, and praise such friendship.*

ye caññe bhikkhū na kalyāṇamittā te ca kalyāṇamittatāya samādapeti.

*And they encourage other mendicants who lack good friends to develop good friendship.*

ye caññe bhikkhū kalyāṇamittā tesañca vaṇṇaṃ bhaṇati bhūtaṃ tacchaṃ kālenāti.

*And they praise other mendicants who have good friends at the right time, truthfully and substantively.*

imassa kho, sārīputta, mayā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo”ti.

*This is how to understand the detailed meaning of what I said in brief.”*

catuttham.



aṅguttara nikāya 7  
*Numbered Discourses 7*

4. devatāvagga  
*4. Deities*

36. pathamamittasutta  
*36. A Friend (1st)*

“sattahi, bhikkhave, aṅgehi samannāgato mitto sevitabbo.  
*“Mendicants, you should associate with a friend who has seven factors.*

katamehi sattahi?  
*What seven?*

duddadaṃ dadāti, dukkaraṃ karoti, dukkhamāṃ khamati, guyhamassa āvi karoti,  
guyhamassa parigūhati, āpadāsu na jahati, khīṇena nātimaññati.  
*They give what is hard to give. They do what is hard to do. They endure what is hard to endure. They reveal their secrets to you. They keep your secrets. They don't abandon you in times of trouble. They don't look down on you in times of loss.*

imehi kho, bhikkhave, sattahi aṅgehi samannāgato mitto sevitabboti.  
*You should associate with a friend who has these seven factors.*

duddadaṃ dadāti mitto,  
*A friend gives what is hard to give,*

dukkarañcāpi kubbati;  
*and does what's hard to do.*

athopissa duruttāni,  
*They put up with your harsh words,*

khamati dukkhamāni ca.  
*and with things hard to endure.*

guyhañca tassa akkhāti,  
*They tell you their secrets,*

guyhassa parigūhati;  
*and keep your secrets for you.*

āpadāsu na jahāti,  
*They don't abandon you in times of trouble,*

khīṇena nātimaññati.  
*or look down on you in times of loss.*

yamhi etāni ṭhānāni,  
*The person in whom*

saṃvijjantīdha puggale;  
*these things are found is your friend.*

so mitto mittakāmena,  
*If you want to have a friend,*

bhajitabbo tathāvidho”ti.  
*you should keep company with such a person.”*

pañcamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

4. devatāvagga  
*4. Deities*

37. dutiyamittasutta  
*37. A Friend (2nd)*

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu mitto sevitabbo bhajitabbo payirupāsitaḥ api panujjamānenapi.

*“Mendicants, when a friend has seven qualities you should associate with, accompany, and attend them, even if they send you away.*

katamehi sattahi?  
*What seven?*

piyo ca hoti manāpo ca garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīraṇca katham kattā hoti, no ca aṭṭhāne niyojati.

*They're likable, agreeable, respected, and admired. They admonish you and they accept admonishment. They speak on deep matters. And they don't urge you to do bad things.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu mitto sevitabbo bhajitabbo payirupāsitaḥ api panujjamānenapīti.

*When a friend has these seven qualities you should associate with, accompany, and attend them, even if they send you away.*

piyo garu bhāvanīyo,  
*They're lovable, respected, and admired,*

vattā ca vacanakkhamo;  
*an admonisher who accepts admonishment,*

gambhīraṇca katham kattā,  
*speaks on deep matters,*

no ca aṭṭhāne niyojako.  
*and doesn't urge you to do bad.*

yamhi etāni thānāni,  
*The person in whom*

saṃvijjantīdha puggale;  
*these things are found in your friend.*

so mitto mittakāmena,  
*If you want to have a friend,*

atthakāmānukampato;  
*benevolent and compassionate,*

api nāsiyamānena,  
*you should keep company with such a person,*

bhajitabbo tathāvidho”ti.  
*even if they send you away.”*

chaṭṭham.

4. devatāvagga  
4. Deities

38. pathamapaṭisambhidāsutta  
38. Textual Analysis (1st)

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva catasso paṭisambhidā sayam abhiññā sacchikatvā upasampajja vihareyya.

*“Mendicants, a mendicant with seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight.”*

katamehi sattahi?  
What seven?

idha, bhikkhave, bhikkhu ‘idaṃ me cetaso līnattan’ti yathābhūtaṃ pajānāti;  
*It’s when a mendicant truly understands: ‘This is mental sluggishness’.*

ajjhataṃ saṅkhittaṃ vā cittaṃ ‘ajjhataṃ me saṅkhittaṃ cittaṃ’ti yathābhūtaṃ pajānāti;  
*They truly understand internally constricted mind as ‘internally constricted mind’.*

bahiddhā vikkhittaṃ vā cittaṃ ‘bahiddhā me vikkhittaṃ cittaṃ’ti yathābhūtaṃ pajānāti;  
*They truly understand externally scattered mind as ‘externally scattered mind’.*

tassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhataṃ gacchanti;  
*They know feelings as they arise, as they remain, and as they go away.*

viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhataṃ gacchanti;  
*They know perceptions as they arise, as they remain, and as they go away.*

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhataṃ gacchanti;  
*They know thoughts as they arise, as they remain, and as they go away.*

sappāyāsappāyesu kho panassa dhammesu hīnappañitesu kaṇhasukkasappaṭibhāgesu nimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya.

*The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—are properly grasped, attended, borne in mind, and comprehended with wisdom.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu nacirasseva catasso paṭisambhidā sayam abhiññā sacchikatvā upasampajja vihareyya”ti.

*A mendicant with these seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight.”*

sattamaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

4. devatāvagga  
4. Deities

39. dutiyapaṭisambhidāsutta  
39. Textual Analysis (2nd)

“sattahi, bhikkhave, dhammehi samannāgato sārīputto catasso paṭisambhidā sayamaṃ abhiññā sacchikatvā upasampajja viharati.

*“Mendicants, having seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight.*

katamehi sattahi?  
What seven?

idha, bhikkhave, sārīputto ‘idam me cetaso līnattaṃ’ti yathābhūtaṃ pajānāti;  
*It’s when Sāriputta truly understood: ‘This is mental sluggishness’.*

ajjhataṃ saṅkhittaṃ vā cittaṃ ‘ajjhataṃ me saṅkhittaṃ cittaṃ’ti yathābhūtaṃ pajānāti;  
*He truly understood internally constricted mind as ‘internally constricted mind’.*

bahiddhā vikkhittaṃ vā cittaṃ ‘bahiddhā me vikkhittaṃ cittaṃ’ti yathābhūtaṃ pajānāti;  
*He truly understood externally scattered mind as ‘externally scattered mind’.*

tassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamaṃ gacchanti;  
*He knew feelings, perceptions, and thoughts as they arose, as they remained, and as they went away.*

viditā saññā ... pe ...

vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbatthamaṃ gacchanti;

sappāyāsappāyesu kho panassa dhammesu hīnappañātesu  
kaṇhasukkasappaṭibhāgesu nimittaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ  
suppaṭividdhaṃ paññāya.  
*The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—were properly grasped, attended, borne in mind, and comprehended with wisdom.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato sārīputto catasso  
paṭisambhidā sayamaṃ abhiññā sacchikatvā upasampajja viharati”ti.  
*Having these seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight.”*

aṭṭhamamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

4. devatāvagga  
*4. Deities*

40. pathamavasasutta  
*40. Mastery of the Mind (1st)*

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu cittaṃ vase vatteti, no ca bhikkhu cittassa vasena vattati.  
*“Mendicants, a mendicant with seven qualities masters their mind and is not mastered by it.*

katamehi sattahi?  
*What seven?*

idha, bhikkhave, bhikkhu samādhikusalo hoti, samādhissa samāpattikusalo hoti, samādhissa thitikusalo hoti, samādhissa vutthānakusalo hoti, samādhissa kalyāṇakusalo hoti, samādhissa gocarakusalo hoti, samādhissa abhinīhārakusalo hoti.  
*It's when a mendicant is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the mindfulness meditation subjects for immersion, and skilled in projecting the mind purified by immersion.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu cittaṃ vase vatteti, no ca bhikkhu cittassa vasena vattati”ti.  
*A mendicant with these seven qualities masters their mind and is not mastered by it.”*

navamaṃ.

4. devatāvagga  
4. Deities

41. dutiyavasasutta  
41. Mastery of the Mind (2nd)

“sattahi, bhikkhave, dhammehi samannāgato sārīputto cittaṃ vase vatteti, no ca sārīputto cittassa vasena vattati.

*“Mendicants, having seven qualities Sāriputta has mastered his mind and is not mastered by it.*

katamehi sattahi?  
*What seven?*

idha, bhikkhave, sārīputto samādhikusalo hoti, samādhissa samāpattikusalo, samādhissa ñītikusalo, samādhissa vuṭṭhānakusalo, samādhissa kalyāṇakusalo, samādhissa gocarakusalo, samādhissa ābhinihāraṇakusalo hoti.

*Sāriputta is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the mindfulness meditation subjects for immersion, and skilled in projecting the mind purified by immersion.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato sārīputto cittaṃ vase vatteti, no ca sārīputto cittassa vasena vattati”ti.

*Having these seven qualities Sāriputta has mastered his mind and is not mastered by it.”*

dasamaṃ.

4. devatāvagga  
4. Deities

42. pathamaniddasutta  
42. Graduation (1st)

atha kho āyasmā sārīputto pubbaṇhasamayam nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvisi.

*Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatti for alms.*

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

“atippago kho tāva sāvattiyaṃ piṇḍāya caritum.  
*‘It’s too early to wander for alms in Sāvatti.’*

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

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

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

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

“yo hi koci, āvuso, dvādasavassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhū’ti alamvacanāyā”ti.  
*“Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a ‘graduate mendicant’.”*

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

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

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

atha kho āyasmā sārīputto sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā sārīputto bhagavantaṃ etadavoca:  
*Then Sāriputta wandered for alms in Sāvatti. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:*

“idhāhaṃ, bhante, pubbaṇhasamayam nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvisim.

tassa mayhaṃ, bhante, etadahosi:

‘atippago kho tāva sāvattiyaṃ piṇḍāya caritum.

yannūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ āraṃo tenupasaṅkameyyan'ti.

atha khvāhaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ āraṃo tenupasaṅkamim; upasaṅkamtivā tehi aññatitthiyehi paribbājakehi saddhim sammodiṃ.

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ.

tena kho pana, bhante, samayena tesāṃ aññatitthiyānaṃ paribbājakānaṃ sannisinnaṃ sannipatitānaṃ ayamantarākathā udapādi:

‘yo hi koci, āvuso, dvādasavassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, niddaso bhikkhūti alaṃvacanāyā’ti.

atha khvāhaṃ, bhante, tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃ nappaṭikkosim.

anabhinanditvā appaṭikkosivā utthāyāsanaṃ pakkamim:

‘bhagavato santike etassa atthaṃ ājānissāmi’ti.

sakkā nu kho, bhante, imasmiṃ dhammavinaye kevaḷaṃ vassagaṇanamattena niddaso bhikkhu paññāpetuṃ”ti?

*“Sir, in this teaching and training can we describe a mendicant as a ‘graduate’ solely because they have completed a certain number of years?”*

“na kho, sārīputta, sakkā imasmiṃ dhammavinaye kevaḷaṃ vassagaṇanamattena niddaso bhikkhu paññāpetuṃ.

*“No, Sārīputta, we cannot.*

satta kho imāni, sārīputta, niddasavatthūni mayā sayāṃ abhiññā sacchikatvā paveditāni.

*I make known these seven qualifications for graduation after realizing them with my own insight.*

katamāni satta?

*What seven?*

idha, sārīputta, bhikkhu sikkhāsamādāne tibbacchando hoti āyatiṇca sikkhāsamādāne avigatapemo, dhammanisantiyā tibbacchando hoti āyatiṇca dhammanisantiyā avigatapemo, icchāvinaye tibbacchando hoti āyatiṇca icchāvinaye avigatapemo, patisallāne tibbacchando hoti āyatiṇca paṭisallāne avigatapemo, vīriyārambhe tibbacchando hoti āyatiṇca vīriyārambhe avigatapemo, satinepakke tibbacchando hoti āyatiṇca satinepakke avigatapemo, ditthipatiṇvedhe tibbacchando hoti āyatiṇca ditthipatiṇvedhe avigatapemo.

*It’s when a mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don’t lose these desires in the future.*

imāni kho, sārīputta, satta niddasavatthūni mayā sayāṃ abhiññā sacchikatvā paveditāni.

*These are the seven qualifications for graduation that I make known after realizing them with my own insight.*

imehi kho, sārīputta, sattahi niddasavatthūhi samannāgato bhikkhu dvādasa cepi vassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhūti alaṃvacanāyā;

*A mendicant who has these seven qualifications for graduation is qualified to be called a ‘graduate mendicant’. This is so whether they have lived the full and pure spiritual life for twelve years,*



catubbīsati cepi vassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhū’ti alaṃvacanāya;

*twenty-four years,*

chattimsati cepi vassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhū’ti alaṃvacanāya, atthacattārīsāṇcepi vassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhū’ti alaṃvacanāyā”ti.

*thirty-six years, or forty-eight years.”*

ekādasamaṃ.

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aṅguttara nikāya 7  
Numbered Discourses 7

4. devatāvagga  
4. Deities

43. dutiyaniddasasutta  
43. Graduation (2nd)

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.  
At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kosambim piṇḍāya pāvisi.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Kosambi for alms.

atha kho āyasmato ānandassa etadahosi:  
Then it occurred to him,

“atippago kho tāva kosambiyaṃ piṇḍāya caritum.  
“It's too early to wander for alms in Kosambi.

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

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

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

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

“yo hi koci, āvuso, dvādasavassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhū’ti alaṃvacanāyā”ti.  
“Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a ‘graduate mendicant’.”

atha kho āyasmā ānando tesam aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandi nappaṭikkosi.  
Ānanda neither approved nor dismissed that statement of the wanderers who follow other paths.

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

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

atha kho āyasmā ānando kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

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

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

tassa mayhaṃ, bhante, etadahosi:

‘atippago kho tāva kosambiyaṃ piṇḍāya carituṃ.

yannūnāhaṃ yena aññatitthiyānaṃ paribbājakānaṃ āraṃho tenupasaṅkameyyan’ti ...  
pe ...

tehi saddhiṃ sammodiṃ.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ.

tena kho pana, bhante, samayena tesāṃ aññatitthiyānaṃ paribbājakānaṃ  
sannisinānaṃ sannipatitānaṃ ayamantarākathā udapādi:

‘yo hi koci, āvuso, dvādasavassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati,  
niddaso bhikkhūti alaṃvacanāyā’ti.

atha khvāhaṃ, bhante, tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva  
abhinandiṃ nappaṭikkosiṃ.

anabhinanditvā, appaṭikkositvā utthāyāsanaṃ pakkamiṃ:

‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāmī’ti.

sakkā nu kho, bhante, imasmiṃ dhammavinaye kevalaṃ vassagaṇanamattena  
niddaso bhikkhu paññāpetuṃ”ti?

*“Sir, in this teaching and training can we describe a mendicant as a ‘graduate’ solely because they have completed a certain number of years?”*

“na kho, ānanda, sakkā imasmiṃ dhammavinaye kevalaṃ vassagaṇanamattena  
niddaso bhikkhu paññāpetuṃ.

*“No, Ānanda, we cannot.*

satta kho imāni, ānanda, niddasavatthūni mayā sayāṃ abhiññā sacchikatvā  
paveditāni.

*These are the seven qualifications for graduation that I make known after realizing them with my own insight.*

katamāni satta?

*What seven?*

idhānanda, bhikkhu, saddho hoti, hirīmā hoti, ottappī hoti, bahussuto hoti,  
āraddhaviṇṇaṃ hoti, satimā hoti, paññavā hoti.

*It’s when someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise.*

imāni kho, ānanda, satta niddasavatthūni mayā sayāṃ abhiññā sacchikatvā  
paveditāni.

*These are the seven qualifications for graduation that I make known after realizing them with my own insight.*

imehi kho, ānanda, sattahi niddasavatthūhi samannāgato bhikkhu dvādasā cepi  
vassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhū’ti  
alaṃvacanāya;

*A mendicant who has these seven qualifications for graduation is qualified to be called a ‘graduate mendicant’. This is so whether they have lived the full and pure spiritual life for twelve years,*

catubbīsati cepi vassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso  
bhikkhū’ti alaṃvacanāya;

*twenty-four years,*

chattiṃsati cepi vassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhū’ti alaṃvacanāya, atthacattārīsañcepi vassāni paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati, ‘niddaso bhikkhū’ti alaṃvacanāyā”ti.  
*thirty-six years, or forty-eight years.”*

dvādasamaṃ.

devatāvaggo catuttho.

appamādo hirī ceva,

dve suvacā duve mittā;

dve paṭisambhidā dve vasā,

duve niddasavatthunāti.

aṅguttara nikāya 7  
*Numbered Discourses 7*

5. mahāyaññavagga  
*5. A Great Sacrifice*

44. sattaviññāṇaṭṭhitisutta  
*44. Planes of Consciousness*

“sattimā, bhikkhave, viññāṇaṭṭhiyo.  
*“Mendicants, there are these seven planes of consciousness.*

katamā satta?  
*What seven?*

santi, bhikkhave, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.  
*There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.*

ayaṃ paṭhamā viññāṇaṭṭhiti. (1)  
*This is the first plane of consciousness.*

santi, bhikkhave, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyika paṭhamābhiniḍḍatā.  
*There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.*

ayaṃ dutiyā viññāṇaṭṭhiti. (2)  
*This is the second plane of consciousness.*

santi, bhikkhave, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.  
*There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.*

ayaṃ tatiyā viññāṇaṭṭhiti. (3)  
*This is the third plane of consciousness.*

santi, bhikkhave, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.  
*There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.*

ayaṃ catutthā viññāṇaṭṭhiti. (4)  
*This is the fourth plane of consciousness.*

santi, bhikkhave, sattā sabbaso rūpasaññānaṃ samatikkamā patighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanūpagā.  
*There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.*

ayaṃ pañcamā viññāṇaṭṭhiti. (5)  
*This is the fifth plane of consciousness.*

santi, bhikkhave, sattā sabbaso ākāsañcāyatanam samatikkamma ‘anantaṃ viññāṇaṇ’ti viññāṇaṇcāyatanūpagā.  
*There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.*

ayaṃ chaṭṭhā viññāṇaṭṭhiti. (6)  
*This is the sixth plane of consciousness.*

santi, bhikkhave, sattā sabbaso viññāṇaṇcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.  
*There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.*

ayam sattamā viññāṇaṭṭhiti. (7)  
*This is the seventh plane of consciousness.*

imā kho, bhikkhave, satta viññāṇaṭṭhitiyo”ti.  
*These are the seven planes of consciousness.”*

paṭhamam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

5. mahāyaññavagga  
*5. A Great Sacrifice*

45. samādhiparikkhārasutta  
*45. Prerequisites for Immersion*

“sattime, bhikkhave, samādhiparikkhārā.  
*“Mendicants, there are these seven prerequisites for immersion.*

katame satta?  
*What seven?*

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo,  
sammāvāyāmo, sammāsaṭi.  
*Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.*

yā kho, bhikkhave, imehi sattahaṅgehi cittassekaggatā parikkhatā, ayaṃ vuccati,  
bhikkhave, ariyo sammāsamādhi saupaniso itipi saparikkhāro itipī’ti.  
*Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.*”

dutiyam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

5. mahāyaññavagga  
*5. A Great Sacrifice*

46. pathamaaggisutta  
*46. Fires (1st)*

“sattime, bhikkhave, aggī.  
*“Mendicants, there are these seven fires.*

katame satta?  
*What seven?*

rāgaggi, dosaggi, mohaggi, āhuneyyaggi, gahapataggi, dakkhineyyaggi, kaṭṭhaggi—  
*The fires of greed, hate, delusion. The fire of those worthy of offerings dedicated to the gods. A householder’s fire. The fire of those worthy of a religious donation. And a wood fire.*

ime kho, bhikkhave, satta aggī”ti.  
*These are the seven fires.”*

tatiyaṃ.



5. mahāyaññavagga  
5. A Great Sacrifice

47. dutiyaaggisutta  
47. Fires (2nd)

tena kho pana samayena uggatasarīrassa brāhmaṇassa mahāyañño upakkhaṇo hoti.  
*Now at that time the brahmin Uggatasarīra had prepared a large sacrifice.*

pañca usabhasatāni thūṇūpanītāni honti yaññatthāya, pañca vacchatarasatāni thūṇūpanītāni honti yaññatthāya, pañca vacchatarisatāni thūṇūpanītāni honti yaññatthāya, pañca ajasatāni thūṇūpanītāni honti yaññatthāya, pañca urabbhasatāni thūṇūpanītāni honti yaññatthāya.

*Bulls, bullocks, heifers, goats and rams—five hundred of each—had been led to the post for the sacrifice.*

atha kho uggatasarīro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

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

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho uggatasarīro brāhmaṇo bhagavantaṃ etadavoca:

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

“sutaṃ metāṃ, bho gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisaṃsaṃ”ti.

*“Master Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial.”*

“mayāpi kho etaṃ, brāhmaṇa, sutaṃ aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisaṃsaṃ”ti.

*“I’ve also heard this, brahmin.”*

dutiyaṃpi kho uggatasarīro brāhmaṇo ... pe ...

*For a second time ...*

tatiyaṃpi kho uggatasarīro brāhmaṇo bhagavantaṃ etadavoca:

*and third time Uggatasarīra said to the Buddha,*

“sutaṃ metāṃ, bho gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisaṃsaṃ”ti.

*“Master Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial.”*

“mayāpi kho etaṃ, brāhmaṇa, sutaṃ aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisaṃsaṃ”ti.

*“I’ve also heard this, brahmin.”*

“tayidaṃ, bho gotama, sameti bhoto ceva gotamassa amhākañca, yadidaṃ sabbaṃ”ti.

*“Then Master Gotama and I are in total agreement in this matter.”*

evaṃ vutte āyasmā ānando uggatasarīraṃ brāhmaṇaṃ etadavoca:

*When he said this, Venerable Ānanda said to Uggatasarīra,*

“na kho, brāhmaṇa, tathāgatā evaṃ pucchitabbā:

*“Brahmin, you shouldn’t ask the Buddha in this way.*

‘sutaṃ metāṃ, bho gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahānisaṃsaṃ’ti.

evaṃ kho, brāhmaṇa, tathāgatā pucchitabbā:

*You should ask in this way:*

‘ahañhi, bhante, aggiṃ ādātukāmo, yūpaṃ ussāpetukāmo.

*‘Sir, I want to kindle the sacrificial fire and raise the sacrificial post.*

ovadatu maṃ, bhante, bhagavā.

*May the Buddha please advise*

anusāsatu maṃ, bhante, bhagavā yaṃ mama assa dīgharattaṃ hitāya sukhāyā”ti.

*and instruct me. It will be for my lasting welfare and happiness.”*

atha kho ugghatasarīro brāhmaṇo bhagavantaṃ etadavoca:

*Then Ugghatasarīra said to the Buddha,*

‘ahañhi, bho gotama, aggiṃ ādātukāmo yūpaṃ ussāpetukāmo.

*‘Sir, I want to kindle the sacrificial fire and raise the sacrificial post.*

ovadatu maṃ bhavaṃ gotamo.

*May Master Gotama please advise*

anusāsatu maṃ bhavaṃ gotamo yaṃ mama assa dīgharattaṃ hitāya sukhāyā”ti.

*and instruct me. It will be for my lasting welfare and happiness.”*

‘aggiṃ, brāhmaṇa, ādento yūpaṃ ussāpento pubbeva yaññā tīṇi satthāni ussāpeti akusalāni dukkhudrayāni dukkhavipākāni.

*‘Even before kindling the sacrificial fire and raising the sacrificial post, one raises three unskillful knives which ripen and result in suffering.*

katamāni tīṇi?

*What three?*

kāyasatthaṃ, vacīsattaṃ, manosatthaṃ.

*The knives of the body, speech, and mind.*

aggiṃ, brāhmaṇa, ādento yūpaṃ ussāpento pubbeva yaññā evaṃ cittaṃ uppādesi:

*Even before kindling the sacrificial fire and raising the sacrificial post one gives rise to the thought:*

‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatarīyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāyā”ti.

*‘May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!’*

so ‘puññaṃ karomī”ti apuññaṃ karoti, ‘kusalaṃ karomī”ti akusalaṃ karoti, ‘sugatiyā maggaṃ pariyesāmi”ti duggatiyā maggaṃ pariyesati.

*Thinking, ‘May I make merit’, one makes bad karma. Thinking, ‘May I do good’, one does bad. Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth.*

aggiṃ, brāhmaṇa, ādento yūpaṃ ussāpento pubbeva yaññā idaṃ paṭhamam manasatthaṃ ussāpeti akusalaṃ dukkhudrayaṃ dukkhavipākam.

*Even before kindling the sacrificial fire and raising the sacrificial post one raises this first unskillful mental knife which ripens and results in suffering.*

puna caparaṃ, brāhmaṇa, aggiṃ ādento yūpaṃ ussāpento pubbeva yaññā evaṃ vacaṃ bhāsati:

*Furthermore, even before kindling the sacrificial fire and raising the sacrificial post, one says such things as:*

‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatarīyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāyā”ti.

*‘May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!’*

so ‘puññaṃ karomī”ti apuññaṃ karoti, ‘kusalaṃ karomī”ti akusalaṃ karoti, ‘sugatiyā maggaṃ pariyesāmi”ti duggatiyā maggaṃ pariyesati.

*Thinking, ‘May I make merit’, one makes bad karma. Thinking, ‘May I do good’, one does bad. Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth.*

aggim, brāhmaṇa, ādento yūpaṃ ussāpento pubbeva yaññā idaṃ dutiyaṃ vacīsattthaṃ ussāpeti akusalaṃ dukkhudrayaṃ dukkhavipākāṃ.

*Even before kindling the sacrificial fire and raising the sacrificial post one raises this second unskillful verbal knife which ripens and results in suffering.*

puna caparaṃ, brāhmaṇa, aggim ādento yūpaṃ ussāpento pubbeva yaññā sayāṃ paṭhamam samārambhati usābhā hantaṃ yaññatthāya, sayāṃ paṭhamam samārambhati vacchatarā hantaṃ yaññatthāya, sayāṃ paṭhamam samārambhati vacchatariyo hantaṃ yaññatthāya, sayāṃ paṭhamam samārambhati ajā hantaṃ yaññatthāya, sayāṃ paṭhamam samārambhati urabbhā hantaṃ yaññatthāya.

*Furthermore, even before kindling the sacrificial fire and raising the sacrificial post one first personally undertakes preparations for the sacrificial slaughter of bulls, bullocks, heifers, goats, and rams.*

so ‘puññaṃ karomī’ti apuññaṃ karoti, ‘kusalaṃ karomī’ti akusalaṃ karoti, ‘sugatiyā maggaṃ pariyesāmi’ti duggatiyā maggaṃ pariyesati.

*Thinking, ‘May I make merit’, one makes bad karma. Thinking, ‘May I do good’, one does bad. Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth.*

aggim, brāhmaṇa, ādento yūpaṃ ussāpento pubbeva yaññā idaṃ tatiyaṃ kāyasattthaṃ ussāpeti akusalaṃ dukkhudrayaṃ dukkhavipākāṃ.

*Even before kindling the sacrificial fire and raising the sacrificial post, one raises this third unskillful bodily knife which ripens and results in suffering.*

aggim, brāhmaṇa, ādento yūpaṃ ussāpento pubbeva yaññā imāni tīṇi sattthāni ussāpeti akusalaṇi dukkhudrayāni dukkhavipākāni.

*Even before kindling the sacrificial fire and raising the sacrificial post, one raises these three unskillful knives which ripen and result in suffering.*

tayome, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā.

*Brahmin, these three fires should be given up and rejected, not cultivated.*

katame tayo?

*What three?*

rāgaggi, dosaggi, mohaggi.

*The fires of greed, hate, and delusion.*

kasmā cāyaṃ, brāhmaṇa, rāgaggi pahātabbo parivajjetabbo, na sevitabbo?

*And why should the fire of greed be given up and rejected, not cultivated?*

ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnaṇaṃ kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

*A greedy person does 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.*

tasmāyaṃ rāgaggi pahātabbo parivajjetabbo, na sevitabbo.

*That’s why the fire of greed should be given up and rejected, not cultivated.*

kasmā cāyaṃ, brāhmaṇa, dosaggi pahātabbo parivajjetabbo, na sevitabbo?

*And why should the fire of hate be given up and rejected, not cultivated?*

duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnaṇaṃ kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

*A hateful person does 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.*

tasmāyaṃ dosaggi pahātabbo parivajjetabbo, na sevitabbo.

*That’s why the fire of hate should be given up and rejected, not cultivated.*

kasmā cāyaṃ, brāhmaṇa, mohaggi pahātabbo parivajjetabbo, na sevitabbo?

*And why should the fire of delusion be given up and rejected, not cultivated?*

mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto kāyena duccharitaṃ carāti, vācāya duccharitaṃ carāti, manasā duccharitaṃ carāti.

*A deluded person does 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.*

tasmāyaṃ mohaggi pahātabbo parivajjetabbo, na sevitabbo.

*That's why the fire of delusion should be given up and rejected, not cultivated.*

ime kho tayo, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā.

*These three fires should be given up and rejected, not cultivated.*

tayo kho, brāhmaṇa, aggī sakkatvā garuṃ katvā mānetvā pūjetvā sammā sukhaṃ parihātabbā.

*Brahmin, you should properly and happily take care of three fires, honoring, respecting, esteeming, and venerating them.*

katame tayo?

*What three?*

āhuneyyaggi, gahapataggi, dakkhineyyaggi.

*The fire of those worthy of offerings dedicated to the gods. The fire of a householder. And the fire of those worthy of a religious donation.*

katamo ca, brāhmaṇa, āhuneyyaggi?

*And what is the fire of those worthy of offerings dedicated to the gods?*

idha, brāhmaṇa, yassa te honti mātāti vā pitāti vā, ayaṃ vuccati, brāhmaṇa, āhuneyyaggi.

*Your mother and father are called the fire of those worthy of offerings dedicated to the gods.*

taṃ kissa hetu?

*Why is that?*

atohayaṃ, brāhmaṇa, āhuto sambhūto, tasmāyaṃ āhuneyyaggi sakkatvā garuṃ katvā mānetvā pūjetvā sammā sukhaṃ parihātabbo.

*Since it is from them that you've been incubated and produced. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.*

katamo ca, brāhmaṇa, gahapataggi?

*And what is the fire of a householder?*

idha, brāhmaṇa, yassa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā, ayaṃ vuccati, brāhmaṇa, gahapataggi.

*Your children, partners, bondservants, workers, and staff are called a householder's fire.*

tasmāyaṃ gahapataggi sakkatvā garuṃ katvā mānetvā pūjetvā sammā sukhaṃ parihātabbo.

*So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.*

katamo ca, brāhmaṇa, dakkhineyyaggi?

*And what is the fire of those worthy of a religious donation?*

idha, brāhmaṇa, ye te samaṇabrāhmaṇā parappavādā pativiratā khantisoracce nivīṭṭhā ekamattānaṃ damenti, ekamattānaṃ samenti, ekamattānaṃ parinibbāpentī, ayaṃ vuccati, brāhmaṇa, dakkhineyyaggi.

*The ascetics and brahmins who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves are called the fire of those worthy of a religious donation.*

tasmāyaṃ dakkhiṇeyyaggaṃ sakkatvā garuṃ katvā mānetvā pūjetvā sammā sukhaṃ parihātabbo.

*So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.*

ime kho, brāhmaṇa, tayo aggī sakkatvā garuṃ katvā mānetvā pūjetvā sammā sukhaṃ parihātabbā.

*You should properly and happily take care of these three fires, honoring, respecting, esteeming, and venerating them.*

ayaṃ kho pana, brāhmaṇa, kaṭṭhaggaṃ kālena kālaṃ ujjāletabbo, kālena kālaṃ ajjhupekkhitabbo, kālena kālaṃ nibbāpetabbo, kālena kālaṃ nikkhipitabbo”ti.

*But the wood fire, brahmin, should, from time to time, be fanned, watched over with equanimity, extinguished, or put aside.”*

evaṃ vutte, uggaṭasarīro brāhmaṇo bhagavantam etadavoca:

*When he said this, the brahmin Uggaṭasarīra said to the Buddha,*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

*“Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.*

esāhaṃ, bho gotama, pañca usabhasatāni muñcāmi jīvitaṃ demi, pañca vacchatarasatāni muñcāmi jīvitaṃ demi, pañca vaccharisatāni muñcāmi jīvitaṃ demi, pañca ajasatāni muñcāmi jīvitaṃ demi, pañca urabbhasatāni muñcāmi jīvitaṃ demi.

*Master Gotama, I now set free these five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams. I give them life!*

haritāni ceva tiṇāni khādantu, sītāni ca pānīyāni pivantu, sīto ca nesaṃ vāto upavāyatan”ti.

*May they eat grass and drink cool water and enjoy a cool breeze!”*

catuttham.

aṅguttara nikāya 7  
*Numbered Discourses 7*

5. mahāyaññavagga  
*5. A Great Sacrifice*

48. pathamasaññāsutta  
*48. Perceptions in Brief*

“sattimā, bhikkhave, saññā bhāvitā bahulīkatā mahapphalā honti mahānisamsā  
amatogadhā amatapariyosānā.

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

katamā satta?  
*What seven?*

asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā,  
aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā.

*The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world,  
impermanence, suffering in impermanence, and not-self in suffering.*

imā kho, bhikkhave, satta saññā bhāvitā bahulīkatā mahapphalā honti mahānisamsā  
amatogadhā amatapariyosānā”ti.

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

pañcamam.

5. mahāyaññavagga  
5. A Great Sacrifice

49. dutiyasaññāsutta  
49. Perceptions in Detail

“sattimā, bhikkhave, saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā.

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

katamā satta?  
What seven?

asubhasaññā, maraṇasaññā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā.

*The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering.*

imā kho, bhikkhave, satta saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānāti.

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

‘asubhasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā’ti.

*‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’*

iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ?  
That’s what I said, but why did I say it?

asubhasaññāparicitenā, bhikkhave, bhikkhuno cetasā bahulaṃ viharato methunadhammasamāpattiyaṃ cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā paṭikulyatā vā sañṭhāti.

*When a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. They shrink away, turn aside, and don’t get drawn into it. And either equanimity or revulsion become stabilized.*

seyyathāpi, bhikkhave, kukkuṭapattaṃ vā nhārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati patikuṭati pativattati, na sampasāriyati.

*It’s like a chicken’s feather or a strip of sinew thrown in a fire. It shrivels up, shrinks, rolls up, and doesn’t stretch out.*

evamevaṃ kho, bhikkhave, bhikkhuno asubhasaññāparicitenā cetasā bahulaṃ viharato methunadhammasamāpattiyaṃ cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā paṭikulyatā vā sañṭhāti.

*In the same way, when a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. ...*

sace, bhikkhave, bhikkhuno asubhasaññāparicitenā cetasā bahulaṃ viharato methunadhammasamāpattiyaṃ cittaṃ anusandahati appaṭikulyatā sañṭhāti;

*If a mendicant often meditates with a mind reinforced with the perception of ugliness, but their mind is drawn to sexual intercourse, and not repulsed,*

veditabbametaṃ, bhikkhave, bhikkhunā ‘abhāvitā me asubhasaññā, natthi me pubbenāparaṃ viseso, appattaṃ me bhāvanābalaṃ’ti.

*they should know: ‘My perception of ugliness is undeveloped. I don’t have any distinction higher than before. I haven’t attained a fruit of development.’*

itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

sace pana, bhikkhave, bhikkhuno asubhasaññāparicitenā cetasā bahulaṃ viharato methunadhammasamāpattiyaṃ cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti;

*But if a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse ...*

veditabbametam, bhikkhave, bhikkhunā ‘subhāvitā me asubhasaññā, atthi me pubbenāparam viṣeso, pattam me bhāvanābalan’ti.

*they should know: ‘My perception of ugliness is well developed. I have realized a distinction higher than before. I have attained a fruit of development.’*

itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

‘asubhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā’ti,

*‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (1)

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

‘maraṇasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā’ti, iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ?

*‘When the perception of death is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?*

marāṇasaññāparicitenā, bhikkhave, bhikkhuno cetasā bahulaṃ viharato jīvitānikantiyaṃ cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.

*When a mendicant often meditates with a mind reinforced with the perception of death, their mind draws back from attachment to life. ...*

seyyathāpi, bhikkhave, kukkuṭapattam vā nhārudaddulaṃ vā aggimhi pakkhittam patilīyati patikuṭati pativattati, na sampasāriyati.

evamevaṃ kho, bhikkhave, bhikkhuno marāṇasaññāparicitenā cetasā bahulaṃ viharato jīvitānikantiyaṃ cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.

sace, bhikkhave, bhikkhuno marāṇasaññāparicitenā cetasā bahulaṃ viharato jīvitānikantiyaṃ cittaṃ anusandahati appaṭikulyatā saṇṭhāti;

veditabbametam, bhikkhave, bhikkhunā ‘abhāvitā me marāṇasaññā, natthi me pubbenāparam viṣeso, appattam me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

sace pana, bhikkhave, bhikkhuno marāṇasaññāparicitenā cetasā bahulaṃ viharato jīvitānikantiyaṃ cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti;

veditabbametam, bhikkhave, bhikkhunā ‘subhāvitā me marāṇasaññā, atthi me pubbenāparam viṣeso, pattam me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

‘maraṇasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā’ti,



iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (2)

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

‘āhāre paṭikūlasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti, iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

*‘When the perception of the repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?*

āhāre paṭikūlasaññāpariciteṇa, bhikkhave, bhikkhuno cetasā bahulaṃ viharato rasataṇhāya cittaṃ patilīyati ... pe ... upekkhā vā pāṭikulyatā vā saṇṭhāti.

*When a mendicant often meditates with a mind reinforced with the perception of the repulsiveness of food, their mind draws back from craving for tastes. ...*

seyyathāpi, bhikkhave, kukkuṭapattaṃ vā nhārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati patikuṭati pativattati, na sampasāriyati.

evamevaṃ kho, bhikkhave, bhikkhuno āhāre paṭikūlasaññāpariciteṇa cetasā bahulaṃ viharato rasataṇhāya cittaṃ patilīyati ... pe ... upekkhā vā pāṭikulyatā vā saṇṭhāti.

sace, bhikkhave, bhikkhuno āhāre paṭikūlasaññāpariciteṇa cetasā bahulaṃ viharato rasataṇhāya cittaṃ anusandahati appaṭikulyatā saṇṭhāti;

veditabbametam, bhikkhave, bhikkhunā ‘abhāvitā me āhāre paṭikūlasaññā, natthi me pubbenāparaṃ viseso, appattaṃ me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

sace pana, bhikkhave, bhikkhuno āhāre paṭikūlasaññāpariciteṇa cetasā bahulaṃ viharato rasataṇhāya cittaṃ patilīyati ... pe ... upekkhā vā pāṭikulyatā vā saṇṭhāti;

veditabbametam, bhikkhave, bhikkhunā ‘subhāvitā me āhāre paṭikūlasaññā, atthi me pubbenāparaṃ viseso, pattaṃ me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

‘āhāre paṭikūlasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti,

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (3)

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

‘sabbaloke anabhiratasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti, iti kho panetaṃ vuttaṃ.

*‘When the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?*

kiñcetaṃ paṭicca vuttaṃ?

sabbaloke anabhiratasaññāpariciteṇa, bhikkhave, bhikkhuno cetasā bahulaṃ viharato lokacitresu cittaṃ patilīyati ... pe ...

*When a mendicant often meditates with a mind reinforced with the perception of dissatisfaction with the whole world, their mind draws back from the world’s shiny things. ...*

seyyathāpi bhikkhave ... pe ... patilīyati patikuṭati pativattati, na sampasāriyati.

evamevaṃ kho, bhikkhave, bhikkhuno sabbaloke anabhiratasaññāparicitenā cetasā bahulaṃ viharato lokacitresu cittaṃ patilīyati patikuṭati pativattati, na sampasāriyati upekkhā vā pāṭikulyatā vā saṇṭhāti.

sace, bhikkhave, bhikkhuno sabbaloke anabhiratasaññāparicitenā cetasā bahulaṃ viharato lokacitresu cittaṃ anusandahati appaṭikulyatā saṇṭhāti;

veditabbametam, bhikkhave, bhikkhunā ‘abhāvitā me sabbaloke anabhiratasaññā, natthi me pubbenāparaṃ viśeso, appattaṃ me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

sace pana, bhikkhave, bhikkhuno sabbaloke anabhiratasaññāparicitenā cetasā bahulaṃ viharato lokacitresu cittaṃ patilīyati ... pe ... upekkhā vā pāṭikulyatā vā saṇṭhāti;

veditabbametam, bhikkhave, bhikkhunā ‘subhāvitā me sabbaloke anabhiratasaññā, atthi me pubbenāparaṃ viśeso, pattaṃ me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

‘sabbaloke anabhiratasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā’ti,

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (4)

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

‘aniccasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisamsā amatogadhā amatapariyosānā’ti, iti kho panetaṃ vuttaṃ.

*‘When the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?*

kiñcetaṃ paṭicca vuttaṃ?

aniccasaññāparicitenā, bhikkhave, bhikkhuno cetasā bahulaṃ viharato lābhasakkārasiloke cittaṃ patilīyati ... pe ... upekkhā vā pāṭikulyatā vā saṇṭhāti.

*When a mendicant often meditates with a mind reinforced with the perception of impermanence, their mind draws back from material possessions, honors, and fame. ...*

seyyathāpi, bhikkhave, kukkuṭapattaṃ vā nhārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati patikuṭati pativattati na sampasāriyati.

evamevaṃ kho, bhikkhave, bhikkhuno aniccasaññāparicitenā cetasā bahulaṃ viharato lābhasakkārasiloke cittaṃ patilīyati ... pe ... upekkhā vā pāṭikulyatā vā saṇṭhāti.

sace, bhikkhave, bhikkhuno aniccasaññāparicitenā cetasā bahulaṃ viharato lābhasakkārasiloke cittaṃ anusandahati appaṭikulyatā saṇṭhāti;

veditabbametam, bhikkhave, bhikkhunā ‘abhāvitā me aniccasaññā, natthi me pubbenāparaṃ viśeso, appattaṃ me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

sace pana, bhikkhave, bhikkhuno aniccasaññāparicitenā cetasā bahulaṃ viharato lābhasakkārasiloke cittaṃ patilīyati patikuṭṭati pativattati, na sampasāriyati upekkhā vā paṭikulyatā vā saṇṭhāti;

veditabbametam, bhikkhave, bhikkhunā ‘subhāvitā me aniccasaññā, atthi me pubbenāparaṃ viṣeso, pattaṃ me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

‘aniccasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti,

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (5)

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

‘anicce dukkhasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti, iti kho panetaṃ vuttaṃ.

*‘When the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?*

kiñcetaṃ paṭicca vuttaṃ?

anicce dukkhasaññāparicitenā, bhikkhave, bhikkhuno cetasā bahulaṃ viharato ālasye kosajje viṣatṭhiye pamāde ananuyoge apaccavekkhaṇāya tibbā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi, bhikkhave, ukkhittāsike vadhake.

*When a mendicant often meditates with a mind reinforced with the perception of suffering in impermanence, they establish a keen perception of the danger of sloth, laziness, slackness, negligence, lack of commitment, and failure to review, like a killer with a drawn sword. ...*

sace, bhikkhave, bhikkhuno anicce dukkhasaññāparicitenā cetasā bahulaṃ viharato ālasye kosajje viṣatṭhiye pamāde ananuyoge apaccavekkhaṇāya tibbā bhayasaññā, na paccupaṭṭhitā hoti, seyyathāpi, bhikkhave, ukkhittāsike vadhake.

veditabbametam, bhikkhave, bhikkhunā ‘abhāvitā me anicce dukkhasaññā, natthi me pubbenāparaṃ viṣeso, appattaṃ me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

sace pana, bhikkhave, bhikkhuno anicce dukkhasaññāparicitenā cetasā bahulaṃ viharato ālasye kosajje viṣatṭhiye pamāde ananuyoge apaccavekkhaṇāya tibbā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi, bhikkhave, ukkhittāsike vadhake.

veditabbametam, bhikkhave, bhikkhunā ‘subhāvitā me anicce dukkhasaññā, atthi me pubbenāparaṃ viṣeso, pattaṃ me bhāvanābalan’ti.

itiha tattha sampajāno hoti.

‘anicce dukkhasaññā, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti,

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (6)

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

‘dukkhe anattasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti, iti kho panetaṃ vuttaṃ.

*‘When the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’ That’s what I said, but why did I say it?*

kiñcetaṃ paṭicca vuttaṃ?

dukkhe anattasaññāpariciteṇa, bhikkhave, bhikkhuno cetasā bahulaṃ viharato imasmiñca saviññāpake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānaṣaṃ hoti vidhāsamatikkantaṃ santaṃ suvimuttaṃ.

*When a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli. It has gone beyond discrimination, and is peaceful and well freed.*

sace, bhikkhave, bhikkhuno dukkhe anattasaññāpariciteṇa cetasā bahulaṃ viharato imasmiñca saviññāpake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānaṣaṃ hoti vidhāsamatikkantaṃ santaṃ suvimuttaṃ.

*If a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, but their mind is not rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; nor has it gone beyond discrimination, and is not peaceful or well freed,*

veditabbametam, bhikkhave, bhikkhunā ‘abhāvitā me dukkhe anattasaññā, natthi me pubbenāparaṃ viṣeso, appattaṃ me bhāvanābalan’ti.

*they should know: ‘My perception of not-self in suffering is undeveloped. I don’t have any distinction higher than before. I haven’t attained a fruit of development.’*

itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

sace pana, bhikkhave, bhikkhuno dukkhe anattasaññāpariciteṇa cetasā bahulaṃ viharato imasmiñca saviññāpake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānaṣaṃ hoti vidhāsamatikkantaṃ santaṃ suvimuttaṃ.

*But if a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, and their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and it has gone beyond discrimination, and is peaceful and well freed,*

veditabbametam, bhikkhave, bhikkhunā ‘subhāvitā me dukkhe anattasaññā, atthi me pubbenāparaṃ viṣeso, pattaṃ me bhāvanābalan’ti.

*they should know: ‘My perception of not-self in suffering is well developed. I have realized a distinction higher than before. I have attained a fruit of development.’*

itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

‘dukkhe anattasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānā’ti,

*‘When the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. It culminates in the deathless and ends with the deathless.’*

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. (7)

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

imā kho, bhikkhave, satta saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā’ti.

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

chaṭṭhaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

5. mahāyaññavagga  
5. A Great Sacrifice

50. methunasutta  
50. Sex

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,*

“bhavampi no gotamo brahmacārī paṭijānātī”ti?

*“Does Master Gotama claim to be celibate?”*

“yañhi taṃ, brāhmaṇa, sammā vadamāno vadeyya:

*“Brahmin, if anyone should be rightly said to*

‘akhaṇḍaṃ acchiddaṃ asabalaṃ akammāsaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caratī’ti, mameva taṃ, brāhmaṇa, sammā vadamāno vadeyya:  
*live the celibate life unbroken, impeccable, spotless, and unmarred, full and pure, it’s me.”*

‘ahañhi, brāhmaṇa, akhaṇḍaṃ acchiddaṃ asabalaṃ akammāsaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carāmi”ti.

“kiṃ pana, bho gotama, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi”ti?

*“But what, Master Gotama, is a break, taint, stain, or mar in celibacy?”*

“idha, brāhmaṇa, ekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātuḡāmena saddhiṃ dvayaṃdvayasamāpattiṃ samāpajjati;

*“Firstly, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female.*

api ca kho mātuḡāmassa ucchādanaparimaddananhāpanasambāhanaṃ sādiyati.

*However, they consent to being anointed, massaged, bathed, and rubbed by a female.*

so taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.

*They enjoy it and like it and find it satisfying.*

idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.

*This is a break, taint, stain, or mar in celibacy.*

ayaṃ vuccati, brāhmaṇa, aparisuddhaṃ brahmacariyaṃ carati, saṃyutto methunena saṃyogena na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi. (1)

*This is called one who lives the celibate life impurely, tied to the fetter of sex. They’re not freed from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.*

puna caparaṃ, brāhmaṇa, idhekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātuḡāmena saddhiṃ dvayaṃdvayasamāpattiṃ samāpajjati, napi mātuḡāmassa ucchādanaparimaddananhāpanasambāhanaṃ sādiyati;

*Furthermore, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female. Nor do they consent to massage and bathing.*

api ca kho mātuḡāmena saddhiṃ sañjagghati saṅkīlati saṅkelāyati ... pe .... (2)

*However, they giggle and play and have fun with females. ...*

napi mātugāmena saddhiṃ sañjagghati saṅkīlati saṅkelāyati;

api ca kho mātugāmassa cakkhunā cakkhum upanijjhāyati pekkhati ... pe .... (3)  
*they gaze into a female's eyes. ...*

napi mātugāmassa cakkhunā cakkhum upanijjhāyati pekkhati;

api ca kho mātugāmassa saddaṃ suṇāti tirokuṭṭaṃ vā tiropākāraṃ vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā ... pe .... (4)  
*they listen through a wall or rampart to the sound of females laughing or chatting or singing or crying. ...*

napi mātugāmassa saddaṃ suṇāti tirokuṭṭaṃ vā tiropākāraṃ vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā;

api ca kho yānissa tāni pubbe mātugāmena saddhiṃ hasitalapitakīlītāni tāni anussarati ... pe .... (5)  
*they recall when they used to laugh, chat, and have fun with females ...*

napi yānissa tāni pubbe mātugāmena saddhiṃ hasitalapitakīlītāni tāni anussarati;

api ca kho passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ ... pe .... (6)  
*they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. ...*

napi passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ;  
*They don't see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.*

api ca kho aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vāti.  
*However, they live the celibate life wishing to be reborn in one of the orders of gods. They think: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!'*

so taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.  
*They enjoy it and like it and find it satisfying.*

idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.  
*This is a break, taint, stain, or mar in celibacy.*

ayaṃ vuccati, brāhmaṇa, aparisuddhaṃ brahmacariyaṃ carati saṃyutto methunena saṃyogena, na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi. (7)  
*This is called one who lives the celibate life impurely, tied to the fetter of sex. They're not free from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They're not free from suffering, I say.*

yāvakiṇvācāhaṃ, brāhmaṇa, imesaṃ sattannaṃ methunasamāyogānaṃ aññataraññataramethunasamāyogaṃ attani appahīnaṃ samanupassim, neva tāvāhaṃ, brāhmaṇa, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññāsim.  
*As long as I saw that these seven sexual fetters—or even one of them—had not been given up in me, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.*

yato ca khoḥaṃ, brāhmaṇa, imesaṃ sattannaṃ methunasamyogānaṃ  
aññātaraññātaramethunasamyogaṃ attani appahīnaṃ na samanupassim, athāhaṃ,  
brāhmaṇa, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya  
sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddhoti paccaññasim.

*But when I saw that these seven sexual fetters—every one of them—had been given up in me, I  
announced my supreme perfect awakening in this world with its gods, Māras, and Brahmas,  
this population with its ascetics and brahmins, its gods and humans.*

‘ñāṇaṇca pana me dassanaṃ udapādi,

*Knowledge and vision arose in me:*

akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo”ti.

*‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”*

evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:

*When he said this, the brahmin Jāṇussoṇi said to the Buddha,*

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ... pe ...

*“Excellent, Master Gotama! Excellent! ...*

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

*From this day forth, may Master Gotama remember me as a lay follower who has gone for  
refuge for life.”*

sattamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

5. mahāyaññavagga  
*5. A Great Sacrifice*

51. saṃyogasutta  
*51. Bound and Unbound*

“saṃyogavisaṃyogaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.  
*“Mendicants, I will teach you an exposition of the teaching on the bound and the unbound.*

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

katamo ca so, bhikkhave, saṃyogo visaṃyogo dhammapariyāyo?  
*And what is the exposition of the teaching on the bound and the unbound?*

itthī, bhikkhave, ajjhataṃ itthindriyaṃ manasi karoti—  
*A woman focuses on her own femininity:*

itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ.  
*her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.*

sā tattha rajjati tatrābhiramati.  
*She's stimulated by this and takes pleasure in it.*

sā tattha rattā tatrābhiratā bahiddhā purisindriyaṃ manasi karoti—  
*So she focuses on the masculinity of others:*

purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ  
purisālaṅkāraṃ.  
*masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.*

sā tattha rajjati tatrābhiramati.  
*She's stimulated by this and takes pleasure in it.*

sā tattha rattā tatrābhiratā bahiddhā saṃyogaṃ ākaṅkhati.  
*So she desires to bond with another.*

yañcassā saṃyogapaccayā uppajjati sukhaṃ somanassaṃ tañca ākaṅkhati.  
*And she desires the pleasure and happiness that comes from such a bond.*

itthatte, bhikkhave, abhiratā sattā purisesu saṃyogaṃ gatā.  
*Sentient beings who are attached to their femininity are bound to men.*

evaṃ kho, bhikkhave, itthī itthattaṃ nātivattati.  
*This is how a woman does not transcend her femininity.*

puriso, bhikkhave, ajjhataṃ purisindriyaṃ manasi karoti—  
*A man focuses on his own masculinity:*

purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ  
purisālaṅkāraṃ.  
*his masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.*

so tattha rajjati tatrābhiramati.  
*He's stimulated by this and takes pleasure in it.*

so tattha ratto tatrābhirato bahiddhā itthindriyaṃ manasi karoti—  
*So he focuses on the femininity of others:*

itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ.  
*feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.*



so tattha rajjati tatrābhiramati.  
*He's stimulated by this and takes pleasure in it.*

so tattha ratto tatrābhirato bahiddhā saṃyogaṃ ākaṅkhati.  
*So he desires to bond with another.*

yañcassa saṃyogapaccayā uppajjati sukhaṃ somanassaṃ taṇca ākaṅkhati.  
*And he desires the pleasure and happiness that comes from such a bond.*

purisatte, bhikkhave, abhiratā sattā itthīsu saṃyogaṃ gatā.  
*Sentient beings who are attached to their masculinity are bound to women.*

evaṃ kho, bhikkhave, puriso purisattaṃ nātivattati.  
*This is how a man does not transcend his masculinity.*

evaṃ kho, bhikkhave, saṃyogo hoti.  
*This is how one is bound.*

kathaṇca, bhikkhave, viṣaṃyogo hoti?  
*And how does one become unbound?*

itthī, bhikkhave, ajjhattaṃ itthindriyaṃ na manasi karoti—  
*A woman doesn't focus on her own femininity:*

itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ.  
*her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.*

sā tattha na rajjati, sā tatra nābhiramati.  
*She isn't stimulated by this and takes no pleasure in it.*

sā tattha arattā tatra anabhiratā bahiddhā purisindriyaṃ na manasi karoti—  
*So she doesn't focus on the masculinity of others:*

purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ  
purisālaṅkāraṃ.  
*masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.*

sā tattha na rajjati, tatra nābhiramati.  
*She isn't stimulated by this and takes no pleasure in it.*

sā tattha arattā tatra anabhiratā bahiddhā saṃyogaṃ nākaṅkhati.  
*So she doesn't desire to bond with another.*

yañcassā saṃyogapaccayā uppajjati sukhaṃ somanassaṃ taṇca nākaṅkhati.  
*Nor does she desire the pleasure and happiness that comes from such a bond.*

itthatte, bhikkhave, anabhiratā sattā purisesu viṣaṃyogaṃ gatā.  
*Sentient beings who are not attached to their femininity are not bound to men.*

evaṃ kho, bhikkhave, itthī itthattaṃ ativattati.  
*This is how a woman transcends her femininity.*

puriso, bhikkhave, ajjhattaṃ purisindriyaṃ na manasi karoti—  
*A man doesn't focus on his own masculinity:*

purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ  
purisālaṅkāraṃ.  
*masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.*

so tattha na rajjati, so tatra nābhiramati.  
*He isn't stimulated by this and takes no pleasure in it.*

so tattha aratto tatra anabhirato bahiddhā itthindriyaṃ na manasi karoti—  
*So he doesn't focus on the femininity of others:*

itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ.  
*feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and  
feminine adornment.*

so tattha na rajjati, tatra nābhiramati.  
*He isn't stimulated by this and takes no pleasure in it.*

so tattha aratto tatra anabhirato bahiddhā saṃyogaṃ nākaṅkhati.  
*So he doesn't desire to bond with another.*

yañcassa saṃyogapaccayā uppajjati sukhaṃ somanassaṃ tañca nākaṅkhati.  
*Nor does he desire the pleasure and happiness that comes from such a bond.*

purisatte, bhikkhave, anabhiratā sattā itthīsu visāmyogaṃ gatā.  
*Sentient beings who are not attached to their masculinity are not bound to women.*

evaṃ kho, bhikkhave, puriso purisattaṃ ativattati.  
*This is how a man transcends his masculinity.*

evaṃ kho, bhikkhave, visāmyogo hoti.  
*This is how one is unbound.*

ayaṃ kho, bhikkhave, saṃyogo visāmyogo dhammapariyāyo”ti.  
*This is the exposition of the teaching on the bound and the unbound.”*

atthamam.

5. mahāyaññavagga  
5. A Great Sacrifice

52. dānamahapphalasutta  
52. A Very Fruitful Gift

ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaniyā tīre.  
*At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.*

atha kho sambahulā campeyyakā upāsakā yena āyasmā sāriputto  
tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ sāriputtaṃ abhivādetvā  
ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho campeyyakā upāsakā āyasmantaṃ  
sāriputtaṃ etadavocum:

*Then several lay followers of Campā went to Venerable Sāriputta, bowed, sat down to one side, and said to him,*

“cirassutā no, bhante, bhagavato sammukhā dhammīkathā.  
*“Sir, it’s been a long time since we’ve heard a Dhamma talk from the Buddha.*

sādhu mayaṃ, bhante, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ  
savanāyā”ti.  
*It would be good if we got to hear a Dhamma talk from the Buddha.”*

“tenahāvuso, tadahuposathe āgaccheyyātha,  
*“Well then, reverends, come on the next sabbath day.*

appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathaṃ savanāyā”ti.  
*Hopefully you’ll get to hear a Dhamma talk from the Buddha.”*

“evaṃ, bhante”ti kho campeyyakā upāsakā āyasmato sāriputtassa paṭissutvā  
utthāyāsanā āyasmantaṃ sāriputtaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.  
*“Yes, sir” they replied. Then they rose from their seats, bowed to Sāriputta, and respectfully circled him before leaving.*

atha kho campeyyakā upāsakā tadahuposathe yenāyasmā sāriputto  
tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ sāriputtaṃ abhivādetvā  
ekamantaṃ atthamṃsu.  
*Then on the next sabbath the lay followers of Campā went to Venerable Sāriputta, bowed, and stood to one side.*

atha kho āyasmā sāriputto tehi campeyyakehi upāsakehi saddhiṃ yena bhagavā  
tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.  
ekamantaṃ nisinna kho āyasmā sāriputto bhagavantaṃ etadavoca:  
*Then they went together with Sāriputta to the Buddha, bowed, and sat down to one side.*  
*Sāriputta said to the Buddha:*

“siyā nu kho, bhante, idhekaccassa tādisaṃyeva dānaṃ dinnāṃ na mahapphalaṃ  
hoti na mahānisaṃsaṃ;  
*“Sir, could it be that someone gives a gift and it is not very fruitful or beneficial,*

siyā pana, bhante, idhekaccassa tādisaṃyeva dānaṃ dinnāṃ mahapphalaṃ hoti  
mahānisaṃsaṃ”ti?  
*while someone else gives exactly the same gift and it is very fruitful and beneficial?”*

“siyā, sāriputta, idhekaccassa tādisaṃyeva dānaṃ dinnāṃ na mahapphalaṃ hoti na  
mahānisaṃsaṃ;  
*“Indeed it could, Sāriputta.”*

siyā pana, sāriputta, idhekaccassa tādisaṃyeva dānaṃ dinnāṃ mahapphalaṃ hoti  
mahānisaṃsaṃ”ti.

“ko nu kho, bhante, hetu ko paccayo yena midhekaccassa tādisaṃyeva dānaṃ dinnam na mahapphalaṃ hoti na mahānisaṃsaṃ;

*“Sir, what is the cause, what is the reason for this?”*

ko nu kho, bhante, hetu ko paccayo yena midhekaccassa tādisaṃyeva dānaṃ dinnam mahapphalaṃ hoti mahānisaṃsaṃ”ti?

“idha, sārīputta, ekacco sāpekho dānaṃ deti, patibaddhacitto dānaṃ deti, sannidhipekho dānaṃ deti, ‘imaṃ pecca paribhuñjissāmi’ti dānaṃ deti.

*“Sārīputta, take the case of a someone who gives a gift as an investment, their mind tied to it, expecting to keep it, thinking ‘I’ll enjoy this in my next life’.*

so taṃ dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ māḷāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

*They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.*

taṃ kiṃ maññasi, sārīputta, dadeyya idhekacco evarūpaṃ dānaṃ”ti?

*What do you think, Sārīputta, don’t some people give gifts in this way?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“tatra, sārīputta, yvāyaṃ sāpekho dānaṃ deti, patibaddhacitto dānaṃ deti, sannidhipekho dānaṃ deti, ‘imaṃ pecca paribhuñjissāmi’ti dānaṃ deti.

*“Sārīputta, someone who gives a gift as an investment,*

so taṃ dānaṃ datvā kāyassa bhedā paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjati.

*when their body breaks up, after death, is reborn in the company of the gods of the Four Great Kings.*

so taṃ kammaṃ khetvā taṃ iddhiṃ taṃ yasaṃ taṃ ādhipaccaṃ āgāmī hoti āgātā itthattaṃ. (1)

*When that deed, success, fame, and sovereignty is spent they return to this state of existence.*

idha pana, sārīputta, ekacco na heva kho sāpekho dānaṃ deti, na patibaddhacitto dānaṃ deti, na sannidhipekho dānaṃ deti, na ‘imaṃ pecca paribhuñjissāmi’ti dānaṃ deti;

*Next, take the case of a someone who gives a gift not as an investment, their mind not tied to it, not expecting to keep it, and not thinking, ‘I’ll enjoy this in my next life’.*

api ca kho ‘sāhu dānaṃ’ti dānaṃ deti ... pe .... (2)

*But they give a gift thinking, ‘It’s good to give’ ...*

napi ‘sāhu dānaṃ’ti dānaṃ deti;

api ca kho ‘dinnapubbaṃ katapubbaṃ pitupitāmahehi na arahāmi porāṇaṃ kulavaṃsaṃ hāpetun’ti dānaṃ deti ... pe .... (3)

*They give a gift thinking, ‘Giving was practiced by my father and my father’s father. It would not be right for me to abandon this family tradition.’ ...*

napi ‘dinnapubbaṃ katapubbaṃ pitupitāmahehi na arahāmi porāṇaṃ kulavaṃsaṃ hāpetun’ti dānaṃ deti;

api ca kho ‘ahaṃ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṃ dānaṃ adātun’ti dānaṃ deti ... pe .... (4)

*They give a gift thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ ...*

napi ‘ahaṃ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṃ dānaṃ adātun’ti dānaṃ deti;

api ca kho ‘yathā tesam pubbakānam isīnam tāni mahāyaññāni ahesum, seyyathidaṃ—

*They give a gift thinking, ‘The brahmin hermits of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu.*

atthakassa vāmakassa vāmadevassa vessāmittassa yamadaggino aṅgīrasassa bhāradvājassa vāseṭṭhassa kassapassa bhaguno, evaṃ me ayaṃ dānasamvibhāgo bhavissatī’ti dānaṃ deti ... pe .... (5)

*Just as they performed great sacrifices, I will share a gift.’ ...*

napi ‘yathā tesam pubbakānam isīnam tāni mahāyaññāni ahesum, seyyathidaṃ—

atthakassa vāmakassa vāmadevassa vessāmittassa yamadaggino aṅgīrasassa bhāradvājassa vāseṭṭhassa kassapassa bhaguno, evaṃ me ayaṃ dānasamvibhāgo bhavissatī’ti dānaṃ deti;

api ca kho ‘imaṃ me dānaṃ dadato cittaṃ pasīdati, attamanatā somanassaṃ upajāyatī’ti dānaṃ deti ... pe .... (6)

*They give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ ...*

napi ‘imaṃ me dānaṃ dadato cittaṃ pasīdati, attamanatā somanassaṃ upajāyatī’ti dānaṃ deti;

*They don’t give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’*

api ca kho cittālāṅkāracittaparikkhāraṃ dānaṃ deti.

*But they give a gift thinking, ‘This is an adornment and requisite for the mind.’*

so taṃ dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

*They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.*

taṃ kiṃ maññasi, sārīputta, dadeyya idhekacco evarūpaṃ dānaṃ”ti?

*What do you think, Sārīputta, don’t some people give gifts in this way?”*

“evaṃ, bhante”.

*“Yes, sir.”*

“tatra, sārīputta, yvāyaṃ na heva sāpekho dānaṃ deti;

*“Sārīputta, someone who gives gifts, not for any other reason,*

na patibaddhacitto dānaṃ deti;

na sañnidhipekho dānaṃ deti;

na ‘imaṃ pecca paribhuñjissāmī’ti dānaṃ deti;

napi ‘sāhu dānaṃ’ti dānaṃ deti;

napi ‘dinnapubbaṃ katapubbaṃ pitupitāmahehi na arahāmi porāṇaṃ kulavaṃsaṃ hāpetun’ti dānaṃ deti;

napi ‘ahaṃ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṃ dānaṃ adātun’ti dānaṃ deti;

napi ‘yathā tesam pubbakānam isīnam tāni mahāyaññāni ahesum, seyyathidaṃ—

atthakassa vāmakassa vāmadevassa vessāmittassa yamadaggino aṅgīrasassa  
bhāradvājassa vāsetthassa kassapassa bhaguno, evaṃ me ayaṃ dānaṃvibhāgo  
bhavissatī”ti dānaṃ deti;

napi ‘imaṃ me dānaṃ dadato cittaṃ pasīdati, attamanatā somanassaṃ upajāyati”ti  
dānaṃ deti;

api ca kho cittālaṅkāracittaparikkhāraṃ dānaṃ deti.  
*but thinking, ‘This is an adornment and requisite for the mind’,*

so taṃ dānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā brahmacāyikānaṃ devānaṃ  
sahabyataṃ upapajjati.  
*when their body breaks up, after death, is reborn among the gods of Brahmā’s Host.*

so taṃ kammaṃ khepetvā taṃ iddhiṃ taṃ yasaṃ taṃ ādhipaccaṃ anāgāmī hoti  
anāgantā itthattaṃ. (7)  
*When that deed, success, fame, and sovereignty is spent they are a non-returner; they do not  
return to this state of existence.*

ayaṃ kho, sārīputta, hetu ayaṃ paccayo yena midhekaccassa tādisaṃyeva dānaṃ  
dinnaṃ na mahapphalaṃ hoti na mahānisaṃsaṃ.  
*This is the cause, this is the reason why someone gives a gift and it is not very fruitful or  
beneficial,*

ayaṃ pana, sārīputta, hetu ayaṃ paccayo yena midhekaccassa tādisaṃyeva dānaṃ  
dinnaṃ mahapphalaṃ hoti mahānisaṃsaṃ”ti.  
*while someone else gives exactly the same gift and it is very fruitful and beneficial.”*

navamaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

5. mahāyaññavagga  
5. A Great Sacrifice

53. nandamātāsutta  
53. Nanda's Mother

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahāmoggallāno dakkhiṇāgirisimiṃ  
cārikaṃ caranti mahatā bhikkhusaṃghena saddhiṃ.  
*At one time the venerables Sāriputta and Mahāmoggallāna were wandering in the Southern Hills together with a large Saṅgha of mendicants.*

tena kho pana samayena veḷukaṇḍakī nandamātā upāsikā rattiyaṃ paccūsasamayaṃ  
paccuṭṭhāya pārāyaṇaṃ sareṇa bhāsati.  
*Now at that time the laywoman Veḷukaṇḍakī, Nanda's mother, rose at the crack of dawn and recited the verses of "The Way to the Beyond".*

tena kho pana samayena vessavaṇo mahārājā uttarāya disāya dakkhiṇaṃ disaṃ  
gacchati kenacideva karaṇīyena.  
*And at that time the great king Vessavaṇa was on his way from the north to the south on some business.*

assosi kho vessavaṇo mahārājā nandamātāya upāsikāya pārāyaṇaṃ sareṇa  
bhāsantiyaṃ, sutvā kathāpariyosānaṃ āgamayaṃ māno atthāsi.  
*He heard Nanda's Mother reciting, and stood waiting for her to finish.*

atha kho nandamātā upāsikā pārāyaṇaṃ sareṇa bhāsitvā tuṇhī ahosi.  
*Then when her recital was over she fell silent.*

atha kho vessavaṇo mahārājā nandamātāya upāsikāya kathāpariyosānaṃ viditvā  
abbhānumodī:  
*Then, knowing she had finished, Vessavaṇa applauded, saying,*

“sādhu, bhagini, sādhu, bhagini”ti.  
“Good, sister! Good, sister!”

“ko paneso, bhadrāmukhā”ti?  
“But who might you be, my dear?”

“ahaṃ te, bhagini, bhātā vessavaṇo, mahārājā”ti.  
“Sister, I am your brother Vessavaṇa, the great king.”

“sādhu, bhadrāmukha, tena hi yo me ayaṃ dhammapariyāyo bhaṇito idaṃ te hotu  
ātithēyyaṃ”ti.  
“Good, my dear! Then may my recital of the teaching be my offering to you as my guest.”

“sādhu, bhagini, etañceva me hotu ātithēyyaṃ.  
“Good, sister! And let this also be your offering to me as your guest.

sveva sāriputtamoggallānappamukho bhikkhusaṃgho akatapātarāso veḷukaṇḍakaṃ  
āgamissati, taṃca bhikkhusaṃghaṃ parivisitvā mama dakkhiṇaṃ ādisēyyāsi.  
*Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇḍa before breakfast. When you've served the Saṅgha, please dedicate the religious donation to me.*

etañceva me bhavissati ātithēyyaṃ”ti.  
Then that will also be your offering to me as your guest.”

atha kho nandamātā upāsikā tassā rattiyaṃ accayena sake nivesane paṇitaṃ  
khādanīyaṃ bhojanīyaṃ paṭiyādāpesi.  
*And when the night had passed the lay woman Nanda's Mother had a variety of delicious foods prepared in her own home.*

atha kho sārīputtamoggallānappamukho bhikkhusaṅgho akatapātarāso yena veḷukaṇḍako tadavasari.

*Then the Saṅgha of mendicants headed by Sāriputta and Moggallāna arrived at Veḷukaṇḍa.*

atha kho nandamātā upāsikā aññataram purisaṃ āmantesi:

*Then Nanda's Mother addressed a man,*

“ehi tvam, ambho purisa, āramam gantvā bhikkhusaṅghassa kālaṃ ārocehi:

*“Please, mister, go to the monastery and announce the time to the Saṅgha, saying:*

‘kālo, bhante, ayyāya nandamātuyā nivesane niṭṭhitam bhattan’”ti.

*‘Sirs, it's time. The meal is ready in the house of the lady Nanda's Mother.’”*

“evam, ayye”ti kho so puriso nandamātāya upāsikāya paṭissutvā āramam gantvā bhikkhusaṅghassa kālaṃ ārocesi:

*“Yes, Ma'am,” that man replied, and he did as she said.*

“kālo, bhante, ayyāya nandamātuyā nivesane niṭṭhitam bhattan”ti.

atha kho sārīputtamoggallānappamukho bhikkhusaṅgho pubbaṅhasamayaṃ nivāsetvā pattacivaramādāya yena nandamātāya upāsikāya nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*And then the Saṅgha of mendicants headed by Sāriputta and Moggallāna robed up in the morning and, taking their bowls and robes, went to the home of Nanda's Mother, where they sat on the seats spread out.*

atha kho nandamātā upāsikā sārīputtamoggallānappamukhaṃ bhikkhusaṅgham paññitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

*Then Nanda's Mother served and satisfied them with her own hands with a variety of delicious foods.*

atha kho nandamātā upāsikā āyasmantaṃ sārīputtaṃ bhuttāviṃ onītapattapāṇiṃ ekamantaṃ nisīdi.

*When Sāriputta had eaten and washed his hand and bowl, Nanda's Mother sat down to one side.*

ekamantaṃ nisinnaṃ kho nandamātaram upāsikaṃ āyasmā sārīputto etadavoca:

*Sāriputta said to her,*

“ko pana te, nandamāte, bhikkhusaṅghassa abbhāgamaṇaṃ ārocesi”ti?

*“Nanda's Mother, who told you that the Saṅgha of mendicants was about to arrive?”*

“idhāhaṃ, bhante, rattiyaṃ paccūsasamayaṃ paccuṭṭhāya pārāyanaṃ sareṇa bhāsītva tuṇhī ahoṣiṃ.

*“Sir, last night I rose at the crack of dawn and recited the verses of ‘The Way to the Beyond’, and then I fell silent.*

atha kho, bhante, vessavaṇo mahārājā mama kathāpariyosānaṃ viditvā abbhānumodi:

*Then the great king Vessavaṇa, knowing I had finished, applauded me,*

‘sādhū, bhagini, sādhū, bhagini’ti.

*‘Good, sister! Good, sister!’*

‘ko paneso, bhadramukhā’ti?

*I asked: ‘But who might you be, my dear?’*

‘ahaṃ te, bhagini, bhātā vessavaṇo, mahārājā’ti.

*‘Sister, I am your brother Vessavaṇa, the great king.’*

‘sādhū, bhadramukha, tena hi yo me ayaṃ dhammapariyāyo bhaṇito idaṃ te hotu ātitheyya’ti.

*‘Good, my dear! Then may my recital of the teaching be my offering to you as my guest.’*

‘sādhū, bhagini, etañceva me hotu ātitheyyaṃ.

*‘Good, sister! And let this also be your offering to me as your guest.*



sveva sārīputtamoggallānappamukho bhikkhusaṃgho akatapātarāso veḷukaṇḍakaṃ āgamiṣṣati, taṇca bhikkhusaṃghaṃ parivisitvā mama dakkhiṇaṃ ādiseyyāsi.

*Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇḍa before breakfast. When you've served the Saṅgha, please dedicate the religious donation to me.*

etañceva me bhavissati ātithēyyaṇ'ti.

*Then that will also be your offering to me as your guest.'*

yadidaṃ, bhante, dāne puññaṇca puññaṃmahī ca taṃ vessavaṇassa mahārājassa sukhāya hotū'ti.

*And so, sir, may the merit and the growth of merit in this gift be for the happiness of the great king Vessavaṇa."*

"acchariyaṃ, nandaṃāte, abbhutaṃ, nandaṃāte.

*"It's incredible, Nanda's Mother, it's amazing*

yatra hi nāma vessavaṇena mahārājena evaṃmahiddhikena evaṃmahesakkhena devaputtena sammukhā sallapissasī'ti. (1)

*that you converse face to face with a mighty and illustrious god like the great king Vessavaṇa."*

"na kho me, bhante, eseva acchariyo abbhuto dhammo.

*"Sir, this is not my only incredible and amazing quality;*

atthi me aññopi acchariyo abbhuto dhammo.

*there is another.*

idha me, bhante, nando nāma ekaputtako piyo manāpo.

*I had an only son called Nanda who I loved dearly.*

taṃ rājāno kismiñcīdeva pakaraṇe okassa pasayha jīvitaṃ voropesuṃ.

*The rulers forcibly abducted him on some pretext and had him executed.*

tasmim kho panāhaṃ, bhante, dārake gahite vā gayhamāne vā vadhe vā vajjhamāne vā hate vā haññamāne vā nābhijānāmi cittassa aññathattan'ti.

*But I can't recall getting upset when my boy was under arrest or being arrested, imprisoned or being put in prison, killed or being killed."*

"acchariyaṃ, nandaṃāte, abbhutaṃ nandaṃāte.

*"It's incredible, Nanda's Mother, it's amazing*

yatra hi nāma cittuppādampi parisodhessasī'ti. (2)

*that you purify even the arising of a thought."*

"na kho me, bhante, eseva acchariyo abbhuto dhammo.

*"Sir, this is not my only incredible and amazing quality;*

atthi me aññopi acchariyo abbhuto dhammo.

*there is another.*

idha me, bhante, sāmiko kālaṅkato aññataraṃ yakkhayoniṃ upapanno.

*When my husband passed away he was reborn in one of the realms of spirits.*

so me teneva purimena attabhāvena uddassesi.

*He revealed to me his previous life-form.*

na kho panāhaṃ, bhante, abhijānāmi tatonidānaṃ cittassa aññathattan'ti.

*But I can't recall getting upset on that account."*

"acchariyaṃ, nandaṃāte, abbhutaṃ, nandaṃāte.

*"It's incredible, Nanda's Mother, it's amazing*

yatra hi nāma cittuppādampi parisodhessasī'ti. (3)

*that you purify even the arising of a thought."*

"na kho me, bhante, eseva acchariyo abbhuto dhammo.

*"Sir, this is not my only incredible and amazing quality;*

atthi me aññopi acchariyo abbhuto dhammo.

*there is another.*

yato haṃ, bhante, sāmikassa daharasseva daharā ānītā nābhijānāmi sāmikaṃ manasāpi aticaritā, kuto pana kāyenā”ti.

*Ever since we were both young, and I was given in marriage to my husband, I can't recall betraying him even in thought, still less in deed."*

“acchariyaṃ, nandamāte, abbhutaṃ, nandamāte.

*"It's incredible, Nanda's Mother, it's amazing*

yatra hi nāma cittuppādampi parisodhessaṃ”ti. (4)

*that you purify even the arising of a thought."*

“na kho me, bhante, ese va acchariyo abbhuto dhammo.

*"Sir, this is not my only incredible and amazing quality;*

atthi me aññopi acchariyo abbhuto dhammo.

*there is another.*

yadāhaṃ, bhante, upāsikā paṭidesitā nābhijānāmi kiñci sikkhāpadaṃ sañcicca vitikkamitā”ti.

*Ever since I declared myself a lay follower, I can't recall deliberately breaking any precept."*

“acchariyaṃ, nandamāte, abbhutaṃ, nandamāte”ti. (5)

*"It's incredible, Nanda's Mother, it's amazing!"*

“na kho me, bhante, ese va acchariyo abbhuto dhammo.

*"Sir, this is not my only incredible and amazing quality;*

atthi me aññopi acchariyo abbhuto dhammo.

*there is another.*

idhāhaṃ, bhante, yāvade ākaṅkhāmi vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharāmi.

*Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.*

vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ vivekaṃ pītisukhaṃ duttiyaṃ jhānam upasampajja viharāmi.

*As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

pītiyā ca virāgā upekkhikā ca viharāmi satā ca sampajānā sukhāñca kāyena paṭisaṃvedemi, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānam upasampajja viharāmi.

*And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’*

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānam upasampajja viharāmi”ti.

*With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness."*

“acchariyaṃ, nandamāte, abbhutaṃ, nandamāte”ti. (6)

*"It's incredible, Nanda's Mother, it's amazing!"*

“na kho me, bhante, ese va acchariyo abbhuto dhammo.

*"Sir, this is not my only incredible and amazing quality;*

atthi me aññopi acchariyo abbhuto dhammo.

*there is another.*

yānimāni, bhante, bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni nāhaṃ tesam kiñci attani appahīnaṃ samanupassāmī”ti.

*Of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”*

“acchariyaṃ, nandaṃ, abbhutaṃ, nandaṃ”ti. (7)

*“It’s incredible, Nanda’s Mother, it’s amazing!”*

atha kho āyasmā sārīputto nandaṃ upāsikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.

*Then Venerable Sāriputta educated, encouraged, fired up, and inspired Nanda’s Mother with a Dhamma talk, after which he got up from his seat and left.*

dasamaṃ.

mahāyaññavaggo pañcamaṃ.

ṭṭhi ca parikkhāraṃ dve,

aggī saññā ca dve parā;

methunā saṃyogo dānaṃ,

nandaṃ te dasāti.

paññāsako samatto.

6. abyākatavagga  
6. The Undeclared Points

54. abyākatasutta  
54. The Undeclared Points

atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

*Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:*

“ko nu kho, bhante, hetu ko paccayo yena sutavato ariyasāvakassa vicikicchā nuppajjati abyākatavattūsū”ti?

*“Sir, what is the cause, what is the reason why an educated noble disciple has no doubts regarding the undeclared points?”*

“ditṭhinirodhā kho, bhikkhu, sutavato ariyasāvakassa vicikicchā nuppajjati abyākatavattūsū.

*“Mendicant, it’s due to the cessation of views that an educated noble disciple has no doubts regarding the undeclared points.*

‘hoti tathāgato param maraṇā’ti kho, bhikkhu, ditṭhigatametam;  
*‘A Realized One exists after death’: this is a misconception.*

‘na hoti tathāgato param maraṇā’ti kho, bhikkhu, ditṭhigatametam;  
*‘A Realized One doesn’t exist after death’: this is a misconception.*

‘hoti ca na ca hoti tathāgato param maraṇā’ti kho, bhikkhu, ditṭhigatametam;  
*‘A Realized One both exists and doesn’t exist after death’: this is a misconception.*

‘neva hoti na na hoti tathāgato param maraṇā’ti kho, bhikkhu, ditṭhigatametam.  
*‘A Realized One neither exists nor doesn’t exist after death’: this is a misconception.*

assutavā, bhikkhu, puthujjano ditṭhiṃ nappajānāti, ditṭhisamudayaṃ nappajānāti, ditṭhinirodham nappajānāti, ditṭhinirodhagāminim paṭipadam nappajānāti.  
*An uneducated ordinary person doesn’t understand views, their origin, their cessation, or the practice that leads to their cessation.*

tassa sā ditṭhi pavaddhati, so na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.  
*And so their views grow. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.*

sutavā ca kho, bhikkhu, ariyasāvako ditṭhiṃ pajānāti, ditṭhisamudayaṃ pajānāti, ditṭhinirodham pajānāti, ditṭhinirodhagāminim paṭipadam pajānāti.  
*An educated noble disciple does understand views, their origin, their cessation, and the practice that leads to their cessation.*

tassa sā ditṭhi nirujjhati, so parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmi.  
*And so their views cease. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.*

evaṃ jānam kho, bhikkhu, sutavā ariyasāvako evaṃ passam ‘hoti tathāgato param maraṇā’ti pi na byākaroti;  
*Knowing and seeing this, an educated noble disciple does not answer: ‘A Realized One exists after death’,*

‘na hoti tathāgato param maraṇā’ti pi na byākaroti;  
*‘A Realized One doesn’t exist after death’,*

‘hoti ca na ca hoti tathāgato param maraṇā’ti pi na byākaroti;  
*‘A Realized One both exists and doesn’t exist after death’,*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi na byākaroti.

*‘a Realized One neither exists nor doesn’t exist after death.’*

evaṃ jānaṃ kho, bhikkhu, sutavā ariyasāvako evaṃ passaṃ evaṃ abyākaraṇadhammo hoti abyākatavatthūsu.

*Knowing and seeing this, an educated noble disciple does not declare the undeclared points.*

evaṃ jānaṃ kho, bhikkhu, sutavā ariyasāvako evaṃ passaṃ na chambhati, na kampati, na vedhati, na santāsaṃ āpajjati abyākatavatthūsu.

*Knowing and seeing this, an educated noble disciple doesn’t shake, tremble, quake, or become nervous regarding the undeclared points.*

‘hoti tathāgato paraṃ maraṇā’ti kho, bhikkhu, taṇhāgatametam ... pe ...

*‘A Realized One exists after death’: this is just about craving. ...*

saññāgatametam ... pe ...

*it’s just about perception ...*

maññītametam ... pe ...

*it’s an identification ...*

papañcitametam ... pe ...

*it’s a proliferation ...*

upādānagatametam ... pe ...

*it’s just about grasping ...*

‘hoti tathāgato paraṃ maraṇā’ti kho, bhikkhu, vippaṭisāro eso;

*‘A Realized One exists after death’: this is a regret.*

‘na hoti tathāgato paraṃ maraṇā’ti kho, bhikkhu, vippaṭisāro eso;

*‘A Realized One doesn’t exist after death’: this is a regret.*

‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, bhikkhu, vippaṭisāro eso;

*‘A Realized One both exists and doesn’t exist after death’: this is a regret.*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, bhikkhu, vippaṭisāro eso.

*‘A Realized One neither exists nor doesn’t exist after death’: this is a regret.*

assutavā, bhikkhu, puthujjano vippaṭisāraṃ nappajānāti, vippaṭisārasamudayaṃ nappajānāti, vippaṭisāranirodhaṃ nappajānāti, vippaṭisāranirodhagāminiṃ paṭipadaṃ nappajānāti.

*An uneducated ordinary person doesn’t understand regrets, their origin, their cessation, or the practice that leads to their cessation.*

tassa so vippaṭisāro pavaddhati, so na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.

*And so their regrets grow. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.*

sutavā ca kho, bhikkhu, ariyasāvako vippaṭisāraṃ pajānāti, vippaṭisārasamudayaṃ pajānāti, vippaṭisāranirodhaṃ pajānāti, vippaṭisāranirodhagāminiṃ paṭipadaṃ pajānāti.

*An educated noble disciple does understand regrets, their origin, their cessation, and the practice that leads to their cessation.*

tassa so vippaṭisāro nirujjhati, so parimuccati jātiyā ... pe ... dukkhasmāti vadāmi.

*And so their regrets cease. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.*

evaṃ jānaṃ kho, bhikkhu, sutavā ariyasāvako evaṃ passaṃ ‘hoti tathāgato paraṃ maraṇā’tipi na byākaroti ... pe ...

*Knowing and seeing this, an educated noble disciple does not answer: ‘A Realized One exists after death’ ...*

‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi na byākaroti.

*‘a Realized One neither exists nor doesn’t exist after death.’*

evaṃ jānaṃ kho, bhikkhu, sutavā ariyasāvako evaṃ passaṃ evaṃ  
abyākaraṇadhammo hoti abyākatavattḥūsu.

*Knowing and seeing this, an educated noble disciple does not declare the undeclared points.*

evaṃ jānaṃ kho, bhikkhu, sutavā ariyasāvako evaṃ passaṃ na chambhati, na  
kampati, na vedhati, na santāsaṃ āpajjati abyākatavattḥūsu.

*Knowing and seeing this, an educated noble disciple doesn't shake, tremble, quake, or become nervous regarding the undeclared points.*

ayaṃ kho, bhikkhu, hetu ayaṃ paccayo yena sutavato ariyasāvakassa vicikicchā  
nuppajjati abyākatavattḥūsū”ti.

*This is the cause, this is the reason why an educated noble disciple has no doubts regarding the undeclared points.”*

paṭhamam.

6. abyākatavagga  
6. The Undeclared Points

55. purisagatisutta  
55. Places People Are Reborn

“satta ca, bhikkhave, purisagatiyo desessāmi anupādā ca parinibbānaṃ.  
“Mendicants, I will teach you seven places people are reborn, and extinguishment by not grasping.”

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,” the mendicants replied.

bhagavā etadavoca:  
The Buddha said this:

“katamā ca, bhikkhave, satta purisagatiyo?  
“And what are the seven places people are reborn?”

idha, bhikkhave, bhikkhu evaṃ paṭipanno hoti:  
Take a mendicant who practices like this:

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṃ bhūtaṃ taṃ pajahāmi’ti upekkhaṃ paṭilabhati.  
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity.

so bhave na rajjati, sambhave na rajjati, atthuttari padaṃ santaṃ sammappaññāya passati.  
They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond.

tañca khvassa padaṃ na sabbena sabbam sacchikataṃ hoti, tassa na sabbena sabbam mānānusayo pahīno hoti, na sabbena sabbam bhavarāgānusayo pahīno hoti, na sabbena sabbam avijjānusayo pahīno hoti.  
But they haven’t completely realized that state. They haven’t totally given up the underlying tendencies of conceit, attachment to life, and ignorance.

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.  
With the ending of the five lower fetters they’re extinguished between one life and the next.

seyyathāpi, bhikkhave, divasaṃsantatte ayokapāle haññamāne papaṭikā nibbattitvā nibbāyeyya.  
Suppose you struck an iron pot that had been heated all day. Any spark that flew off would be extinguished.

evamevaṃ kho, bhikkhave, bhikkhu evaṃ paṭipanno hoti:  
In the same way, a mendicant who practices like this ...

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṃ bhūtaṃ taṃ pajahāmi’ti upekkhaṃ paṭilabhati.

so bhave na rajjati, sambhave na rajjati, atthuttari padaṃ santaṃ sammappaññāya passati.

tañca khvassa padaṃ na sabbena sabbam sacchikataṃ hoti, tassa na sabbena sabbam mānānusayo pahīno hoti, na sabbena sabbam bhavarāgānusayo pahīno hoti, na sabbena sabbam avijjānusayo pahīno hoti.

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

(1)

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

idha pana, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*Take a mendicant who practices like this:*

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṃ bhūtaṃ taṃ pajahāmī’ti upekkhaṃ paṭilabhati.

*‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity.*

so bhave na rajjati, sambhave na rajjati, atthuttari padaṃ santaṃ sammappaññāya passati.

*They're not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond.*

tañca khvassa padaṃ na sabbena sabbam sacchikataṃ hoti, tassa na sabbena sabbam mānānusayo pahīno hoti, na sabbena sabbam bhavarāgānusayo pahīno hoti, na sabbena sabbam avijjānusayo pahīno hoti.

*But they haven't totally realized that state. They haven't completely given up the underlying tendencies of conceit, attachment to life, and ignorance.*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

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

seyyathāpi, bhikkhave, divasaṃsantatte ayokapāle haññamāne papaṭikā nibbattitvā uppatitvā nibbāyeya.

*Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished.*

evamevaṃ kho, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*In the same way, a mendicant who practices like this ...*

‘no cassa no ca me siyā ... pe ...

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

(2)

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

idha pana, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*Take a mendicant who practices like this:*

‘no cassa no ca me siyā ... pe ...

*‘It might not be, and it might not be mine. ...’*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

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

seyyathāpi, bhikkhave, divasaṃsantatte ayokapāle haññamāne papaṭikā nibbattitvā uppatitvā anupahacca talaṃ nibbāyeya.

*Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished just before landing.*

evamevaṃ kho, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*In the same way, a mendicant who practices like this ...*

‘no cassa no ca me siyā ... pe ...

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti.

(3)

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

idha pana, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*Take a mendicant who practices like this:*



‘no cassa no ca me siyā ... pe ...  
'It might not be, and it might not be mine. ...'

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī  
hoti.  
*With the ending of the five lower fetters they're extinguished upon landing.*

seyyathāpi, bhikkhave, divasaṃsantatte ayokapāle haññamāne papaṭikā nibbattitvā  
uppatitvā upahacca talaṃ nibbāyeyya.  
*Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated  
away would be extinguished on landing.*

evamevaṃ kho, bhikkhave, bhikkhu evaṃ paṭipanno hoti:  
*In the same way, a mendicant who practices like this ...*

‘no cassa no ca me siyā ... pe ...  
'It might not be, and it might not be mine. ...'

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī  
hoti. (4)  
*With the ending of the five lower fetters they're extinguished upon landing.*

idha pana, bhikkhave, bhikkhu evaṃ paṭipanno hoti:  
*Take a mendicant who practices like this:*

‘no cassa no ca me siyā ... pe ...  
'It might not be, and it might not be mine. ...'

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī  
hoti.  
*With the ending of the five lower fetters they're extinguished without extra effort.*

seyyathāpi, bhikkhave, divasaṃsantatte ayokapāle haññamāne papaṭikā nibbattitvā  
uppatitvā paritte tiṇapuñje vā kaṭṭhapuñje vā nipateyya.  
*Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated  
away would fall on a little heap of grass or twigs.*

sā tattha aggimpi janeyya, dhūmampi janeyya, aggimpi janetvā dhūmampi janetvā  
tameva parittam tiṇapuñjaṃ vā kaṭṭhapuñjaṃ vā pariyādiyitvā anāhārā nibbāyeyya.  
*There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs  
and become extinguished for lack of fuel.*

evamevaṃ kho, bhikkhave, bhikkhu evaṃ paṭipanno hoti:  
*In the same way, a mendicant who practices like this ...*

‘no cassa no ca me siyā ... pe ...  
'It might not be, and it might not be mine. ...'

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṅkhāraparinibbāyī  
hoti. (5)  
*With the ending of the five lower fetters they're extinguished without extra effort.*

idha pana, bhikkhave, bhikkhu evaṃ paṭipanno hoti:  
*Take a mendicant who practices like this:*

‘no cassa no ca me siyā ... pe ...  
'It might not be, and it might not be mine. ...'

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṅkhāraparinibbāyī  
hoti.  
*With the ending of the five lower fetters they're extinguished with extra effort.*

seyyathāpi, bhikkhave, divasaṃsantatte ayokapāle haññamāne papaṭikā nibbattitvā  
uppatitvā vipule tiṇapuñje vā kaṭṭhapuñje vā nipateyya.  
*Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated  
away would fall on a large heap of grass or twigs.*

sā tattha aggimpi janeyya, dhūmampi janeyya, aggimpi janetvā dhūmampi janetvā tameva vipulaṃ tiṇapuñjaṃ vā kaṭṭhapuñjaṃ vā pariyādiyitvā anāhārā nibbāyeyya.

*There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs and become extinguished for lack of fuel.*

evamevaṃ kho, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*In the same way, a mendicant who practices like this ...*

‘no cassa no ca me siyā ... pe ...

*‘It might not be, and it might not be mine. ...’*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā sasaṅkhāraparinibbāyī hoti. (6)

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

idha pana, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*Take a mendicant who practices like this:*

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṃ bhūtaṃ taṃ pajahāmi’ ti upekkhaṃ paṭilabhati.

*‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity.*

so bhava na rajjati, sambhave na rajjati, atthuttari padaṃ santaṃ sammappaññāya passati.

*They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond.*

tañca khvassa padaṃ na sabbena sabbam sacchikataṃ hoti, tassa na sabbena sabbam mānānusayo pahīno hoti, na sabbena sabbam bhavarāgānusayo pahīno hoti, na sabbena sabbam avijjānusayo pahīno hoti.

*But they haven’t totally realized that state. They haven’t completely given up the underlying tendencies of conceit, attachment to life, and ignorance.*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhaṃsoto hoti akaniṭṭhagāmi.

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

seyyathāpi, bhikkhave, divasaṃsantatte ayokapāle haññamāne papatīkā nibbattitvā uppatitvā mahante tiṇapuñje vā kaṭṭhapuñje vā nipateyya.

*Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a huge heap of grass or twigs.*

sā tattha aggimpi janeyya, dhūmampi janeyya, aggimpi janetvā dhūmampi janetvā tameva mahantaṃ tiṇapuñjaṃ vā kaṭṭhapuñjaṃ vā pariyādiyitvā gacchampi daheyya, dāyampi daheyya, gacchampi dahitvā dāyampi dahitvā haritantaṃ vā pathantaṃ vā selantaṃ vā udakantaṃ vā ramaṇīyaṃ vā bhūmibhāgaṃ āgama anāhārā nibbāyeyya.

*There it would ignite a fire and produce smoke. And after consuming the grass and twigs, the fire would burn up plants and trees until it reached a green field, a roadside, a cliff’s edge, a body of water, or cleared parkland, where it would be extinguished for lack of fuel.*

evamevaṃ kho, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*In the same way, a mendicant who practices like this ...*

‘no cassa no ca me siyā ... pe ...

*‘It might not be, and it might not be mine. ...’*

so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhaṃsoto hoti akaniṭṭhagāmi.

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

imā kho, bhikkhave, satta purisagatiyo.

*These are the seven places people are reborn.*

katamañca, bhikkhave, anupādāparinibbānaṃ?

*And what is extinguishment by not grasping?*

idha, bhikkhave, bhikkhu evaṃ paṭipanno hoti:

*Take a mendicant who practices like this:*

‘no cassa no ca me siyā, na bhavissati na me bhavissati, yadatthi yaṃ bhūtaṃ taṃ pajahāmī’ti upekkhaṃ paṭilabhati.

*‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity.*

so bhave na rajjati, sambhave na rajjati, atthuttari padaṃ santaṃ sammappaññāya passati.

*They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond.*

tañca khvassa padaṃ sabbena sabbhaṃ sacchikataṃ hoti, tassa sabbena sabbhaṃ mānānusayo pahīno hoti, sabbena sabbhaṃ bhavarāgānusayo pahīno hoti, sabbena sabbhaṃ avijjānusayo pahīno hoti.

*And they have totally realized that state. They’ve completely given up the underlying tendencies of conceit, attachment to life, and ignorance.*

so āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.

*They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

idaṃ vuccati, bhikkhave, anupādāparinibbānaṃ.

*This is called extinguishment by not grasping.*

imā kho, bhikkhave, satta purisagatiyo anupādā ca parinibbānaṃ’ti.

*These are the seven places people are reborn, and extinguishment by not grasping.”*

dutiyaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

6. abyākatavagga  
6. The Undeclared Points

56. tissabrahmāsutta  
56. Tissa the Brahṃā

evaṃ me sutam—  
So I have heard.

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

atha kho dve devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam  
gijjhakūṭam obhāsetvā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā  
bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ʈhitā kho ekā devatā  
bhagavantam etadavoca:

Then, late at night, a glorious deity, lighting up the entire Vulture's Peak, went up to the  
Buddha, bowed, stood to one side, and said to him,

“etā, bhante, bhikkhuniyo vimuttā”ti.  
“Sir, these nuns are freed!”

aparā devatā bhagavantam etadavoca:  
And another deity told the Buddha,

“etā, bhante, bhikkhuniyo anupādisesā suvimuttā”ti.  
“Sir, these nuns are well freed without anything left over!”

idamavocum tā devatā.  
This is what that deity said,

samanuñño satthā ahosi.  
and the teacher approved.

atha kho tā devatā “samanuñño satthā”ti bhagavantam abhivādetvā padakkhiṇaṃ  
katvā tatthevantaradhāyiṃsu.  
Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha,  
keeping him on his right, before vanishing right there.

atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:  
Then, when the night had passed, the Buddha told the mendicants all that had happened.

“imaṃ, bhikkhave, rattiṃ dve devatā abhikkantāya rattiyā abhikkantavaṇṇā  
kevalakappam gijjhakūṭam obhāsetvā yenaṃ tenupasaṅkamimṣu; upasaṅkamitvā  
maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ʈhitā kho, bhikkhave, ekā  
devatā maṃ etadavoca:

“etā, bhante, bhikkhuniyo vimuttā”ti.

aparā devatā maṃ etadavoca:

“etā, bhante, bhikkhuniyo anupādisesā suvimuttā”ti.

idamavocum, bhikkhave, tā devatā.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyiṃsū”ti.

tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti.  
Now, at that time Venerable Mahāmoggallāna was sitting not far from the Buddha.

atha kho āyasmato mahāmoggallānassa etadahosi:

*He thought,*

“katamesānaṃ kho devānaṃ evaṃ nāṇaṃ hoti:

*“Which gods know whether a person has anything left over or not?”*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti?

tena kho pana samayena tisso nāma bhikkhu adhunākālaṅkato aññataraṃ brahmalokaṃ upapanno hoti.

*Now, at that time a monk called Tissa had recently passed away and been reborn in a Brahmā realm.*

tatrāpi naṃ evaṃ jānanti:

*There they knew that*

“tisso brahmā mahiddhiko mahānubhāvo”ti.

*Tissa the Brahmā was very mighty and powerful.*

atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ—gijjhakūṭe pabbate antarahito tasmīṃ brahmaloke pāturahosi.

*And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Vulture’s Peak and reappeared in that Brahmā realm.*

addasā kho tisso brahmā āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ.

*Tissa saw Moggallāna coming off in the distance,*

disvā āyasmantaṃ mahāmoggallānaṃ etadavoca:

*and said to him,*

“ehi kho, mārisa moggallāna;

*“Come, my good Moggallāna!*

svāgataṃ, mārisa moggallāna.

*Welcome, my good Moggallāna!*

cirassaṃ kho, mārisa moggallāna, imaṃ pariyāyamakāsi, yadidaṃ idhāgamanāya.

*It’s been a long time since you took the opportunity to come here.*

nisīda, mārisa moggallāna, idamāsanaṃ paññattan”ti.

*Sit, my good Moggallāna, this seat is for you.”*

nisīdi kho āyasmā mahāmoggallāno paññatte āsane.

*Moggallāna sat down on the seat spread out.*

tissopi kho brahmā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ nisīdi.

*Then Tissa bowed to Moggallāna and sat to one side.*

ekamantaṃ nisinnaṃ kho tissaṃ brahmānaṃ āyasmā mahāmoggallāno etadavoca:

*Moggallāna said to him,*

“katamesānaṃ kho, tissa, devānaṃ evaṃ nāṇaṃ hoti:

*“Which gods know whether a person has anything left over or not?”*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti?

“brahmakāyikānaṃ kho, mārisa moggallāna, devānaṃ evaṃ nāṇaṃ hoti:

*“The gods of Brahmā’s Host know this.”*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti.

“sabbesaññeva kho, tissa, brahmakāyikānaṃ devānaṃ evaṃ nāṇaṃ hoti:

*“But do all of them know this?”*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti?

“na kho, mārīsa moggallāna, sabbesaṃ brahmakāyikānaṃ devānaṃ evaṃ ñāṇaṃ hoti:

*“No, my good Moggallāna, not all of them.*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

ye kho te, mārīsa moggallāna, brahmakāyikā devā brahmena āyunaṃ santuṭṭhā brahmena vaṇṇena brahmena sukhena brahmena yasena brahmena ādhipāteyyena santuṭṭhā, te uttari nissaraṇaṃ yathābhūtaṃ nappajānanti.

*Those gods of Brahmā’s Host who are content with the lifespan of Brahmā, with the beauty, happiness, fame, and sovereignty of Brahmā, and who don’t truly understand any higher escape:*

tesaṃ na evaṃ ñāṇaṃ hoti:

*they don’t know this.*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

ye ca kho te, mārīsa moggallāna, brahmakāyikā devā brahmena āyunaṃ asantuṭṭhā, brahmena vaṇṇena brahmena sukhena brahmena yasena brahmena ādhipāteyyena asantuṭṭhā, te ca uttari nissaraṇaṃ yathābhūtaṃ pajānanti.

*But those gods of Brahmā’s Host who are not content with the lifespan of Brahmā, with the beauty, happiness, fame, and sovereignty of Brahmā, and who do truly understand a higher escape:*

tesaṃ evaṃ ñāṇaṃ hoti:

*they do know this.*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

idha, mārīsa moggallāna, bhikkhu ubhatobhāgavimutto hoti.

*Take a mendicant who is freed both ways.*

tamaṇaṃ te devā evaṃ jānanti:

*The gods know of them:*

‘ayaṃ kho āyasmā ubhatobhāgavimutto.

*‘This venerable is freed both ways.*

yāvassa kāyo ṭhassati tāva naṃ dakkhanti devamanussā.

*As long as their body remains they will be seen by gods and humans.*

kāyassa bhedā na naṃ dakkhanti devamanussā’ti.

*But when their body breaks up gods and humans will see them no more.’*

evampi kho, mārīsa moggallāna, tesaṃ devānaṃ ñāṇaṃ hoti:

*This too is how those gods know whether a person has anything left over or not.*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

idha pana, mārīsa moggallāna, bhikkhu paññāvimutto hoti.

*Take a mendicant who is freed by wisdom.*

tamaṇaṃ te devā evaṃ jānanti:

*The gods know of them:*

‘ayaṃ kho āyasmā paññāvimutto.

*‘This venerable is freed by wisdom.*

yāvassa kāyo ṭhassati tāva naṃ dakkhanti devamanussā.

*As long as their body remains they will be seen by gods and humans.*

kāyassa bhedā na naṃ dakkhanti devamanussā’ti.

*But when their body breaks up gods and humans will see them no more.’*

evampi kho, mārisa moggallāna, tesam devānaṃ ñāṇaṃ hoti:  
*This too is how those gods know whether a person has anything left over or not.*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

idha pana, mārisa moggallāna, bhikkhu kāyasakkhī hoti.  
*Take a mendicant who is a personal witness.*

tameva devā evaṃ jānanti:  
*The gods know of them:*

‘ayaṃ kho āyasmā kāyasakkhī.  
*This venerable is a personal witness.*

appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte  
bhajamāno indriyāni samannāyamaṇo—  
*Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,  
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā  
sacchikatvā upasampajja vihareyyā’ti.  
*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’*

evampi kho, mārisa moggallāna, tesam devānaṃ ñāṇaṃ hoti:  
*This too is how those gods know whether a person has anything left over or not.*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’ti.

idha pana, mārisa moggallāna, bhikkhu diṭṭhippatto hoti ... pe ...  
*Take a mendicant who is attained to view. ...*

saddhāvimutto hoti ... pe ...  
*freed by faith ...*

dhammānūsārī hoti.  
*a follower of the teachings.*

tameva te devā evaṃ jānanti:  
*The gods know of them:*

‘ayaṃ kho āyasmā dhammānūsārī.  
*This venerable is a follower of the teachings.*

appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte  
bhajamāno indriyāni samannāyamaṇo—  
*Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,  
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā  
sacchikatvā upasampajja vihareyyā’ti.  
*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’*

evampi kho, mārisa moggallāna, tesam devānaṃ ñāṇaṃ hoti:  
*This too is how those gods know whether a person has anything left over or not.”*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso’”ti.

atha kho āyasmā mahāmogallāno tissassa brahmuno bhāsitaṃ abhinanditvā anumoditvā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evamevaṃ—brahmaloke antarahito gijjhakūṭe pabbate pāturahosi.

*Moggallāna approved and agreed with what Tissa the Brahṃa said. Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahṃa realm and reappeared on the Vulture's Peak.*

atha kho āyasmā mahāmogallāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavaṃtaṃ abhivādetvā ekamantaṃ nisīdi.

*Then Mahāmogallāna went up to the Buddha, bowed, sat down to one side,*

ekamantaṃ nisinno kho āyasmā mahāmogallāno yāvatako ahosi tissenā brahmunā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

*and told him what had happened.*

“na hi pana te, moggallāna, tisso brahmā sattamaṃ animittavihāriṃ puggalaṃ deseti”.

*“But Moggallāna, Tissa the Brahṃa didn't teach the seventh person, the signless meditator.”*

“etassa, bhagavā, kālo, etassa, sugata, kālo.

*“Now is the time, Blessed One! Now is the time, Holy One!*

yam bhagavā sattamaṃ animittavihāriṃ puggalaṃ deseyya. bhagavato sutvā bhikkhū dhāressanti”ti.

*May the Buddha teach the seventh person, the signless meditator. The mendicants will listen and remember it.”*

“tena hi, moggallāna, suṇāhi, sādhu kaṃ manasi karohi; bhāsissāmi”ti.

*“Well then, Moggallāna, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho āyasmā mahāmogallāno bhagavato paccassosi.

*“Yes, sir,” Mahāmogallāna replied.*

bhagavā etadavoca:

*The Buddha said this:*

“idha, moggallāna, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati.

*“Moggallāna, take the case of a mendicant who, not focusing on any signs, enters and remains in the signless immersion of the heart.*

tamaṇaṃ te devā evaṃ jānanti:

*The gods know of them:*

‘ayaṃ kho āyasmā sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati.

*‘This venerable, not focusing on any signs, enters and remains in the signless immersion of the heart.*

appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyayamāno—

*Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.*

yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyā”ti.

*Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’*

evaṃ kho, moggallāna, tesamaṃ devānaṃ ñāṇaṃ hoti:

*This too is how those gods know whether a person has anything left over or not.”*

‘saupādisese vā saupādisesoti, anupādisese vā anupādiseso”ti.



tatıyam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

6. abyākatavagga  
*6. The Undeclared Points*

57. sīhasenāpatissutta  
*57. General Sīha*

evaṃ me suttaṃ—  
*So I have heard.*

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 sīho senāpati yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho sīho senāpati bhagavantaṃ etadavoca:  
*Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:*

“sakkā nu kho, bhante, sandiṭṭhikaṃ dānaphalaṃ paññāpetun”ti?  
*“Sir, can you point out a fruit of giving that’s apparent in the present life?”*

“tena hi, sīha, taññevettha paṭipucchissāmi, yathā te khomeyya tathā naṃ byākareyyāsi.  
*“Well then, Sīha, I’ll ask you about this in return, and you can answer as you like.*

taṃ kiṃ maññasi, sīha,  
*What do you think, Sīha?*

idha dve purisā—  
*Consider two people.*

eko puriso assaddho maccharī kadariyo paribhāsako, eko puriso saddho dānapati anuppadānarato.  
*One is faithless, stingy, miserly, and abusive. One is a faithful donor who loves charity.*

taṃ kiṃ maññasi, sīha, kaṃ nu kho arahanto paṭhamaṃ anukampantā anukampeyyuṃ?  
*Which do you think the perfected ones will show compassion for first?”*

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṃ arahanto paṭhamaṃ anukampantā anukampissanti.  
*“Why would the perfected ones first show compassion for the person who is faithless, stingy, miserly, and abusive?*

yo ca kho so, bhante, puriso saddho dānapati anuppadānarato taṃyeva arahanto paṭhamaṃ anukampantā anukampeyyuṃ”. (1)  
*They’d show compassion first for the faithful donor who loves charity.”*

“taṃ kiṃ maññasi, sīha, kaṃ nu kho arahanto paṭhamaṃ upasaṅkamantā upasaṅkameyyuṃ?  
*“Which do you think the perfected ones will first approach?”*

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṃ arahanto paṭhamaṃ upasaṅkamantā upasaṅkamissanti.

yo ca kho so, bhante, puriso saddho dānapati anuppadānarato taṃyeva arahanto paṭhamam upasaṅkamantā upasaṅkameyyum”. (2)

*“They’d first approach the faithful donor who loves charity.”*

“taṃ kiṃ maññasi, sīha, kassa nu kho arahanto paṭhamam paṭiggaṇhantā paṭiggaṇheyyum:

*“Which do you think the perfected ones will receive alms from first?”*

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṃ tassa arahanto paṭhamam paṭiggaṇhantā paṭiggaṇhissanti.

yo ca kho so, bhante, puriso saddho dānapati anuppadānarato tasseva arahanto paṭhamam paṭiggaṇhantā paṭiggaṇheyyum”. (3)

*“They’d receive alms first from the faithful donor who loves charity.”*

“taṃ kiṃ maññasi, sīha, kassa nu kho arahanto paṭhamam dhammam desentā deseyyum:

*“Which do you think the perfected ones will teach the Dhamma to first?”*

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṃ tassa arahanto paṭhamam dhammam desentā desessanti.

yo ca kho so, bhante, puriso saddho dānapati anuppadānarato tasseva arahanto paṭhamam dhammam desentā deseyyum”. (4)

*“They’d first teach the Dhamma to the faithful donor who loves charity.”*

“taṃ kiṃ maññasi, sīha, kassa nu kho kalyāṇo kittisaddo abbhuggaccheyya:

*“Which do you think would get a good reputation?”*

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kintaṃ tassa kalyāṇo kittisaddo abbhuggacchissati.

yo ca kho so, bhante, puriso saddho dānapati anuppadānarato tasseva kalyāṇo kittisaddo abbhuggaccheyya”. (5)

*“The faithful donor who loves charity would get a good reputation.”*

“taṃ kiṃ maññasi, sīha, ko nu kho yaṃyadeva paṇisaṃ upasaṅkameyya, yadi khattiyapaṇisaṃ yadi brāhmaṇapaṇisaṃ yadi gahapatiṇisaṃ yadi samaṇapaṇisaṃ visārado upasaṅkameyya amaṅkubhūto:

*“Which do you think would enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics?”*

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kiṃ so yaṃyadeva paṇisaṃ upasaṅkamissati, yadi khattiyapaṇisaṃ yadi brāhmaṇapaṇisaṃ yadi gahapatiṇisaṃ yadi samaṇapaṇisaṃ visārado upasaṅkamissati amaṅkubhūto.

*“The faithful donor who loves charity would enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.”*

yo ca kho so, bhante, puriso saddho dānapati anuppadānarato so yaṃyadeva pariṣaṃ upasaṅkameyya, yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ visārado upasaṅkameyya amaṅkubhūto”. (6)

“taṃ kiṃ maññasi, sīha, ko nu kho kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya:

*“When their body breaks up, after death, which do you think would be reborn in a good place, a heavenly realm?”*

‘yo vā so puriso assaddho maccharī kadariyo paribhāsako, yo vā so puriso saddho dānapati anuppadānarato’”ti?

“yo so, bhante, puriso assaddho maccharī kadariyo paribhāsako, kiṃ so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjissati.

*“Why would the person who is faithless, stingy, miserly, and abusive be reborn in a good place, a heavenly realm?”*

yo ca kho so, bhante, puriso saddho dānapati anuppadānarato so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya. (7)

*The faithful donor who loves charity would, when their body breaks up, after death, be reborn in a good place, a heavenly realm.*

yānimāni, bhante, bhagavatā sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṃ ettha bhagavato saddhāya gacchāmi.

*When it comes to these fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha,*

ahampi etāni jānāmi.

*for I know them too.*

ahaṃ, bhante, dāyako dānapati, maṃ arahanto paṭhamam anukampantā anukampanti.

*I’m a giver, a donor, and the perfected ones show compassion for me first.*

ahaṃ, bhante, dāyako dānapati, maṃ arahanto paṭhamam upasaṅkamantā upasaṅkamanti.

*I’m a giver, and the perfected ones approach me first.*

ahaṃ, bhante, dāyako dānapati, mayhaṃ arahanto paṭhamam paṭiggaṇhantā paṭiggaṇhanti.

*I’m a giver, and the perfected ones receive alms from me first.*

ahaṃ, bhante, dāyako dānapati, mayhaṃ arahanto paṭhamam dhammam desentā desenti.

*I’m a giver, and the perfected ones teach me Dhamma first.*

ahaṃ, bhante, dāyako dānapati, mayhaṃ kalyāṇo kittisaddo abbhuggato:

*I’m a giver, and I have this good reputation:*

‘sīho senāpati dāyako kārako saṅghupatṭhāko’ti.

*‘General Sīha gives, serves, and attends on the Saṅgha.’*

ahaṃ, bhante, dāyako dānapati yaṃyadeva pariṣaṃ upasaṅkamāmi, yadi khattiyapariṣaṃ ... pe ... yadi samaṇapariṣaṃ visārado upasaṅkamāmi amaṅkubhūto.

*I’m a giver, I enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.*

yānimāni, bhante, bhagavatā sandiṭṭhikāni dānaphalāni akkhātāni, nāhaṃ ettha bhagavato saddhāya gacchāmi.

*When it comes to these fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha,*

ahampi etāni jānāmi.

*for I know them too.*

yañca kho maṃ, bhante, bhagavā evamāha:

*But when the Buddha says:*

‘dāyako, sīha, dānapati kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati’ ti.

*‘When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.’  
I don’t know this,*

etāhaṃ na jānāmi, ettha ca paṇāhaṃ, bhagavato saddhāya gacchāmi” ti.

*so I have to rely on faith in the Buddha.”*

“evametam, sīha, evametam, sīha.

*“That’s so true, Sīha! That’s so true!*

dāyako, sīha, dānapati kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati” ti.

*When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.”*

catuttham.

aṅguttara nikāya 7  
*Numbered Discourses 7*

6. abyākatavagga  
*6. The Undeclared Points*

58. arakkheyyasutta  
*58. Nothing to Hide*

“cattārimāni, bhikkhave, tathāgatassa arakkheyyāni, tīhi ca anupavajjo.  
“Mendicants, there are four areas where the Realized One has nothing to hide, and three ways he is irreproachable.

katamāni cattāri tathāgatassa arakkheyyāni?  
*What are the four areas where the Realized One has nothing to hide?*

parisuddhakāyasamācāro, bhikkhave, tathāgato;  
*His bodily behavior is pure.*

natthi tathāgatassa kāyaduccaritaṃ yaṃ tathāgato rakkheyya:  
*So the Realized One has no bodily misconduct to hide, thinking:*

‘mā me idaṃ paro aññāsī’ti. (1)  
‘Don’t let others find this out about me!’

parisuddhavadāsamācāro, bhikkhave, tathāgato;  
*His verbal behavior is pure.*

natthi tathāgatassa vacīduccaritaṃ yaṃ tathāgato rakkheyya:  
*So the Realized One has no verbal misconduct to hide, thinking:*

‘mā me idaṃ paro aññāsī’ti. (2)  
‘Don’t let others find this out about me!’

parisuddhamānosamācāro, bhikkhave, tathāgato;  
*His mental behavior is pure.*

natthi tathāgatassa manoduccaritaṃ yaṃ tathāgato rakkheyya:  
*So the Realized One has no mental misconduct to hide, thinking:*

‘mā me idaṃ paro aññāsī’ti. (3)  
‘Don’t let others find this out about me!’

parisuddhājīvo, bhikkhave, tathāgato;  
*His livelihood is pure.*

natthi tathāgatassa micchājīvo yaṃ tathāgato rakkheyya:  
*So the Realized One has no wrong livelihood to hide, thinking:*

‘mā me idaṃ paro aññāsī’ti. (4)  
‘Don’t let others find this out about me!’

imāni cattāri tathāgatassa arakkheyyāni.  
*These are the four areas where the Realized One has nothing to hide.*

katamehi tīhi anupavajjo?  
*What are the three ways the Realized One is irreproachable?*

svākkhātadhammo, bhikkhave, tathāgato.  
*The Realized One has explained the teaching well.*

tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā  
lokasmim sahadhammena paṭicodessati:  
*I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying:*

‘itipi tvaṃ na svākkhātadhammo’ti.  
‘For such and such reasons you haven’t explained the teaching well.’

nimittametaṃ, bhikkhave, na samanupassāmi.

etamaham, bhikkhave, nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. (1)

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

supaṇṇattā kho pana me, bhikkhave, sāvakānaṃ nibbānagāminī paṭipadā.

*I have clearly described the practice that leads to extinguishment for my disciples.*

yathāpaṭipannā mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paṇṇāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti.

*Practicing in accordance with this, my disciples 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.*

tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessati:

*I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying:*

‘itipi te na supaṇṇattā sāvakānaṃ nibbānagāminī paṭipadā. yathāpaṭipannā tava sāvakā āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharanti’ ti.

*‘For such and such reasons you haven’t clearly described the practice that leads to extinguishment for your disciples.’*

nimittametaṃ, bhikkhave, na samanupassāmi.

etamaham, bhikkhave, nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. (2)

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

anekasatā kho pana me, bhikkhave, sāvakaparisā āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharanti.

*Many hundreds in my assembly of disciples have 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.*

tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessati:

*I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying:*

‘itipi te na anekasatā sāvakaparisā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paṇṇāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti’ ti.

*‘For such and such reasons you don’t have many hundreds of disciples in your following who have realized the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements.’*

nimittametaṃ, bhikkhave, na samanupassāmi.

etamaham, bhikkhave, nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. (3)

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

imehi tīhi anupavajjo.

*These are the three ways the Realized One is irreproachable.*

imāni kho, bhikkhave, cattāri tathāgatassa arakkheyyāni, imehi ca tīhi anupavajjo” ti.

*These are the three areas where the Realized One has nothing to hide, and the three ways he is irreproachable.”*

pañcamaṃ.

6. abyākatavagga  
6. The Undeclared Points

59. kimilasutta  
59. With Kimbila

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā kimilāyaṃ viharati niculavane.  
At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood.

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

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

“ko nu kho, bhante, hetu ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti”ti?

“What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

“idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṅghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, samādhismiṃ agāravā viharanti appatissā, appamāde agāravā viharanti appatissā, paṭisanthāre agāravā viharanti appatissā.

“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final extinguishment of the Realized One.

ayaṃ kho, kimila, hetu ayaṃ paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti”ti.

This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One.”

“ko pana, bhante, hetu ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hoti”ti?

“What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“idha, kimila, tathāgate parinibbute bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā, saṅghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, samādhismiṃ sagāravā viharanti sappatissā, appamāde sagāravā viharanti sappatissā, paṭisanthāre sagāravā viharanti sappatissā.

“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final extinguishment of the Realized One.

ayaṃ kho, kimila, hetu ayaṃ paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hoti”ti.

This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One.”

chaṭṭhaṃ.



aṅguttara nikāya 7  
*Numbered Discourses 7*

6. abyākatavagga  
*6. The Undeclared Points*

60. sattadhammasutta  
*60. Seven Qualities*

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu nacirasseva āsavānaṃ khayā ... pe ... sacchikatvā upasampajja vihareyya.

*“Mendicants, a mendicant with seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

katamehi sattahi?  
*What seven?*

idha, bhikkhave, bhikkhu saddho hoti, sīlavā hoti, bahussuto hoti, paṭisallīno hoti, āraddhavīriyo hoti, satimā hoti, paññavā hoti.

*It's when a mendicant is faithful, ethical, learned, secluded, energetic, mindful, and wise.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu nacirasseva āsavānaṃ khayā ... pe ... sacchikatvā upasampajja vihareyyā”ti.

*A mendicant with these seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”*

sattamaṃ.

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aṅguttara nikāya 7  
Numbered Discourses 7

6. abyākatavagga  
6. The Undeclared Points

61. pacalāyamānasutta  
61. Nodding Off

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.

tena kho pana samayena āyasmā mahāmoggallāno magadhesu kallavāḷaputtagāme pacalāyamāno nisinno hoti.  
Now at that time, in the land of the Magadhans near Kallavāḷamutta Village, Venerable Mahāmoggallāna was nodding off while meditating.

addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena āyasmantaṃ mahāmoggallānaṃ magadhesu kallavāḷaputtagāme pacalāyamānaṃ nisinnaṃ.

The Buddha saw him with his clairvoyance that is purified and superhuman.

disvā—

seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evamevaṃ—bhaggesu susumāragire bhesakaḷāvane migadāye antarahito magadhesu kallavāḷaputtagāme āyasmato mahāmoggallānassa sammukhe pāturahosi.

Then, as easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Mahāmoggallāna near Kallavāḷamutta Village in the land of the Magadhans.

nisīdi bhagavā paññatte āsane.  
He sat on the seat spread out

nisajja kho bhagavā āyasmantaṃ mahāmoggallānaṃ etadavoca:  
and said to Mahāmoggallāna,

“pacalāyasi no tvam, moggallāna, pacalāyasi no tvam, moggallāna”ti?  
“Are you nodding off, Moggallāna? Are you nodding off?”

“evaṃ, bhante”.  
“Yes, sir.”

“tasmātiha, moggallāna, yathāsaññissa te viharato taṃ middhaṃ okkamati, taṃ saññaṃ mā manasākāsi, taṃ saññaṃ mā bahulamakāsi.  
“So, Moggallāna, don't focus on or cultivate the perception that you were meditating on when you fell drowsy.

thānaṃ kho panetaṃ, moggallāna, vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha. (1)  
It's possible that you'll give up drowsiness in this way.

no ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvam, moggallāna, yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkeyyāsi anuvicāreyyāsi, manasā anupekkheyysāsi.

But what if that doesn't work? Then think about and consider the teaching as you've learned and memorized it, examining it with your mind.

thānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha. (2)  
It's possible that you'll give up drowsiness in this way.

no ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvāṃ, moggallāna, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ kareyyāsi.

*But what if that doesn't work? Then recite in detail the teaching as you've learned and memorized it.*

thānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha. (3)

*It's possible that you'll give up drowsiness in this way.*

no ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvāṃ, moggallāna, ubho kaṇṇasotāni āviñcheyyāsi, pāṇinā gattāni anumajjeyyāsi.

*But what if that doesn't work? Then pinch your ears and rub your limbs.*

thānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha. (4)

*It's possible that you'll give up drowsiness in this way.*

no ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvāṃ, moggallāna, utthāyāsanaṃ udakena akkhīni anumajjitvā disā anuvilokeyyāsi, nakkhattāni tāraṅkarūpāni ullokeyyāsi.

*But what if that doesn't work? Then get up from your seat, flush your eyes with water, look around in every direction, and look up at the stars and constellations.*

thānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha. (5)

*It's possible that you'll give up drowsiness in this way.*

no ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvāṃ, moggallāna, ālokaśāññaṃ manasi kareyyāsi, divāsaññaṃ adhiṭṭhaheyyāsi—

*But what if that doesn't work? Then focus 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 vivaṭena cetasā aparīyonaddhena sappabhāsaṃ cittaṃ bhāveyyāsi.

*And so, with an open and unenveloped heart, develop a mind that's full of radiance.*

thānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha. (6)

*It's possible that you'll give up drowsiness in this way.*

no ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvāṃ, moggallāna, pacchāpuresaṇṇi caṅkamaṃ adhiṭṭhaheyyāsi antogatehi indriyehi abahigatena mānasena.

*But what if that doesn't work? Then walk meditation concentrating on the perception of continuity, your faculties directed inwards and your mind not scattered outside.*

thānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha. (7)

*It's possible that you'll give up drowsiness in this way.*

no ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvāṃ, moggallāna, dakkhiṇena passena sīhaseyyaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno utthānaśāññaṃ manasi karitvā.

*But what if that doesn't work? Then 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.*

paṭibuddhena ca te, moggallāna, khippaṇṇeva paccuṭṭhātabbaṃ:

*When you wake, you should get up quickly, thinking:*

‘na seyyasukhaṃ na passasukhaṃ na middhasukhaṃ anuyutto viharissāmī’ti.

*‘I will not live attached to the pleasures of sleeping, lying down, and drowsing.’*

evaṇhi te, moggallāna, sikkhitabbaṃ.

*That's how you should train.*

tasmātiha, moggallāna, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘na uccāsoṇḍaṃ paggaḥetvā kulāni upasaṅkamissāmī’ti.

*‘I will not approach families with my head swollen with vanity.’*

evañhi te, moggallāna, sikkhitabbaṃ.

*That's how you should train.*

sace, moggallāna, bhikkhu uccāsoṇḍaṃ paggaḥetvā kulāni upasaṅkamati, santi hi, moggallāna, kulesu kiccakaraṇīyāni.

*What happens if a mendicant approaches families with a head swollen with vanity? Well, families have business to attend to,*

yehi manussā āgataṃ bhikkhuṃ na manasi karonti, tatra bhikkhussa evaṃ hoti:

*so people might not notice when a mendicant arrives. In that case the mendicant thinks:*

‘kosu nāma idāni maṃ imasmiṃ kule paribhindi, virattarūpā dānime mayi manussā’ti.

*‘Who on earth has turned this family against me? It seems they don’t like me any more.’*

itissa alābhena maṅkubhāvo, maṅkubhūtaṃ uddhaccaṃ, uddhatassa asaṃvaro, asaṃvutassa ārā cittaṃ samādhimhā.

*And so, because they don’t get anything they feel dismayed. Being dismayed, they become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion.*

tasmātiha, moggallāna, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘na viggāhikakathaṃ kathessāmi’ti.

*‘I won’t get into arguments.’*

evañhi te, moggallāna, sikkhitabbaṃ.

*That's how you should train.*

viggāhikāya, moggallāna, kathāya sati kathābhāhullaṃ pāṭikaṅkhaṃ, kathābhāhulle sati uddhaccaṃ, uddhatassa asaṃvaro, asaṃvutassa ārā cittaṃ samādhimhā.

*When there's an argument, you can expect there'll be lots of talking. When there's lots of talking, people become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion.*

nāhaṃ, moggallāna, sabbeheva saṃsaggaṃ vaṇṇayāmi.

*Moggallāna, I don't praise all kinds of closeness.*

na panāhaṃ, moggallāna, sabbeheva saṃsaggaṃ na vaṇṇayāmi.

*Nor do I criticize all kinds of closeness.*

sagahaṭṭhapabbajitehi kho ahaṃ, moggallāna, saṃsaggaṃ na vaṇṇayāmi.

*I don't praise closeness with laypeople and renunciates.*

yāni ca kho tāni senāsanaṇi appasaddāni appanigghosaṇi vijanavātāni manussarāhasseyyakāni paṭisallānasārūpani tathārūpehi senāsanehi saṃsaggaṃ vaṇṇayāmi’ti.

*I do praise closeness with those lodgings that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.”*

evaṃ vutte, āyasmā mahāmoggallāno bhagavantaṃ etadavoca:

*When he said this, Venerable Moggallāna asked the Buddha,*

“kittāvatā nu kho, bhante, bhikkhu saṅkhittena taphāsaṅkhaḥayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ’ti?

*“Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?”*

“idha, moggallāna, bhikkhuno suttaṃ hoti:

*“It's when a mendicant has heard:*

‘sabbe dhammā nālaṃ abhinivesāyā’ti;

*‘Nothing is worth clinging on to.’*

evañcetataṃ, moggallāna, bhikkhuno suttaṃ hoti:

*When a mendicant has heard that*

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

*nothing is worth clinging on to,*

so sabbam dhammam abhijānāti, sabbam dhammam abhiññāya sabbam dhammam parijānāti. sabbam dhammam pariññāya yaṃ kiñci vedanaṃ vediyati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

*they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—*

so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

*they meditate observing impermanence, dispassion, cessation, and letting go in those feelings.*

so tāsu vedanāsu aniccānupassī viharanto virāgānupassī viharanto nirodhānupassī viharanto paṭinissaggānupassī viharanto na kiñci loke upādiyati,

*Meditating in this way, they don’t grasp at anything in the world.*

anupādiyaṃ na paritassati, aparitassaṃ paccattaṃyeva parinibbāyati.

*Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.*

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, 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.’*

ettāvatā kho, moggallāna, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaṇiṭṭho accantaṇiyogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ”ti.

*That’s how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.”*

aṭṭhamam.

aṅguttara nikāya 7  
Numbered Discourses 7

6. abyākatavagga  
6. The Undeclared Points

62. mettasutta  
62. Don't Fear Good Deeds

“mā, bhikkhave, puññānaṃ bhāyittha.  
“Mendicants, don't fear good deeds.

sukhassetaṃ, bhikkhave, adhivacanaṃ yadidaṃ puññāni.  
For 'good deeds' is a term for happiness.

abhiñānāmi kho pañāhaṃ, bhikkhave, dīgharattaṃ katānaṃ puññānaṃ dīgharattaṃ  
itthaṃ kantaṃ mañāpaṃ vipākaṃ paccanubhūtaṃ.  
I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds  
performed over a long time.

satta vassāni mettacittaṃ bhāvesiṃ.  
I developed a mind of love for seven years.

satta vassāni mettacittaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe nayimaṃ lokaṃ  
punāgamāsiṃ.  
As a result, for seven eons of the cosmos contracting and expanding I didn't return to this  
world again.

saṃvaṭṭamāne sudāhaṃ, bhikkhave, loka ābhassarūpaṃ homi,  
As the cosmos contracted I went to the realm of streaming radiance.

vivaṭṭamāne loka suññaṃ brahmavimānaṃ upapajjāmi.  
As it expanded I was reborn in an empty mansion of Brahmā.

tatra sudāhaṃ, bhikkhave, brahmā homi mahābrahmā abhibhū anabhibhūto  
aññadatthudaso vasavattī.  
There I was Brahmā, the Great Brahmā, the undefeated, the champion, the universal seer, the  
wielder of power.

chattimsakkhattuṃ kho pañāhaṃ, bhikkhave, sakko ahoṣiṃ devānamindo;  
I was Sakka, lord of gods, thirty-six times.

anevasatakkhattuṃ rājā ahoṣiṃ cakkavattī dhammiko dhammarājā cāturato vijitāvī  
janapadatthāvariappatto sattaratanasamannāgato.  
Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My  
dominion extended to all four sides, I achieved stability in the country, and I possessed the  
seven treasures.

tassa mayhaṃ, bhikkhave, imāni satta ratanāni ahesuṃ, seyyathidaṃ—  
These were my seven treasures:

cakkaratanaṃ, hatthirātanaṃ, assaratanaṃ, mañirātanaṃ, itthirātanaṃ,  
gahapativātanaṃ, pariñāyakarātanaṃ eva sattaṃ.  
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the  
seventh treasure.

parosahassaṃ kho pana me, bhikkhave, puttā ahesuṃ sūrā viraṅgarūpā  
parasenappamaddanā.  
I had over a thousand sons who were valiant and heroic, crushing the armies of my enemies.

so imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthēna dhammena abhivijjiya  
ajjhāvasinti.  
After conquering this land girt by sea, I reigned by principle, without rod or sword.

passa puññānaṃ vipākaṃ,  
See the result of good deeds,

kusalānaṃ sukhesino;  
of skillful deeds, for one seeking happiness.

mettaṃ cittaṃ vibhāvetvā,  
*I developed a mind of love*

satta vassāni bhikkhavo;  
*for seven years, mendicants.*

sattasaṃvattavivattaṅkappe,  
*For seven eons of expansion and contraction*

nayimaṃ lokaṃ punāgamiṃ.  
*I didn't return to this world again.*

saṃvattamāne lokamhi,  
*As the world contracted*

homi ābhassarūpago;  
*I went to the realm of streaming radiance.*

vivattamāne lokasmiṃ,  
*And when it expanded*

suññabrahmūpago ahuṃ.  
*I went to an empty mansion of Brahmā.*

sattakkhattuṃ mahābrahmā,  
*Seven times I was a Great Brahmā,*

vasavattī tadā ahuṃ;  
*and at that time I was the wielder of power.*

chattiṃsakkhattuṃ devindo,  
*Thirty-six times I was lord of gods,*

devarajjamakārayiṃ.  
*acting as ruler of the gods.*

cakkavattī ahuṃ rājā,  
*Then I was king, a wheel-turning monarch,*

jambumaṇḍassa issaro;  
*ruler of all India.*

muddhāvasitto khattiyo,  
*An anointed aristocrat,*

manussādhipatī ahuṃ.  
*I was sovereign of all humans.*

adaṇḍena asatthena,  
*Without rod or sword,*

vijeyya pathaviṃ imaṃ;  
*I conquered this land.*

asāhasena kammena,  
*Through non-violent action*

samena manusāsi taṃ.  
*I guided it justly.*

dhammena rajjaṃ kāretvā,  
*After ruling this territory*

asmīṃ pathavimaṇḍale;  
*by means of principle,*

mahaddhane mahābhoge,  
*I was born in a rich family,*

aḍḍhe ajāyihamaṃ kule.

*affluent and wealthy.*

sabbakāmehi sampanne,

*It was replete with all sense pleasures,*

ratanehi ca sattahi;

*and the seven treasures.*

buddhā saṅgāhakā loke,

*This was well taught by the Buddhas,*

tehi etaṃ sudesitaṃ.

*who bring the world together.*

eso hetu mahantassa,

*This is the cause of greatness*

pathabyo me na vipajjati;

*by which one is called a lord of the land.*

pahūtavittūpakaraṇo,

*I was a majestic king,*

rājā hoti patāpavā.

*with lots of property and assets.*

iddhimā yasavā hoti,

*Successful and glorious,*

jambumaṇḍassa issaro;

*I was lord of India.*

ko sutvā nappasīdeyya,

*Who would not be inspired by this,*

api kaṇhābhijātiyo.

*even someone of dark birth.*

tasmā hi attakāmena,

*Therefore someone who loves themselves,*

mahattamabhikaṅkhatā;

*aspiring to transcendence,*

saddhammo garukātabbo,

*should respect the true teaching,*

saraṃ buddhānasāsanā”ti.

*remembering the instructions of the Buddhas.”*

navamaṃ.

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6. abyākatavagga  
6. The Undeclared Points

63. bhariyāsutta  
63. Kinds of Wives

atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena anāthapiṇḍikassa gahapatissa nivesanam 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 Anāthapiṇḍika, where he sat on the seat spread out.*

tena kho pana samayena anāthapiṇḍikassa gahapatissa nivesane manussā uccāsaddā mahāsaddā honti.

*Now at that time people in Anāthapiṇḍika's home were making a dreadful racket.*

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,*

“kiṃ nu te, gahapati, nivesane manussā uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope”ti?

*“Householder, what’s with the people making that dreadful racket in your home? You’d think it was fishermen hauling in a catch!”*

“ayaṃ, bhante, sujātā gharasunhā addhakulā ānītā.

*“Sir, that’s my daughter-in-law Sujātā. She’s been brought here from a wealthy family.*

sā neva sassum ādiyati, na sasuraṃ ādiyati, na sāmikam ādiyati, bhagavantampi na sakkaroti na garuṃ karoti na māneti na pūjeti”ti.

*She doesn’t obey her mother-in-law or father-in-law or her husband. And she does not honor, respect, esteem, and venerate the Buddha.”*

atha kho bhagavā sujātaṃ gharasunhaṃ āmantesi:

*Then the Buddha addressed Sujātā, saying,*

“ehi, sujāte”ti.

*“Come, Sujātā.”*

“evaṃ, bhante”ti kho sujātā gharasunhā bhagavato patissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho sujātaṃ gharasunhaṃ bhagavā etadavoca:

*“Yes, sir,” she replied. She went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:*

“satta kho imā, sujāte, purisassa bhariyāyo.

*“Sujātā, a man can have seven kinds of wife.*

katamā satta?

*What seven?*

vadhakasamā, corīsamā, ayyasamā, mātāsamā, bhaginīsamā, sakhīsamā, dāsīsamā.

*A wife like a killer, a wife like a thief, a wife like a lord, a wife like a mother, a wife like a sister, a wife like a friend, and a wife like a bondservant.*

imā kho, sujāte, satta purisassa bhariyāyo.

*These are the kinds of wife that a man can have.*

tāsam tvaṃ katamā”ti?

*Which one of these are you?”*

“na kho ahaṃ, bhante, imassa bhagavatā saṃkhittena bhāsitaṃ vitthārena atthaṃ ājānāmi.

*“Sir, I don’t understand the detailed meaning of what the Buddha has said in brief.*

sādhū me, bhante, bhagavā tathā dhammaṃ desetu yathāhaṃ imassa bhagavatā saṃkhittena bhāsitaṃ vitthārena atthaṃ jāneyyaṃ”ti.

*Please teach me this matter so I can understand the detailed meaning.”*

“tena hi, sujāte, suṇāhi, sādhukaṃ manasi karoḥi; bhāsissāmi”ti.

*“Well then, Sujātā, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho sujātā gharasuṇhā bhagavato paccassosi.

*“Yes, sir,” she replied.*

bhagavā etadavoca:

*The Buddha said this:*

“paduttḥacittā ahitānukampinī,

*“With a mind full of hate and no kindness,*

aññesu rattā atimaññate patim;

*lusting for others, looking down on her husband,*

dhanena kītassa vadhāya ussukā,

*she longs to murder the one who paid the price for her.*

yā evarūpā purisassa bhariyā;

*A man’s wife of this sort*

‘vadhā ca bhariyā’ti ca sā pavuccati. (1)

*is called a wife and a killer.*

yaṃ itthiyā vindati sāmiko dhanam,

*A woman’s husband earns his wealth*

sippaṃ vaṇijjaṇca kaṣiṃ adhiṭṭhaham;

*by applying oneself to a profession, trade, or farming.*

appampi tassa apahātumicchati,

*And even if it’s only a little, she wants to take it.*

yā evarūpā purisassa bhariyā;

*A man’s wife of this sort*

‘corī ca bhariyā’ti ca sā pavuccati. (2)

*is called a wife and a thief.*

akammakāmā alasā mahagghasā,

*She’s an idle glutton who doesn’t want to work.*

pharusā ca caṇḍī duruttavādinī;

*Her words are harsh, fierce, and rude.*

utṭhāyakānaṃ abhibhuyya vattati,

*She rules over him, though he rises early.*

yā evarūpā purisassa bhariyā;

*A man’s wife of this sort*

‘ayyā ca bhariyā’ti ca sā pavuccati. (3)

*is called a wife and a lord.*

yā sabbadā hoti hitānukampinī,

*She’s always caring and kind,*

mātāva puttaṃ anurakkhate patim;

*looking after her husband like a mother her child.*

tato dhanam sambhatamassa rakkhati,  
*She keeps the wealth that he has earned secure.*

yā evarūpā purisassa bhariyā;  
*A man's wife of this sort*

‘mātā ca bhariyā’ti ca sā pavuccati. (4)  
*is called a wife and a mother.*

yathāpi jeṭṭhā bhaginī kaniṭṭhakā,  
*She respects her husband*

sagāravā hoti sakamhi sāmike;  
*as a younger sister respects her elder.*

hirīmanā bhattuvasānuvattinī,  
*Conscientious, she does what her husband says.*

yā evarūpā purisassa bhariyā;  
*A man's wife of this sort*

‘bhaginī ca bhariyā’ti ca sā pavuccati. (5)  
*is called a wife and a sister.*

yācīdha disvāna patim pamodati,  
*She's delighted to see him,*

sakhī sakhāraṃva cirassamāgatam;  
*like one reunited with a long-lost friend.*

koleyyakā sīlavatī patibbatā,  
*She's well-raised, virtuous, and devoted.*

yā evarūpā purisassa bhariyā;  
*A man's wife of this sort*

‘sakhī ca bhariyā’ti ca sā pavuccati. (6)  
*is called a wife and a friend.*

akkuddhasantā vadhadaṇḍatajjitā,  
*She has no anger when threatened with violence by the rod.*

aduṭṭhacittā patino titikkhati;  
*Without hate or anger,*

akkodhanā bhattuvasānuvattinī,  
*she endures her husband and does what he says.*

yā evarūpā purisassa bhariyā;  
*A man's wife of this sort*

‘dāsī ca bhariyā’ti ca sā pavuccati. (7)  
*is called a wife and a bondservant.*

yācīdha bhariyā vadhakāti vuccati,  
*The kinds of wives here called*

‘corī ca ayyā’ti ca yā pavuccati;  
*killer, thief, and lord;*

dussīlarūpā pharusā anādarā,  
*unethical, harsh, and lacking regard for others,*

kāyassa bhedā nirayaṃ vajanti tā. (1–3.)  
*when their body breaks up they go to hell.*

yācīdha mātā bhaginī sakhīti ca,  
*But the kinds of wives here called*

‘dāsī ca bhariyā`ti ca sā pavuccati;  
*mother, sister, friend, and bondservant;*

sīle ʔhitattā cirarattasaṃvutā,  
*steadfast in their own morality, restrained for a long time,*

kāyassa bhedaṃ sugatiṃ vajanti tāti. (4–7.)  
*when their body breaks up they go to a good place.*

imā kho, sujāte, satta purisassa bhariyāyo.  
*Sujātā, these are the seven kinds of wife that a man can have.*

tāsaṃ tvaṃ katamā`ti?  
*Which one of these are you?”*

“ajjatagge maṃ, bhante, bhagavā dāsīsamaṃ sāmikassa bhariyaṃ dhāretū”ti.  
*“Sir, from this day forth may the Buddha remember me as a wife like a bondservant.”*

dasamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

6. abyākatavagga  
*6. The Undeclared Points*

64. kodhanasutta  
*64. Irritable*

“sattime, bhikkhave, dhammā sapattakantā sapattakaraṇā kodhanam āgacchanti  
itthim vā purisaṃ vā.

*“Mendicants, these seven things that please and assist an enemy happen to an irritable woman or man.*

katame satta?  
*What seven?*

idha, bhikkhave, sapatto sapattassa evaṃ icchati:  
*Firstly, an enemy wishes for an enemy:*

‘aho vatāyaṃ dubbaṇṇo assā’ti.  
*‘If only they’d become ugly!’*

taṃ kissa hetu?  
*Why is that?*

na, bhikkhave, sapatto sapattassa vaṇṇavatāya nandati.  
*Because an enemy doesn’t like to have a beautiful enemy.*

kodhanoyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto, kiñcāpi so hoti  
sunhāto suvilitto kappitakesamassu odāvatthavasano;  
*An irritable person, overcome and overwhelmed by anger, is ugly, even though they’re nicely  
bathed and anointed, with hair and beard dressed, and wearing white clothes.*

atha kho so dubbaṇṇova hoti kodhābhibhūto.

ayaṃ, bhikkhave, paṭhamo dhammo sapattakanto sapattakaraṇo kodhanam  
āgacchati itthim vā purisaṃ vā. (1)  
*This is the first thing that pleases and assists an enemy which happens to an irritable woman or  
man.*

puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati:  
*Furthermore, an enemy wishes for an enemy:*

‘aho vatāyaṃ dukkham sayeyyā’ti.  
*‘If only they’d sleep badly!’*

taṃ kissa hetu?  
*Why is that?*

na, bhikkhave, sapatto sapattassa sukhaseyyāya nandati.  
*Because an enemy doesn’t like to have an enemy who sleeps well.*

kodhanoyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto, kiñcāpi so  
pallaṅke seti gonakatthate paṭalikatthate kadalmigapavarapaccatharaṇe  
sauttaracchade ubhatolohitakūpadhāne;  
*An irritable person, overcome and overwhelmed by anger, sleeps badly, even though they sleep  
on a couch spread with woolen covers—shag-piled, pure white, or embroidered with  
flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.*

atha kho so dukkhaññeva seti kodhābhibhūto.

ayaṃ, bhikkhave, dutiyo dhammo sapattakanto sapattakaraṇo kodhanam āgacchati  
itthim vā purisaṃ vā. (2)  
*This is the second thing ...*

puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati:  
*Furthermore, an enemy wishes for an enemy:*

‘aho vatāyaṃ na pacurattho assā’ti.

*‘If only they don’t get all they need!’*

taṃ kissa hetu?

*Why is that?*

na, bhikkhave, sapatto sapattassa pacuratthatāya nandati.

*Because an enemy doesn’t like to have an enemy who gets all they need.*

kodhanoyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto, anatthampi gahetvā ‘attho me gahito’ti maññati, atthampi gahetvā ‘anattho me gahito’ti maññati.

*When an irritable person, overcome and overwhelmed by anger, gets what they don’t need they think ‘I’ve got what I need!’ When they get what they need they think ‘I’ve got what I don’t need.’*

tassime dhammā aññamaññaṃ vipaccanikā gahitā dīgharattaṃ ahitāya dukkhāya samvattanti kodhābhibhūtassa.

*When an angry person gets these things that are the exact opposite of what they need, it’s for their lasting harm and suffering.*

ayaṃ, bhikkhave, tatiyo dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā. (3)

*This is the third thing ...*

puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati:

*Furthermore, an enemy wishes for an enemy:*

‘aho vatāyaṃ na bhogavā assā’ti.

*‘If only they weren’t wealthy!’*

taṃ kissa hetu?

*Why is that?*

na, bhikkhave, sapatto sapattassa bhogavatāya nandati.

*Because an enemy doesn’t like to have an enemy who is wealthy.*

kodhanassa, bhikkhave, purisapuggalassa kodhābhibhūtassa kodhaparetassa, yepissa te honti bhogā utthānavīriyādhiḡatā bāhābalaparicitā sedāvakkhittā dhammikā dhammaladdhā, tepi rājāno rājakosaṃ pavesenti kodhābhibhūtassa.

*When a person is irritable, overcome and overwhelmed by anger, the rulers seize the legitimate wealth they’ve earned by their efforts, built up with their own hands, gathered by the sweat of their brow.*

ayaṃ, bhikkhave, catuttho dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā. (4)

*This is the fourth thing ...*

puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati:

*Furthermore, an enemy wishes for an enemy:*

‘aho vatāyaṃ na yasavā assā’ti.

*‘If only they weren’t famous!’*

taṃ kissa hetu?

*Why is that?*

na, bhikkhave, sapatto sapattassa yasavatāya nandati.

*Because an enemy doesn’t like to have a famous enemy.*

kodhanoyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto, yopissa so hoti yaso appamādādhiḡato, tamhāpi dhamṣati kodhābhibhūto.

*When a person is irritable, overcome and overwhelmed by anger, any fame they have acquired by diligence falls to dust.*

ayaṃ, bhikkhave, pañcama dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā. (5)

*This is the fifth thing ...*

puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati:

*Furthermore, an enemy wishes for an enemy:*

‘aho vatāyaṃ na mittavā assā’ti.

*‘If only they had no friends!’*

taṃ kissa hetu?

*Why is that?*

na, bhikkhave, sapatto sapattassa mittavatāya nandati.

*Because an enemy doesn’t like to have an enemy with friends.*

kodhanaṃ, bhikkhave, purisapuggalaṃ kodhābhibhūtaṃ kodhaparetaṃ, yepissa te honti mittāmaccaṃ nātisālohitā, tepi ārakā parivajjanti kodhābhibhūtaṃ.

*When a person is irritable, overcome and overwhelmed by anger, their friends and colleagues, relatives and kin avoid them from afar.*

ayaṃ, bhikkhave, chaṭṭho dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā. (6)

*This is the sixth thing ...*

puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati:

*Furthermore, an enemy wishes for an enemy:*

‘aho vatāyaṃ kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā’ti.

*‘If only, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell!’*

taṃ kissa hetu?

*Why is that?*

na, bhikkhave, sapatto sapattassa sugatigamane nandati.

*Because an enemy doesn’t like to have an enemy who goes to a good place.*

kodhanoyaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati.

*When a person is irritable, overcome and overwhelmed by anger, they do bad things by way of body, speech, and mind.*

so kāyena duccharitaṃ caritvā vācāya ... pe ...

kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati kodhābhibhūto.

*When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.*

ayaṃ, bhikkhave, satta dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā. (7)

*This is the seventh thing that pleases and assists an enemy which happens to an irritable woman or man.*

ime kho, bhikkhave, satta dhammā sapattakantā sapattakaraṇā kodhanaṃ āgacchanti itthiṃ vā purisaṃ vāti.

*These are the seven things that please and assist an enemy which happen to an irritable woman or man.*

kodhano dubbaṇṇo hoti,

*An irritable person is ugly*

atho dukkhampi seti so;

*and they sleep badly.*

atho atthaṃ gahetvāna,

*When they get what they need,*

anattaṃ adhipajjati.

*they take it to be what they don’t need.*

tato kāyena vācāya,  
*An angry person*

vadhaṃ katvāna kodhano;  
*kills with body or speech;*

kodhābhibhūto puriso,  
*overcome with anger;*

dhanajāniṃ nigacchati.  
*they lose their wealth.*

kodhasammadasammatto,  
*Mad with anger,*

āyasakyaṃ nigacchati;  
*they fall into disgrace.*

ñātimittā suhajjā ca,  
*Relatives, friends, and loved ones*

parivajjanti kodhanaṃ.  
*avoid an irritable person.*

anattahajanano kodho,  
*Anger creates harm;*

kodho cittappakopano;  
*anger upsets the mind.*

bhayamantarato jātamaṃ,  
*That person doesn't recognize*

taṃ jano nāvabujjhati.  
*the danger that arises within.*

kuddho atthaṃ na jānāti,  
*An angry person doesn't know the good.*

kuddho dhammaṃ na passati;  
*An angry person doesn't see the truth.*

andhatamaṃ tadā hoti,  
*When a person is beset by anger,*

yaṃ kodho sahate naraṃ.  
*only blind darkness is left.*

yaṃ kuddho uparodheti,  
*An angry person destroys with ease*

sukaraṃ viya dukkaraṃ;  
*what was hard to build.*

pacchā so vigate kodhe,  
*Afterwards, when the anger is spent,*

aggidaḍḍhova tappati.  
*they're tormented as if burnt by fire.*

dummaṅkuyaṃ padasseti,  
*Their look betrays their sulkiness*

dhūmaṃ dhūmīva pāvako;  
*like a fire's smoky plume.*

yato patāyati kodho,  
*And when their anger flares up,*



yena kujjhanti mānavā.  
*they make others angry.*

nāssa hirī na ottappaṃ,  
*They have no conscience or prudence,*

na vāco hoti gāravo;  
*nor any respectful speech.*

kodhena abhibhūtaṃ,  
*One overcome by anger*

na dīpaṃ hoti kiñcanaṃ.  
*has no island refuge anywhere.*

tapaṇīyāni kammāni,  
*The deeds that torment a man*

yāni dhammehi ārakā;  
*are far from those that are good.*

tāni ārocayissāmi,  
*I'll explain them now;*

taṃ suṇātha yathā tathaṃ.  
*listen to this, for it is the truth.*

kuddho hi pitaraṃ hanti,  
*An angry person slays their father;*

hanti kuddho samātaraṃ;  
*their mother, too, they slay.*

kuddho hi brāhmaṇaṃ hanti,  
*An angry person slays a saint;*

hanti kuddho puthujjanaṃ.  
*a normal person, too, they slay.*

yāya mātu bhato poso,  
*A man is raised by his mother,*

imaṃ lokaṃ avekkhati;  
*who shows him the world.*

tampi pāṇadadiṃ santiṃ,  
*But an angry ordinary person slays*

hanti kuddho puthujjano.  
*even that good woman who gave him life.*

attūpamā hi te sattā,  
*Like oneself, all sentient beings*

attā hi paramo piyo;  
*hold themselves most dear.*

hanti kuddho puthuttānaṃ,  
*But angry people kill themselves all kinds of ways,*

nānārūpesu mucchito.  
*distraught for many reasons.*

asinā hanti attānaṃ,  
*Some kill themselves with swords,*

visaṃ khādanti mucchitā;  
*some, distraught, take poison.*

rajjuyā bajjha mīyanti,  
*Some hang themselves with rope,*

pabbatāmapī kandare.  
*or fling themselves down a mountain gorge.*

bhūnahaccāni kammāni,  
*When they commit deeds of destroying life*

attamāraṇiyāni ca;  
*and killing themselves,*

karontā nāvabujjhanti,  
*they don't realize what they do,*

kodhajāto parābhavo.  
*for anger leads them to ruin.*

itāyaṃ kodharūpena,  
*The snare of death in the form of anger*

maccupāso guhāsayo;  
*lies hidden in the heart.*

taṃ damena samucchinde,  
*You should cut it out by self-control,*

paññāvīriyena dīṭṭhiyā.  
*by wisdom, energy, and right ideas.*

yathā metāṃ akusalaṃ,  
*An astute person should cut out*

samucchindetha paṇḍito;  
*this unskillful thing.*

tatheva dhamme sikkhetha,  
*And they'd train in the teaching in just the same way,*

mā no dummaṅkuyaṃ ahu.  
*not yielding to sulkiness.*

vītakodhā anāyāsā,  
*Free of anger, free of despair,*

vītalobbhā anussukā;  
*free of greed, with no more longing,*

dantā kodhaṃ pahantvāna,  
*tamed, having given up anger,*

parinibbanti anāsavā"ti.  
*they become extinguished without defilements."*

ekādasamaṃ.

abyākatavaggo chaṭṭho.

abyākato purisagati,

tissa sīha arakkhiyaṃ;

kimilaṃ satta pacalā,

mettā bhariyā kodhekādasāti.

aṅguttara nikāya 7  
Numbered Discourses 7

7. mahāvagga  
7. The Great Chapter

65. hirīottappasutta  
65. Conscience and Prudence

“hirottappe, bhikkhave, asati hirottappavipannassa hatūpaniso hoti indriyaṣaṃvaro;  
“Mendicants, when there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint.

indriyaṣaṃvare asati indriyaṣaṃvaravipannassa hatūpanisaṃ hoti sīlaṃ;  
When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct.

sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhī;  
When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

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

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

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

seyyathāpi, bhikkhave, rukkho sākhāpalāsavipanno.  
Suppose there was a tree that lacked branches and foliage.

tassa papaṭikāpi na pāripūriṃ gacchati, tacopi pheggupi sāropi na pāripūriṃ  
gacchati.  
Its shoots, bark, softwood, and heartwood would not grow to fullness.

evamevaṃ kho, bhikkhave, hirottappe asati hirottappavipannassa hatūpaniso hoti  
indriyaṣaṃvaro;  
In the same way, when there is no conscience and prudence, a person who lacks conscience and prudence has destroyed a vital condition for sense restraint.

indriyaṣaṃvare asati indriyaṣaṃvaravipannassa hatūpanisaṃ hoti sīlaṃ;  
When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct.

sīle asati sīlavipannassa hatūpaniso hoti sammāsamādhī;  
When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

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

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

nibbidāvīrāge asati nibbidāvīrāgavipannassa hatūpanisaṃ hoti  
vimuttiñāṇadassanaṃ.

*When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.*

hirottappe, bhikkhave, sati hirottappasampannassa upanisasampanno hoti  
indriyaṃvaro;

*When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint.*

indriyaṃvare sati indriyaṃvarasampannassa upanisasampannaṃ hoti sīlaṃ;

*When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct.*

sīle sati sīlasampannassa upanisasampanno hoti sammāsamādhī;

*When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion.*

sammāsamādhimhi sati sammāsamādisampannassa upanisasampannaṃ hoti  
yathābhūtañāṇadassanaṃ;

*When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.*

yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno  
hoti nibbidāvīrāgo;

*When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.*

nibbidāvīrāge sati nibbidāvīrāgasampannassa upanisasampannaṃ hoti  
vimuttiñāṇadassanaṃ.

*When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.*

seyyathāpi, bhikkhave, rukkho sākhāpalāśasampanno. tassa papaṭikāpi pāripūriṃ  
gacchati, tacopi pheggupi sāropi pāripūriṃ gacchati.

*Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.*

evamevaṃ kho, bhikkhave, hirottappe sati hirottappasampannassa upanisasampanno  
hoti ... pe ...

*In the same way, when there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. ...*

vimuttiñāṇadassanaṃ”ti.

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

paṭhamam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

7. mahāvagga  
*7. The Great Chapter*

66. sattasūriyasutta  
*66. The Seven Suns*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati ambapālivanē.  
*At one time the Buddha was staying near Vesālī, in Ambapālī's Wood.*

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:*

“aniccā, bhikkhave, saṅkhārā;  
*“Mendicants, conditions are impermanent.*

adhuṃvā, bhikkhave, saṅkhārā;  
*Conditions are unstable.*

anassāsikā, bhikkhave, saṅkhārā.  
*Conditions are unreliable.*

yāvañcidam, bhikkhave, alameva sabbasaṅkhāresu nibbinditum alaṃ virajjitum alaṃ vimuccitum.  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.*

sineru, bhikkhave, pabbatarājā caturāsītiyojanasahassāni āyāmena, caturāsītiyojanasahassāni vitthārena, caturāsītiyojanasahassāni mahāsamudde ajjhogāḷho, caturāsītiyojanasahassāni mahāsamuddā accuggato.  
*Sineru, the king of mountains, is 84,000 leagues long and 84,000 leagues wide. It sinks 84,000 leagues below the ocean and rises 84,000 leagues above it.*

hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni devo na vassati.  
*There comes a time when, after a very long period has passed, the rain doesn't fall. For many years, many hundreds, many thousands, many hundreds of thousands of years no rain falls.*

deve kho pana, bhikkhave, avassante ye kecime bījagāmabhūtagāmā osadhitiṇavanappatayo te ussussanti viussanti, na bhavanti.  
*When this happens, the plants and seeds, the herbs, grass, and big trees wither away and dry up, and are no more.*

evaṃ aniccā, bhikkhave, saṅkhārā;  
*So impermanent are conditions,*

evaṃ adhuṃvā, bhikkhave, saṅkhārā ... pe ...  
*so unstable, so unreliable.*

alaṃ vimuccitum. (1)  
*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.*

hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena dutiyo sūriyo pātubhavati.

*There comes a time when, after a very long period has passed, a second sun appears.*

dutiyaṃ, bhikkhave, sūriyaṃ pātubhāvā yā kāci kunnadiyo kusobbhā tā ussussanti visussanti, na bhavanti.

*When this happens, the streams and pools wither away and dry up, and are no more.*

evaṃ aniccā, bhikkhave, saṅkhārā ... pe ...

*So impermanent are conditions ...*

alaṃ vimuccituṃ. (2)

hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tatiyo sūriyo pātubhavati.

*There comes a time when, after a very long period has passed, a third sun appears.*

tatiyaṃ, bhikkhave, sūriyaṃ pātubhāvā yā kāci mahānadiyo, seyyathidaṃ—

*When this happens, the great rivers—*

gaṅgā, yamunā, aciravatī, sarabhū, mahī, tā ussussanti visussanti, na bhavanti.

*the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—wither away and dry up, and are no more.*

evaṃ aniccā, bhikkhave, saṅkhārā ... pe ...

*So impermanent are conditions ...*

alaṃ vimuccituṃ. (3)

hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena catuttho sūriyo pātubhavati.

*There comes a time when, after a very long period has passed, a fourth sun appears.*

catutthassa, bhikkhave, sūriyaṃ pātubhāvā ye te mahāsarā yato imā mahānadiyo pavattanti, seyyathidaṃ—

*When this happens, the great lakes from which the rivers originate—*

anotattā, sīhapapātā, rathakārā, kaṇṇamuṇḍā, kuṇālā, chaddantā, mandākiniyā, tā ussussanti visussanti, na bhavanti.

*the Anotattā, Sīhapapātā, Rathakārā, Kaṇṇamuṇḍā, Kuṇālā, Chaddantā, and Mandākini—wither away and dry up, and are no more.*

evaṃ aniccā, bhikkhave, saṅkhārā ... pe ...

*So impermanent are conditions ...*

alaṃ vimuccituṃ. (4)

hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena pañcamo sūriyo pātubhavati.

*There comes a time when, after a very long period has passed, a fifth sun appears.*

pañcamassa, bhikkhave, sūriyaṃ pātubhāvā yojanasatikānīpi mahāsamudde

udakāni ogacchanti, dviyojanasatikānīpi mahāsamudde udakāni ogacchanti,

tiyojanasatikānīpi, catuyojanasatikānīpi, pañcayojanasatikānīpi,

chayojanasatikānīpi, sattayojanasatikānīpi mahāsamudde udakāni ogacchanti;

*When this happens, the water in the ocean sinks by a hundred leagues. It sinks by two, three, four, five, six, or even seven hundred leagues.*

sattatālāmpi mahāsamudde udakaṃ saṅṭhāti, chatālāmpi, pañcatālāmpi,

catutālāmpi, titālāmpi, dvitālāmpi, tālamattāmpi mahāsamudde udakaṃ saṅṭhāti;

*The water that remains in the ocean is only seven palm trees deep. It's six, five, four, three, two, or even one palm tree deep.*

sattaporisampi mahāsamudde udakaṃ saṅhātī, chaporisampi, pañcaporisampi, catuporisampi, tiporisampi, dviporisampi, porisampi, addhaporisampi, kaṭimattampi, jaṇṇukāmattampi, gopphakamattampi mahāsamudde udakaṃ saṅhātī.

*The water that remains in the ocean is only seven fathoms deep. It's six, five, four, three, two, one or even half a fathom deep. It's waist high, knee high, or even ankle high.*

seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante tattha tattha gopadesu udakāni ṭhitāni honti;

*It's like the time in the autumn, when the rain falls heavily and water remains here and there in the cows' hoofprints.*

evamevaṃ kho, bhikkhave, tattha tattha gopphakamattāni mahāsamudde udakāni ṭhitāni honti.

*In the same way, water in the ocean remains here and there in puddles like cows' hoofprints.*

pañcamassa, bhikkhave, sūriyassa pātubhāvā aṅgulipabbamattampi mahāsamudde udakaṃ na hoti.

*When the fifth sun appears there's not even enough water in the great ocean to wet a toe-joint.*

evaṃ aniccā, bhikkhave, saṅkhārā ... pe ...

*So impermanent are conditions ...*

alaṃ vimuccituṃ. (5)

hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena chattho sūriyo pātubhavati.

*There comes a time when, after a very long period has passed, a sixth sun appears.*

chatthassa, bhikkhave, sūriyassa pātubhāvā ayaṅca mahāpathavī sineru ca pabbatarājā dhūmāyanti sandhūmāyanti sampadhūmāyanti.

*When this happens, this great earth and Sineru the king of mountains smoke and smolder and give off fumes.*

seyyathāpi, bhikkhave, kumbhakārapāko ālepito paṭhamaṃ dhūmeti sandhūmeti sampadhūmeti;

*It's like when a potter's kiln is first kindled, and it smokes and smolders and gives off fumes.*

evamevaṃ kho, bhikkhave, chatthassa sūriyassa pātubhāvā ayaṅca mahāpathavī sineru ca pabbatarājā dhūmāyanti sandhūmāyanti sampadhūmāyanti.

*In the same way, this great earth and Sineru the king of mountains smoke and smolder and give off fumes.*

evaṃ aniccā, bhikkhave, saṅkhārā ... pe ...

*So impermanent are conditions ...*

alaṃ vimuccituṃ. (6)

hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena sattamo sūriyo pātubhavati.

*There comes a time when, after a very long period has passed, a seventh sun appears.*

sattamassa, bhikkhave, sūriyassa pātubhāvā ayaṅca mahāpathavī sineru ca pabbatarājā ādippanti pajjalanti ekajālā bhavanti.

*When this happens, this great earth and Sineru the king of mountains erupt in one burning mass of fire.*

imissā ca, bhikkhave, mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānaṃ dayhamānānaṃ acci vātena khittā yāva brahmalokāpi gacchati.

*And as they blaze and burn the flames are swept by the wind as far as the Brahmā realm.*

sinerussa, bhikkhave, pabbatarājassa jhāyamānassa dayhamānassa vinassamānassa mahatā tejokhandhena abhibhūtassa yojanasatikānipi kūtāni palujjanti dviyojanasatikānipi, tiyojanasatikānipi, catuyojanasatikānipi, pañcayojanasatikānipi kūtāni palujjanti.

*Sineru the king of mountains blazes and burns, crumbling as it's overcome by the great fire. And meanwhile, mountain peaks a hundred leagues high, or two, three, four, or five hundred leagues high disintegrate as they burn.*

imissā ca, bhikkhave, mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānaṃ dayhamānānaṃ neva chārikā paññāyati na masi.

*And when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found.*

seyyathāpi, bhikkhave, sappissa vā telassa vā jhāyamānassa dayhamānassa neva chārikā paññāyati na masi;

*It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.*

evamevaṃ kho, bhikkhave, imissā ca mahāpathaviyā sinerussa ca pabbatarājassa jhāyamānānaṃ dayhamānānaṃ neva chārikā paññāyati na masi.

*In the same way, when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found.*

evaṃ aniccā, bhikkhave, saṅkhārā;

*So impermanent are conditions,*

evaṃ adhuvā, bhikkhave, saṅkhārā;

*so unstable are conditions,*

evaṃ anassāsikā, bhikkhave, saṅkhārā.

*so unreliable are conditions.*

yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ. (7)

*This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.*

tatra, bhikkhave, ko mantā ko saddhātā:

*Mendicants, who would ever think or believe that*

‘ayañca pathavī sineru ca pabbatarājā dayhissanti vinassissanti, na bhavissanti’ ti aññatara diṭṭhapadehi?

*this earth and Sineru, king of mountains, will burn and crumble and be no more, except for one who has seen the truth?*

bhūtapubbaṃ, bhikkhave, sunetto nāma satthā ahosi titthakaro kāmesu vītārāgo.

*Once upon a time, there was a teacher called Sunetta. He was a religious founder and was free of sensual desire.*

sunettassa kho pana, bhikkhave, satthuno anekāni sāvakasatāni ahesuṃ.

*He had many hundreds of disciples.*

sunetto, bhikkhave, satthā sāvakānaṃ brahmalokasahabyatāya dhammaṃ desesi.

*He taught them the path to rebirth in the company of Brahmā.*

ye kho pana, bhikkhave, sunettassa satthuno brahmalokasahabyatāya dhammaṃ desetassa sabbenā sabbāṃ sāsanaṃ ājāṇiṃsu te kāyassa bhedā paraṃ maraṇā sugatiṃ brahmalokaṃ upapajjiṃsu.

*Those who totally understood Sunetta's teachings were—when their body broke up, after death—reborn in a good place, the company of Brahmā.*



ye na sabbena sabbam sāsanaṃ ājānimsu te kāyassa bhedaṃ paraṃ maraṇā appekacce paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjimsu, appekacce nimmanāratīnaṃ devānaṃ saḥabyataṃ upapajjimsu, appekacce tusitānaṃ devānaṃ saḥabyataṃ upapajjimsu, appekacce yāmanaṃ devānaṃ saḥabyataṃ upapajjimsu, appekacce tāvatimsānaṃ devānaṃ saḥabyataṃ upapajjimsu, appekacce cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjimsu, appekacce khattiyamahāsālānaṃ saḥabyataṃ upapajjimsu, appekacce brāhmaṇamahāsālānaṃ saḥabyataṃ upapajjimsu, appekacce gahapatimahāsālānaṃ saḥabyataṃ upapajjimsu.

*Of those who didn't totally understand Sunetta's teachings, some—when their body broke up, after death—were reborn in the company of the Gods Who Control the Creations of Others. Some were reborn in the company of the Gods Who Love to Create, some with the Joyful Gods, some with the Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings. Some were reborn in the company of well-to-do aristocrats or brahmins or householders.*

atha kho, bhikkhave, sunettassa satthuno etadahosi:

*Then the teacher Sunetta thought:*

‘na kho metam patirūpaṃ yohaṃ sāvakānaṃ samasamagatiyo assaṃ abhisamparāyaṃ, yannūnāhaṃ uttari mettaṃ bhāveyyaṃ’ti.

*‘It’s not proper for me to be reborn in the next life in exactly the same place as my disciples. Why don’t I further develop love?’*

atha kho, bhikkhave, sunetto satthā satta vassāni mettaṃ cittaṃ bhāvesi.

*Then Sunetta developed love for seven years.*

satta vassāni mettaṃ cittaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe nayimaṃ lokaṃ punarāgamāsi.

*Having done so he did not return to this world for seven eons of cosmic expansion and contraction.*

saṃvaṭṭamāne sudaṃ, bhikkhave, loke ābhassarūpago hoti.

*As the cosmos contracted he went to the realm of streaming radiance.*

vivaṭṭamāne loke suññaṃ brahmavimānaṃ upapajjati.

*As it expanded he was reborn in an empty mansion of Brahmā.*

tatra sudaṃ, bhikkhave, brahmā hoti mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī.

*There he was Brahmā, the Great Brahmā, the undefeated, the champion, the universal seer, the wielder of power.*

chattimsakkhattuṃ kho pana, bhikkhave, sakko ahosi devānamindo.

*He was Sakka, lord of gods, thirty-six times.*

anekasatakkhattuṃ rājā ahosi cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pappatto sattaratanaṃ samannāgato.

*Many hundreds of times he was a king, a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.*

parosahassaṃ kho panassa puttā ahesuṃ sūrā vīraṅgarūpā parasenappamaddanā.

*He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies.*

so imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvāsi.

*After conquering this land girt by sea, he reigned by principle, without rod or sword.*

so hi nāma, bhikkhave, sunetto satthā evaṃ dīghāyuko samāno evaṃ ciraṭṭhitiko aparimutto ahosi:

*Yet even though Sunetta lived so long, he was not exempt from*

‘jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, aparimutto dukkhasmā’ti vadāmi.

*rebirth, old age, and death. He was not exempt from sorrow, lamentation, pain, dejection, and despair, I say.*

taṃ kissa hetu?

*Why is that?*

catunnaṃ dhammānaṃ ananubodhā appaṭivedhā.

*Because of not understanding and not penetrating four things.*

katamesaṃ catunnaṃ?

*What four?*

ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā, ariyassa samādhissa ananubodhā appaṭivedhā, ariyāya paññāya ananubodhā appaṭivedhā, ariyāya vimuttiyā ananubodhā appaṭivedhā.

*Noble ethics, immersion, wisdom, and freedom.*

tayidaṃ, bhikkhave, ariyaṃ sīlaṃ anubuddhaṃ paṭividdhaṃ, ariyo samādhi anubodho paṭividdho, ariyā paññā anubodhā paṭividdhā, ariyā vimutti anubodhā 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 bhikkhunaṃ;

*explained this teaching to the mendicants.*

dukkhassantakaro satthā,

*The Teacher has made an end of suffering;*

cakkhumā parinibbuto”ti.

*seeing clearly, he is extinguished.”*

dutiyaṃ.

7. mahāvagga  
7. The Great Chapter

67. nagaropamasutta  
67. The Simile of the Citadel

“yato kho, bhikkhave, rañño paccantimaṃ nagaraṃ sattahi nagaraparikkhārehi suparikkhataṃ hoti, catunnañca āhārānaṃ nikāmalābhī hoti akicchalābhī akasirālābhī.

*“Mendicants, when a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty,*

idaṃ vuccati, bhikkhave, rañño paccantimaṃ nagaraṃ akaraṇīyaṃ bāhirehi paccatthikehi paccāmittehi.

*it is then called a king's frontier citadel that cannot be overrun by external foes and enemies.*

katamehi sattahi nagaraparikkhārehi suparikkhataṃ hoti?

*With what seven essentials is a citadel well provided?*

idha, bhikkhave, rañño paccantime nagare esikā hoti gambhīranemā sunikhātā acalā asampavedhī.

*Firstly, a citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable.*

iminā paṭhamena nagaraparikkhārena suparikkhataṃ hoti rañño paccantimaṃ nagaraṃ abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya. (1)

*This is the first essential with which a king's frontier citadel is well provided, to defend those within and repel those outside.*

puna caparaṃ, bhikkhave, rañño paccantime nagare parikkhā hoti gambhīrā ceva vitthātā ca.

*Furthermore, a citadel has a moat that is deep and wide.*

iminā dutiyena nagaraparikkhārena suparikkhataṃ hoti rañño paccantimaṃ nagaraṃ abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya. (2)

*This is the second essential ...*

puna caparaṃ, bhikkhave, rañño paccantime nagare anupariyāyapatho hoti ucco ceva vitthato ca.

*Furthermore, a citadel has a patrol path that is high and wide.*

iminā tatiyena nagaraparikkhārena suparikkhataṃ hoti rañño paccantimaṃ nagaraṃ abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya. (3)

*This is the third essential ...*

puna caparaṃ, bhikkhave, rañño paccantime nagare bahuṃ āvudhaṃ sannicitaṃ hoti salākañceva jevanikañca.

*Furthermore, a citadel has stores of many weapons, both projectile and hand-held.*

iminā catutthena nagaraparikkhārena suparikkhataṃ hoti rañño paccantimaṃ nagaraṃ abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya. (4)

*This is the fourth essential ...*

puna caparaṃ, bhikkhave, rañño paccantime nagare bahubalakāyo paṭivasati, seyyathidaṃ—

*Furthermore, many kinds of armed forces reside in a citadel, such as*

hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyākā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsakaputtā.

*elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants.*

iminā pañcamena nagaraparikkhārena superikkhatam hoti rañño paccantimam nagaram abbhantarānam guttiyā bāhirānam paṭighātāya. (5)

*This is the fifth essential ...*

puna caparam, bhikkhave, rañño paccantime nagare dovāriko hoti paṇḍito byatto medhāvī aññātānam nivāretā ñātānam pavesetā.

*Furthermore, a citadel has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.*

iminā chaṭṭhena nagaraparikkhārena superikkhatam hoti rañño paccantimam nagaram abbhantarānam guttiyā bāhirānam paṭighātāya. (6)

*This is the sixth essential ...*

puna caparam, bhikkhave, rañño paccantime nagare pākāro hoti ucco ceva vitthato ca vāsanaḷepanasampanno ca.

*Furthermore, a citadel has a wall that's high and wide, covered with plaster.*

iminā sattamena nagaraparikkhārena superikkhatam hoti rañño paccantimam nagaram abbhantarānam guttiyā bāhirānam paṭighātāya.

*This is the seventh essential with which a king's frontier citadel is well provided, to defend those within and repel those outside.*

imehi sattahi nagaraparikkhārehi superikkhatam hoti. (7)

*With these seven essentials a citadel is well provided.*

katamesam catunnam āhārānam nikāmalābhī hoti akicchālābhī akasiralābhī?

*What are the four kinds of sustenance it gets when needed, without trouble or difficulty?*

idha, bhikkhave, rañño paccantime nagare bahum tinakaṭṭhodakam sannicitam hoti abbhantarānam ratiyā aparitassāya phāsuvihārāya bāhirānam paṭighātāya. (1)

*Firstly, a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside.*

puna caparam, bhikkhave, rañño paccantime nagare bahum sāliyavakam sannicitam hoti abbhantarānam ratiyā aparitassāya phāsuvihārāya bāhirānam paṭighātāya. (2)

*Furthermore, a king's frontier citadel has much rice and barley stored up for those within.*

puna caparam, bhikkhave, rañño paccantime nagare bahum tilamuggamāsāparaṇnam sannicitam hoti abbhantarānam ratiyā aparitassāya phāsuvihārāya bāhirānam paṭighātāya. (3)

*Furthermore, a king's frontier citadel has much food such as sesame, green gram, and black gram stored up for those within.*

puna caparam, bhikkhave, rañño paccantime nagare bahum bhesajjam sannicitam hoti, seyyathidaṃ—

*Furthermore, a king's frontier citadel has much medicine—*

sappi navanitam telam madhu phāṇitam loṇam abbhantarānam ratiyā aparitassāya phāsuvihārāya bāhirānam paṭighātāya.

*ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside.*

imesam kho, bhikkhave, catunnam āhārānam nikāmalābhī hoti akicchālābhī akasiralābhī. (4)

*These are the four kinds of sustenance it gets when needed, without trouble or difficulty.*

yato kho, bhikkhave, rañño paccantimam nagaram imehi sattahi nagaraparikkhārehi superikkhatam hoti, imesaṇca catunnam āhārānam nikāmalābhī hoti akicchālābhī akasiralābhī.

*When a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty,*

idaṃ vuccati, bhikkhave, rañño paccantimam nagaram akaraṇīyam bāhirehi paccatthikehi paccāmittehi.

*it is then called a king's frontier citadel that cannot be overrun by external foes and enemies.*

evamevaṃ kho, bhikkhave, yato ariyasāvako sattahi saddhammehi samannāgato hoti, catunnañca jhānaṇaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

*In the same way, when a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty,*

ayaṃ vuccati, bhikkhave, ariyasāvako akaraṇīyo māraṣṣa akaraṇīyo pāpimato.  
*they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One.*

katamehi sattahi saddhammehi samannāgato hoti?

*What are the seven good qualities that they have?*

seyyathāpi, bhikkhave, rañño paccantime nagare esikā hoti gambhīranemā sunikhātā acalā asaṃpavedhī abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya.

*Just as a king's frontier citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable, to defend those within and repel those outside,*

evamevaṃ kho, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ  
*in the same way a noble disciple has faith in the Realized One's awakening:*

‘itipi so ... pe ... buddho bhagavā’ti.

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

saddhesiko, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti;

*A noble disciple with faith as their pillar gives up the unskillful and develops the skillful,*

sāvajjaṃ pajahati, anavajjaṃ bhāveti;

*they give up the blameworthy and develop the blameless,*

suddhaṃ attānaṃ pariharati.

*and they keep themselves pure.*

iminā pathamena saddhammena samannāgato hoti. (1)

*This is the first good quality they have.*

seyyathāpi, bhikkhave, rañño paccantime nagare parikkhā hoti gambhīrā ceva vitthatā ca abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya.

*Just as a citadel has a moat that is deep and wide,*

evamevaṃ kho, bhikkhave, ariyasāvako hirimā hoti, hiriyati kāyaduccaritena vacīduccaritena manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā.

*in the same way a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.*

hirīparikkho kho, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti;

*A noble disciple with a conscience as their moat gives up the unskillful and develops the skillful,*

sāvajjaṃ pajahati, anavajjaṃ bhāveti;

*they give up the blameworthy and develop the blameless,*

suddhaṃ attānaṃ pariharati.

*and they keep themselves pure.*

iminā dutiyena saddhammena samannāgato hoti. (2)

*This is the second good quality they have.*

seyyathāpi, bhikkhave, rañño paccantime nagare anupariyāyapatho hoti ucco ceva vitthato ca abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya.

*Just as a citadel has a patrol path that is high and wide,*

evamevaṃ, kho, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā.

*in the same way a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.*

ottappapariyāyapatho, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti;  
*A noble disciple with prudence as their patrol path gives up the unskillful and develops the skillful,*

sāvajjaṃ pajahati, anavajjaṃ bhāveti;  
*they give up the blameworthy and develop the blameless,*

suddhaṃ attānaṃ pariharati.  
*and they keep themselves pure.*

iminā tatiyena saddhammena samannāgato hoti. (3)  
*This is the third good quality they have.*

seyyathāpi, bhikkhave, rañño paccantime nagare bahuṃ āvudhaṃ sannicitaṃ hoti salākañceva jevanikaṇa abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya.  
*Just as a citadel has stores of many weapons, both projectile and hand-held,*

evamevaṃ kho, bhikkhave, ariyasāvako bahussuto hoti ... pe ... dīṭṭhiyā suppaṭividdhā.  
*in the same way a noble disciple is very learned. They remember and keep 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, reciting them, mentally scrutinizing them, and comprehending them theoretically.*

sutāvudho, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti;  
*A noble disciple with learning as their weapon gives up the unskillful and develops the skillful,*

sāvajjaṃ pajahati, anavajjaṃ bhāveti;  
*they give up the blameworthy and develop the blameless,*

suddhaṃ attānaṃ pariharati.  
*and they keep themselves pure.*

iminā catutthena saddhammena samannāgato hoti. (4)  
*This is the fourth good quality they have.*

seyyathāpi, bhikkhave, rañño paccantime nagare bahubalakāyo paṭivasati, seyyathidaṃ—  
*Just as many kinds of armed forces reside in a citadel ...*

hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyaka uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsakaputtā abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya.

evamevaṃ kho, bhikkhave, ariyasāvako āradhaviṇiyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ dalhaparakkamo anikkhittadhuro kusalesu dhammesu.  
*in the same way a noble disciple is energetic. They live 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.*

vīriyabalakāyo, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti;  
*A noble disciple with energy as their armed forces gives up the unskillful and develops the skillful,*

sāvajjaṃ pajahati, anavajjaṃ bhāveti;  
*they give up the blameworthy and develop the blameless,*

suddham attānaṃ pariharati.  
*and they keep themselves pure.*

iminā pañcamena saddhammena samannāgato hoti. (5)  
*This is the fifth good quality they have.*

seyyathāpi, bhikkhave, rañño paccantime nagare dovāriko hoti paṇḍito byatto medhāvī aññātānaṃ nivāretā nātānaṃ pavesetā abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya.

*Just as a citadel has a gatekeeper who is astute, competent, and intelligent, who keeps strangers out and lets known people in,*

evamevaṃ kho, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitaṃ saritā anussaritā.  
*in the same way a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.*

satidovāriko, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti;  
*A noble disciple with mindfulness as their gatekeeper gives up the unskillful and develops the skillful,*

sāvajjaṃ pajahati, anavajjaṃ bhāveti;  
*they give up the blameworthy and develop the blameless,*

suddham attānaṃ pariharati.  
*and they keep themselves pure.*

iminā chaṭṭhena saddhammena samannāgato hoti. (6)  
*This is the sixth good quality they have.*

seyyathāpi, bhikkhave, rañño paccantime nagare pākāro hoti ucco ceva vitthato ca vāsanalepanasampanno ca abbhantarānaṃ guttiyā bāhirānaṃ paṭighātāya.  
*Just as a citadel has a wall that's high and wide, covered with plaster, to defend those within and repel those outside,*

evamevaṃ kho, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyaṃ paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyaṃ.  
*in the same way a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.*

paññāvāsanalepanasampanno, bhikkhave, ariyasāvako akusalaṃ pajahati, kusalaṃ bhāveti;  
*A noble disciple with wisdom as their wall gives up the unskillful and develops the skillful,*

sāvajjaṃ pajahati, anavajjaṃ bhāveti;  
*they give up the blameworthy and develop the blameless,*

suddham attānaṃ pariharati.  
*and they keep themselves pure.*

iminā sattamena saddhammena samannāgato hoti.  
*This is the seventh good quality they have.*

imehi sattahi saddhammehi samannāgato hoti. (7)  
*These are the seven good qualities that they have.*

katamesaṃ catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī?  
*And what are the four absorptions—blissful meditations in the present life that belong to the higher mind—that they get when they want, without trouble or difficulty?*

seyyathāpi, bhikkhave, rañño paccantime nagare bahum tiṇakatthodakaṃ sannicitam hoti abbhantarānaṃ ratiyā aparitassāya phāsuvihārāya bāhirānaṃ paṭighātāya.  
*Just as a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside,*

evamevaṃ kho, bhikkhave, ariyasāvako vivicca kāmehi ... pe ... paṭhamam jhānam upasampajja viharati

*in the same way a noble disciple, 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.*

attano ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa. (1)

*This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.*

seyyathāpi, bhikkhave, rañño paccantime nagare bahuṃ sāliyavakaṃ sannicitaṃ hoti abbhantarānaṃ ratiyā aparitassāya phāsuvihārāya bāhirānaṃ paṭighātāya.

*Just as a king's frontier citadel has much rice and barley stored up,*

evamevaṃ kho, bhikkhave, ariyasāvako vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānam upasampajja viharati

*in the same way, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.*

attano ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa. (2)

*This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.*

seyyathāpi, bhikkhave, rañño paccantime nagare bahuṃ tilamuggamāsāparaṇṇam sannicitaṃ hoti abbhantarānaṃ ratiyā aparitassāya phāsuvihārāya bāhirānaṃ paṭighātāya.

*Just as a king's frontier citadel has much food such as sesame, green gram, and black gram stored up,*

evamevaṃ kho, bhikkhave, ariyasāvako pītiyā ca virāgā ... pe ... tatiyaṃ jhānam upasampajja viharati

*in the same way with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'*

attano ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa. (3)

*This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.*

seyyathāpi, bhikkhave, rañño paccantime nagare bahuṃ bhesajjaṃ sannicitaṃ hoti, seyyathidaṃ—

*Just as a king's frontier citadel has much medicine—*

sappi navanītaṃ telaṃ madhu phāṇitaṃ loṇaṃ abbhantarānaṃ ratiyā aparitassāya phāsuvihārāya bāhirānaṃ paṭighātāya.

*ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside,*

evamevaṃ kho, bhikkhave, ariyasāvako sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukkhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānam upasampajja viharati

*in the same way, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.*

attano ratiyā aparitassāya phāsuvihārāya okkamanāya nibbānassa.

*This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.*

imesaṃ catunnaṃ jhānaṇaṃ ābhicetasikānaṃ dīṭṭhadhammasukkhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī. (4)

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



yato kho, bhikkhave, ariyasāvako imehi sattahi saddhammehi samannāgato hoti, imesañca catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

*When a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty,*

ayaṃ vuccati, bhikkhave, ariyasāvako akaraṇīyo mārassa akaraṇīyo pāpimato”ti.

*they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One.”*

tatiyaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

7. mahāvagga  
7. The Great Chapter

68. dhammaññūsutta  
68. One Who Knows the Teachings

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti ... pe ...  
anuttaraṃ puññakkhettaṃ lokassa.

*‘A mendicant with seven qualities 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 sattahi?  
What seven?

idha, bhikkhave, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca  
kālaññū ca parisaññū ca puggalaparoparaññū ca.

*It’s when a mendicant knows the teachings, knows the meaning, has self-knowledge, knows moderation, knows the right time, knows assemblies, and knows people high and low.*

kathañca, bhikkhave, bhikkhu dhammaññū hoti?  
And how is a mendicant one who knows the teachings?

idha, bhikkhave, bhikkhu dhammaṃ jānāti—  
It’s when a mendicant knows the teachings:

suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ  
abbhutaḍḍhammaṃ vedallaṃ.  
*statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.*

no ce, bhikkhave, bhikkhu dhammaṃ jāneyya—  
If a mendicant did not know these teachings,

suttaṃ geyyaṃ ... pe ... abbhutaḍḍhammaṃ vedallaṃ, nayidha ‘dhammaññū’ti  
vucceyya.  
*they would not be called ‘one who knows the teachings’.*

yasmā ca kho, bhikkhave, bhikkhu dhammaṃ jānāti—  
But because they do know these teachings,

suttaṃ geyyaṃ ... pe ... abbhutaḍḍhammaṃ vedallaṃ, tasmā ‘dhammaññū’ti vuccati.  
*they are called ‘one who knows the teachings’.*

iti dhammaññū. (1)  
Such is the one who knows the teachings.

atthaññū ca kathaṃ hoti?  
And how are they one who knows the meaning?

idha, bhikkhave, bhikkhu tassa tasseva bhāsitaṃ atthaṃ jānāti:  
It’s when a mendicant knows the meaning of this or that statement:

‘ayaṃ imassa bhāsitaṃ attho, ayaṃ imassa bhāsitaṃ attho’ti.  
*‘This is what that statement means; that is what this statement means.’*

no ce, bhikkhave, bhikkhu tassa tasseva bhāsitaṃ atthaṃ jāneyya:  
If a mendicant did not know the meaning of this or that statement,

‘ayaṃ imassa bhāsitaṃ attho, ayaṃ imassa bhāsitaṃ attho’ti, nayidha ‘atthaññū’ti  
vucceyya.  
*they would not be called ‘one who knows the meaning’.*

yasmā ca kho, bhikkhave, bhikkhu tassa tasseva bhāsitaṃ atthaṃ jānāti:  
But because they do know the meaning of this or that statement,

‘ayaṃ imassa bhāsitaṃ attho, ayaṃ imassa bhāsitaṃ attho’ti, tasmā ‘attaññū’ti vuccati.

*they are called ‘one who knows the meaning’.*

iti dhammaññū, atthaññū. (2)

*Such is the one who knows the teachings and the one who knows the meaning.*

attaññū ca kathaṃ hoti?

*And how are they one who has self-knowledge?*

idha, bhikkhave, bhikkhu attānaṃ jānāti:

*It’s when a mendicant has self-knowledge:*

‘ettakomhi saddhāya sīlena sutena cāgena paññāya paṭibhānenā’ti.

*‘This is the extent of my faith, ethics, learning, generosity, wisdom, and eloquence.’*

no ce, bhikkhave, bhikkhu attānaṃ jāneyya:

*If a mendicant did not have self-knowledge,*

‘ettakomhi saddhāya sīlena sutena cāgena paññāya paṭibhānenā’ti, nayidha

‘attaññū’ti vucceyya.

*they would not be called ‘one who has self-knowledge’.*

yasmā ca, bhikkhave, bhikkhu attānaṃ jānāti:

*But because they do have self-knowledge,*

‘ettakomhi saddhāya sīlena sutena cāgena paññāya paṭibhānenā’ti, tasmā ‘attaññū’ti vuccati.

*they are called ‘one who has self-knowledge’.*

iti dhammaññū, atthaññū, attaññū. (3)

*Such is the one who knows the teachings, the one who knows the meaning, and the one who has self-knowledge.*

mattaññū ca kathaṃ hoti?

*And how are they one who knows moderation?*

idha, bhikkhave, bhikkhu mattaṃ jānāti

cīvaraṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārānaṃ paṭiggahaṇāya.

*It’s when a mendicant knows moderation when receiving robes, alms-food, lodgings, and medicines and supplies for the sick.*

no ce, bhikkhave, bhikkhu mattaṃ jāneyya

cīvaraṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārānaṃ paṭiggahaṇāya,

nayidha ‘mattaññū’ti vucceyya.

*If a mendicant did not know moderation, they would not be called ‘one who knows moderation’.*

yasmā ca kho, bhikkhave, bhikkhu mattaṃ jānāti

cīvaraṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārānaṃ paṭiggahaṇāya,

tasmā ‘mattaññū’ti vuccati.

*But because they do know moderation, they are called ‘one who knows moderation’.*

iti dhammaññū, atthaññū, attaññū, mattaññū. (4)

*Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, and the one who knows moderation.*

kālaññū ca kathaṃ hoti?

*And how are they one who knows the right time?*

idha, bhikkhave, bhikkhu kālaṃ jānāti:

*It’s when a mendicant knows the right time:*

‘ayaṃ kālo uddesassa, ayaṃ kālo paripucchāya, ayaṃ kālo yogassa, ayaṃ kālo paṭisallānassā’ti.

*‘This is the time for recitation; this is the time for questioning; this is the time for meditation; this is the time for retreat.’*

no ce, bhikkhave, bhikkhu kālaṃ jāneyya:

*If a mendicant did not know the right time,*

‘ayaṃ kālo uddesassa, ayaṃ kālo paripucchāya, ayaṃ kālo yogassa, ayaṃ kālo paṭisallānassā’ti, nayidha ‘kālaññū’ti vucceyya.

*they would not be called ‘one who knows the right time’.*

yasmā ca kho, bhikkhave, bhikkhu kālaṃ jānāti:

*But because they do know the right time,*

‘ayaṃ kālo uddesassa, ayaṃ kālo paripucchāya, ayaṃ kālo yogassa, ayaṃ kālo paṭisallānassā’ti, tasmā ‘kālaññū’ti vuccati.

*they are called ‘one who knows the right time’.*

iti dhammaññū, atthaññū, attaññū, mattaññū, kālaññū. (5)

*Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, and the one who knows the right time.*

parisaññū ca kathaṃ hoti?

*And how are they one who knows assemblies?*

idha, bhikkhave, bhikkhu parisam jānāti:

*It’s when a mendicant knows assemblies:*

‘ayaṃ khattiyaparisā, ayaṃ brāhmaṇaparisā, ayaṃ gahapatiparisā, ayaṃ samaṇaparisā.

*This is an assembly of aristocrats, of brahmins, of householders, or of ascetics.*

tattha evaṃ upasaṅkamitabbam, evaṃ thātabbam, evaṃ kattabbam, evaṃ nisīditabbam, evaṃ bhāsītabbam, evaṃ tuṇhī bhavitabban’ti.

*This one should be approached in this way. This is how to stand, to act, to sit, to speak, or to stay silent when there.’*

no ce, bhikkhave, bhikkhu parisam jāneyya:

*If a mendicant did not know assemblies,*

‘ayaṃ khattiyaparisā ... pe ...

evaṃ tuṇhī bhavitabban’ti, nayidha ‘parisaññū’ti vucceyya.

*they would not be called ‘one who knows assemblies’.*

yasmā ca kho, bhikkhave, bhikkhu parisam jānāti:

*But because they do know assemblies,*

‘ayaṃ khattiyaparisā, ayaṃ brāhmaṇaparisā, ayaṃ gahapatiparisā, ayaṃ samaṇaparisā.

tattha evaṃ upasaṅkamitabbam, evaṃ thātabbam, evaṃ kattabbam, evaṃ nisīditabbam, evaṃ bhāsītabbam, evaṃ tuṇhī bhavitabban’ti, tasmā ‘parisaññū’ti vuccati.

*they are called ‘one who knows assemblies’.*

iti dhammaññū, atthaññū, attaññū, mattaññū, kālaññū, parisaññū. (6)

*Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, the one who knows the right time, and the one who knows assemblies.*

puggalaparoparaññū ca kathaṃ hoti?

*And how are they one who knows people high and low?*

idha, bhikkhave, bhikkhuno dvayena puggalā veditā honti.

*It’s when a mendicant understands people in terms of pairs.*

dve puggalā—

*Two people:*

eko ariyānaṃ dassanakāmo, eko ariyānaṃ na dassanakāmo.

*one likes to see the noble ones, one does not.*

yvāyaṃ puggalo ariyānaṃ na dassanakāmo,  
*The person who doesn't like to see the noble ones*

evaṃ so tenaṅgena gārayho.  
*is reprehensible in that respect.*

yvāyaṃ puggalo ariyānaṃ dassanakāmo,  
*The person who does like to see the noble ones*

evaṃ so tenaṅgena pāsaṃso. (7.1)  
*is praiseworthy in that respect.*

dve puggalā ariyānaṃ dassanakāmā—  
*Two people like to see the noble ones:*

eko saddhammaṃ sotukāmo, eko saddhammaṃ na sotukāmo.  
*one likes to hear the true teaching, one does not.*

yvāyaṃ puggalo saddhammaṃ na sotukāmo,  
*The person who doesn't like to hear the true teaching*

evaṃ so tenaṅgena gārayho.  
*is reprehensible in that respect.*

yvāyaṃ puggalo saddhammaṃ sotukāmo,  
*The person who does like to hear the true teaching*

evaṃ so tenaṅgena pāsaṃso. (7.2)  
*is praiseworthy in that respect.*

dve puggalā saddhammaṃ sotukāmā—  
*Two people like to hear the true teaching:*

eko ohitasoto dhammaṃ suṇāti, eko anohitasoto dhammaṃ suṇāti.  
*one lends an ear to the teaching, one does not.*

yvāyaṃ puggalo anohitasoto dhammaṃ suṇāti,  
*The person who doesn't lend an ear to the teaching*

evaṃ so tenaṅgena gārayho.  
*is reprehensible in that respect.*

yvāyaṃ puggalo ohitasoto dhammaṃ suṇāti,  
*The person who does lend an ear to the teaching*

evaṃ so tenaṅgena pāsaṃso. (7.3)  
*is praiseworthy in that respect.*

dve puggalā ohitasotā dhammaṃ suṇanti—  
*Two people lend an ear to the teaching:*

eko sutvā dhammaṃ dhāreti, eko sutvā dhammaṃ na dhāreti.  
*one remembers the teaching they've heard, one does not.*

yvāyaṃ puggalo sutvā na dhammaṃ dhāreti,  
*The person who doesn't remember the teaching they've heard*

evaṃ so tenaṅgena gārayho.  
*is reprehensible in that respect.*

yvāyaṃ puggalo sutvā dhammaṃ dhāreti,  
*The person who does remember the teaching they've heard*

evaṃ so tenaṅgena pāsaṃso. (7.4)  
*is praiseworthy in that respect.*

dve puggalā sutvā dhammaṃ dhārenti—  
*Two people remember the teaching they've heard:*

eko dhātānaṃ dhammānaṃ atthaṃ upaparikkhati, eko dhātānaṃ dhammānaṃ atthaṃ na upaparikkhati.

*one reflects on the meaning of the teachings they have remembered, one does not.*

yvāyaṃ puggalo dhātānaṃ dhammānaṃ atthaṃ na upaparikkhati,

*The person who does not reflect on the meaning of the teachings they have remembered*

evaṃ so tenaṅgena gārayho.

*is reprehensible in that respect.*

yvāyaṃ puggalo dhātānaṃ dhammānaṃ atthaṃ upaparikkhati,

*The person who does reflect on the meaning of the teachings they have remembered*

evaṃ so tenaṅgena pāsaṃso. (7.5)

*is praiseworthy in that respect.*

dve puggalā dhātānaṃ dhammānaṃ atthaṃ upaparikkhanti—

*Two people reflect on the meaning of the teachings they have remembered:*

eko atthamaññāya dhammamaññāya dhammānudhammapaṭipanno, eko atthamaññāya dhammamaññāya na dhammānudhammapaṭipanno.

*one understands the meaning and the teaching and practices accordingly, one understands the meaning and the teaching but does not practice accordingly.*

yvāyaṃ puggalo atthamaññāya dhammamaññāya na dhammānudhammapaṭipanno,

*The person who understands the meaning and the teaching but does not practice accordingly*

evaṃ so tenaṅgena gārayho.

*is reprehensible in that respect.*

yvāyaṃ puggalo atthamaññāya dhammamaññāya dhammānudhammapaṭipanno,

*The person who understands the meaning and the teaching and practices accordingly*

evaṃ so tenaṅgena pāsaṃso. (7.6)

*is praiseworthy in that respect.*

dve puggalā atthamaññāya dhammamaññāya dhammānudhammapaṭipannā—

*Two people understand the meaning and the teaching and practice accordingly:*

eko attahitāya paṭipanno no parahitāya, eko attahitāya ca paṭipanno parahitāya ca.

*one practices to benefit themselves but not others, and one practices to benefit both themselves and others.*

yvāyaṃ puggalo attahitāya paṭipanno no parahitāya,

*The person who practices to benefit themselves but not others*

evaṃ so tenaṅgena gārayho.

*is reprehensible in that respect.*

yvāyaṃ puggalo attahitāya ca paṭipanno parahitāya ca,

*The person who practices to benefit both themselves and others*

evaṃ so tenaṅgena pāsaṃso. (7.7)

*is praiseworthy in that respect.*

evaṃ kho, bhikkhave, bhikkhuo dvayena puggalā viditā honti.

*That's how a mendicant understands people in terms of pairs.*

evaṃ, bhikkhave, bhikkhu puggalaparoparaññū hoti.

*That's how a mendicant is one who knows people high and low.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo ... pe ... anuttaraṃ puññakkhettaṃ lokassā”ti.

*A mendicant with these seven 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.”*

catutthaṃ.

7. mahāvagga  
7. The Great Chapter

69. pārīcchattakasutta  
69. The Shady Orchid Tree

‘yasmim, bhikkhave, samaye devānaṃ tāvatiṃsānaṃ pārīcchattako koviḷāro paṇḍupalāso hoti, attamanā, bhikkhave, devā tāvatiṃsā tasmim samaye honti:  
“Mendicants, when the leaves on the Shady Orchid Tree belonging to the Gods of the Thirty-Three turn brown, the gods are elated. They think:

‘paṇḍupalāso dāni pārīcchattako koviḷāro nacirasseva dāni pannapalāso bhavissatī’ti. (1)  
‘Now the leaves on the Shady Orchid Tree have turned brown! It won’t be long until they fall.’

yasmim, bhikkhave, samaye devānaṃ tāvatiṃsānaṃ pārīcchattako koviḷāro pannapalāso hoti, attamanā, bhikkhave, devā tāvatiṃsā tasmim samaye honti:  
When the leaves have fallen, the gods are elated. They think:

‘pannapalāso dāni pārīcchattako koviḷāro nacirasseva dāni jālakajāto bhavissatī’ti. (2)  
‘Now the leaves on the Shady Orchid Tree have fallen. It won’t be long until its foliage starts to regrow.’

yasmim, bhikkhave, samaye devānaṃ tāvatiṃsānaṃ pārīcchattako koviḷāro jālakajāto hoti, attamanā, bhikkhave, devā tāvatiṃsā tasmim samaye honti:  
When the foliage starts to regrow, the gods are elated. They think:

‘jālakajāto dāni pārīcchattako koviḷāro nacirasseva dāni khārakajāto bhavissatī’ti. (3)  
‘Now the foliage of the Shady Orchid Tree has started to regrow. It won’t be long until it’s ready to grow flowers and leaves separately.’

yasmim, bhikkhave, samaye devānaṃ tāvatiṃsānaṃ pārīcchattako koviḷāro khārakajāto hoti, attamanā, bhikkhave, devā tāvatiṃsā tasmim samaye honti:  
When it’s ready to grow flowers and leaves separately, the gods are elated. They think:

‘khārakajāto dāni pārīcchattako koviḷāro nacirasseva dāni kuṭumalakajāto bhavissatī’ti. (4)  
‘Now the Shady Orchid Tree is ready to grow flowers and leaves separately. It won’t be long until buds start to form.’

yasmim, bhikkhave, samaye devānaṃ tāvatiṃsānaṃ pārīcchattako koviḷāro kuṭumalakajāto hoti, attamanā, bhikkhave, devā tāvatiṃsā tasmim samaye honti:  
When the buds start to form, the gods are elated. They think:

‘kuṭumalakajāto dāni pārīcchattako koviḷāro nacirasseva dāni korakajāto bhavissatī’ti. (5)  
‘Now the buds of the Shady Orchid Tree have started to form. It won’t be long until the buds burst.’

yasmim, bhikkhave, samaye devānaṃ tāvatiṃsānaṃ pārīcchattako koviḷāro korakajāto hoti, attamanā, bhikkhave, devā tāvatiṃsā tasmim samaye honti:  
When the buds have burst, the gods are elated. They think:

‘korakajāto dāni pārīcchattako koviḷāro nacirasseva dāni sabbaphāliphullo bhavissatī’ti. (6)  
‘Now the buds of the Shady Orchid Tree have burst. It won’t be long until it fully blossoms.’

yasmim, bhikkhave, samaye devānaṃ tāvatiṃsānaṃ pāricchattako koviḷāro sabbaphāliphullo hoti, attamaṇā, bhikkhave, devā tāvatiṃsā pāricchattakassa koviḷārassa mūle dibbe cattāro māse pañcahi kāmaguṇehi samappitā samaṅgibhūtā paricārenti. (7)

*When the Shady Orchid Tree of the Gods of the Thirty-Three has fully blossomed, the gods are elated. For four heavenly months they amused themselves at the root of the tree, supplied and provided with the five kinds of sensual stimulation.*

sabbaphāliphullassa kho pana, bhikkhave, pāricchattakassa koviḷārassa samantā paññāsayojanāni ābhāya phuṭaṃ hoti, anuvātaṃ yojanasataṃ gandho gacchati, ayamānubhāvo pāricchattakassa koviḷārassa.

*When the Shady Orchid Tree has fully blossomed, its radiance spreads for fifty leagues, while its fragrance wafts for a hundred leagues. Such is the majesty of the Shady Orchid Tree.*

evamevaṃ kho, bhikkhave, yasmim samaye ariyasāvako agārasmā anagāriyaṃ pabbajjāya ceteti, paṇḍupalāso, bhikkhave, ariyasāvako tasmiṃ samaye hoti devānaṃva tāvatiṃsānaṃ pāricchattako koviḷāro. (1)

*In the same way, when a noble disciple plans to go forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves turn brown.*

yasmim, bhikkhave, samaye ariyasāvako kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito hoti, pannapalāso, bhikkhave, ariyasāvako tasmiṃ samaye hoti devānaṃva tāvatiṃsānaṃ pāricchattako koviḷāro. (2)

*When a noble disciple shaves off their hair and beard, dresses in ochre robes, and goes forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves fall.*

yasmim, bhikkhave, samaye ariyasāvako vivicceva kāmehi ... pe ... paṭhamamā jhānaṃ upasampajja viharati,

*When a noble disciple, 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,*

jālakajāto, bhikkhave, ariyasāvako tasmiṃ samaye hoti devānaṃva tāvatiṃsānaṃ pāricchattako koviḷāro. (3)

*they're like the Shady Orchid Tree when its foliage starts to regrow.*

yasmim, bhikkhave, samaye ariyasāvako vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati,

*When, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected,*

khārakajāto, bhikkhave, ariyasāvako tasmiṃ samaye hoti devānaṃva tāvatiṃsānaṃ pāricchattako koviḷāro. (4)

*they're like the Shady Orchid Tree when it's ready to grow flowers and leaves separately.*

yasmim, bhikkhave, samaye ariyasāvako pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati,

*When, with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss',*

kuṭumalakajāto, bhikkhave, ariyasāvako tasmiṃ samaye hoti devānaṃva tāvatiṃsānaṃ pāricchattako koviḷāro. (5)

*they're like the Shady Orchid Tree when its buds start to form.*

yasmim, bhikkhave, samaye ariyasāvako sukhassa ca pahānā dukkhassa ca pahānā ... pe ... catutthamā jhānaṃ upasampajja viharati,

*When, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness,*



korakajāto, bhikkhave, ariyasāvako tasmim samaye hoti devānaṃva tāvatimsānaṃ pāricchattako koviḷāro. (6)

*they're like the Shady Orchid Tree when its buds burst.*

yasmim, bhikkhave, samaye ariyasāvako āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati,

*When a noble disciple 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,*

sabbaphāliphullo, bhikkhave, ariyasāvako tasmim samaye hoti devānaṃva tāvatimsānaṃ pāricchattako koviḷāro. (7)

*they're like the Shady Orchid tree when it fully blossoms.*

tasmim, bhikkhave, samaye bhum mā devā saddamanussāventi:

*At that time the earth gods raised the cry:*

‘eso ithannāmo āyasmā ithannāmassa āyasmato saddhivihāriko amukamhā gāmā vā nigamā vā agārasmā anagāriyaṃ pabbajito āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti.

*‘This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They’ve 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.’*

bhum mānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā ... pe ...

*Hearing the cry of the Earth Gods, the Gods of the Four Great Kings ...*

tāvatimsā devā ...

*the Gods of the Thirty-Three ...*

yāmā devā ...

*the Gods of Yama ...*

tusitā devā ...

*the Joyful Gods ...*

nimmānaratī devā ...

*the Gods Who Love to Create ...*

paranimmitavasavattī devā ...

*the Gods Who Control the Creations of Others ...*

brahmakāyikā devā saddamanussāventi:

*the Gods of Brahmā’s Host raised the cry:*

‘eso ithannāmo āyasmā ithannāmassa āyasmato saddhivihāriko amukamhā gāmā vā nigamā vā agārasmā anagāriyaṃ pabbajito āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti.

*‘This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They’ve 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.’*

itiha tena khaṇena tena muhuttēna yāva brahmalokā saddo abbhugacchati, ayamānubhāvō khīṇāsavassa bhikkhuno”ti.

*And so in a moment, in an instant, the sound soared up to the Brahmā realm.”*

pañcamāṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

7. mahāvagga  
*7. The Great Chapter*

70. sakkaccasutta  
*70. Honor*

atha kho āyasmato sāriputtassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

*Then as Venerable Sāriputta was in private retreat this thought came to his mind,*

“kiṃ nu kho, bhikkhu, sakkatvā garuṃ katvā upanissāya viharanto akusalaṃ pajaheyya, kusalaṃ bhāveyyā”ti?

*“What should a mendicant honor and respect and rely on, to give up the unskillful and develop the skillful?”*

atha kho āyasmato sāriputtassa etadahosi:

*Then he thought,*

“satthāraṃ kho, bhikkhu, sakkatvā garuṃ katvā upanissāya viharanto akusalaṃ pajaheyya, kusalaṃ bhāveyya.

*“A mendicant should honor and respect and rely on the Teacher ...*

dhammaṃ kho, bhikkhu ... pe ...

*the teaching ...*

saṃghaṃ kho, bhikkhu ... pe ...

*the Saṅgha ...*

sikkhaṃ kho, bhikkhu ... pe ...

*the training ...*

samādhim kho, bhikkhu ... pe ...

*immersion ...*

appamādaṃ kho, bhikkhu ... pe ...

*diligence ...*

paṭisanthāraṃ kho, bhikkhu sakkatvā garuṃ katvā upanissāya viharanto akusalaṃ pajaheyya, kusalaṃ bhāveyyā”ti.

*A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful.”*

atha kho āyasmato sāriputtassa etadahosi:

*Then he thought,*

“ime kho me dhammā parisuddhā pariyodātā, yannūnāhaṃ ime dhamme gantvā bhagavato āroceyyaṃ.

*“These qualities are pure and bright in me. Why don’t I go and tell them to the Buddha?*

evaṃ me ime dhammā parisuddhā ceva bhavissanti parisuddhasaṅkhātatarā ca.

*Then these qualities will not only be purified in me, but will be better known as purified.*

seyyathāpi nāma puriso suvaṇṇanikkhaṃ adhigaccheyya parisuddhaṃ pariyodātaṃ.

*Suppose a man were to acquire a gold ornament, pure and bright.*

tassa evamassa:

*They’d think,*

‘ayaṃ kho me suvaṇṇanikkho parisuddho pariyodāto, yannūnāhaṃ imaṃ suvaṇṇanikkhaṃ gantvā kammārānaṃ dasseyyaṃ.

*‘My gold ornament is pure and bright. Why don’t I take it to show the smiths?’*

evaṃ me ayaṃ suvaṇṇanikkho sakammāragato parisuddho ceva bhavissati parisuddhasaṅkhātataro ca.

*Then it will not only be purified, but will be better known as purified.’*

evamevaṃ me ime dhammā parisuddhā pariyodātā, yannūnāhaṃ ime dhamme gantvā bhagavato āroceyyaṃ.

*In the same way, these qualities are pure and bright in me. Why don't I go and tell them to the Buddha?*

evaṃ me ime dhammā parisuddhā ceva bhavissanti parisuddhasaṅkhātatarā cā””ti.

*Then these qualities will not only be purified in me, but will be better known as purified.”*

atha kho āyasmā sāriputto sāyanhasamayaṃ patisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam etadavoca:

*Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts while on retreat.*

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

‘kiṃ nu kho bhikkhu sakkatvā garuṃ katvā upanissāya viharanto akusalaṃ pajaheyya, kusalaṃ bhāveyya”’ti?

atha kho tassa mayhaṃ, bhante, etadahosi:

‘satthāraṃ kho bhikkhu sakkatvā garuṃ katvā upanissāya viharanto akusalaṃ pajaheyya, kusalaṃ bhāveyya.

dhammaṃ kho bhikkhu ... pe ...

paṭisanthāraṃ kho bhikkhu sakkatvā ... pe ...

kusalaṃ bhāveyya”’ti.

atha kho tassa mayhaṃ, bhante, etadahosi:

‘ime kho me dhammā parisuddhā pariyodātā, yannūnāhaṃ ime dhamme gantvā bhagavato āroceyyaṃ.

evaṃ me ime dhammā parisuddhā ceva bhavissanti parisuddhasaṅkhātatarā ca.

seyyathāpi nāma puriso suvaṇṇanikkhaṃ adhigaccheyya parisuddham pariyodātaṃ.

tassa evamassa—

ayaṃ kho me suvaṇṇanikkho parisuddho pariyodāto, yannūnāhaṃ imaṃ suvaṇṇanikkhaṃ gantvā kammārānaṃ dasseyyaṃ.

evaṃ me ayaṃ suvaṇṇanikkho sakammāragato parisuddho ceva bhavissati parisuddhasaṅkhātataro ca.

evamevaṃ me ime dhammā parisuddhā pariyodātā, yannūnāhaṃ ime dhamme gantvā bhagavato āroceyyaṃ.

evaṃ me ime dhammā parisuddhā ceva bhavissanti parisuddhasaṅkhātatarā cā””ti.

“sādhu sādhu, sāriputta.

*“Good, good, Sāriputta!*

satthāraṃ kho, sārīputta, bhikkhu sakkatvā gaṇaṃ katvā upanissāya viharanto akusalaṃ pajaheyya, kusalaṃ bhāveyya.

*A mendicant should honor and respect and rely on the Teacher, to give up the unskillful and develop the skillful.*

dhammaṃ kho, sārīputta, bhikkhu sakkatvā gaṇaṃ katvā upanissāya viharanto akusalaṃ pajaheyya, kusalaṃ bhāveyya.

*A mendicant should honor and respect and rely on the teaching ...*

saṅghaṃ kho ... pe ...  
*the Saṅgha ...*

sikkhaṃ kho ...  
*the training ...*

samādhim kho ...  
*immersion ...*

appamādaṃ kho ...  
*diligence ...*

paṭisanthāraṃ kho, sārīputta, bhikkhu sakkatvā gaṇaṃ katvā upanissāya viharanto akusalaṃ pajaheyya, kusalaṃ bhāveyya”ti.

*A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful.”*

evaṃ vutte, āyasmā sārīputto bhagavantaṃ etadavoca:

*When he said this, Venerable Sārīputta said to the Buddha:*

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsītassa evaṃ vitthārena atthaṃ ājānāmi.

*“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.*

so vata, bhante, bhikkhu satthari agāraṃ dhamme sagāraṃ bhavissatīti netam thānaṃ vijjati.

*It’s quite impossible for a mendicant who doesn’t respect the Teacher to respect the teaching.*

yo so, bhante, bhikkhu satthari agāraṃ dhamme so agāraṃ. (1–2.)

*A mendicant who disrespects the Teacher disrespects the teaching.*

so vata, bhante, bhikkhu satthari agāraṃ dhamme agāraṃ saṅghe sagāraṃ bhavissatīti netam thānaṃ vijjati.

*It’s quite impossible for a mendicant who doesn’t respect the Teacher and the teaching to respect the Saṅgha.*

yo so, bhante, bhikkhu satthari agāraṃ dhamme agāraṃ saṅghepi so agāraṃ. (3)

*A mendicant who disrespects the Teacher and the teaching disrespects the Saṅgha.*

so vata, bhante, bhikkhu satthari agāraṃ dhamme agāraṃ saṅghe agāraṃ sikkhāya sagāraṃ bhavissatīti netam thānaṃ vijjati.

*It’s quite impossible for a mendicant who doesn’t respect the Teacher, the teaching, and the Saṅgha to respect the training.*

yo so, bhante, bhikkhu satthari agāraṃ dhamme agāraṃ saṅghe agāraṃ sikkhāyapi so agāraṃ. (4)

*A mendicant who disrespects the Teacher, the teaching, and the Saṅgha disrespects the training.*

so vata, bhante, bhikkhu satthari agāraṃ dhamme agāraṃ saṅghe agāraṃ sikkhāya agāraṃ samādhismim sagāraṃ bhavissatīti netam thānaṃ vijjati.

*It’s quite impossible for a mendicant who doesn’t respect the Teacher, the teaching, the Saṅgha, and the training to respect immersion.*

yo so, bhante, bhikkhu satthari agāraṃ dhamme agāraṃ saṅghe agāraṃ sikkhāya agāraṃ samādhismimpi so agāraṃ. (5)

*A mendicant who disrespects the Teacher, the teaching, the Saṅgha, and the training disrespects immersion.*

so vata, bhante, bhikkhu satthari agāraṇo dhamme agāraṇo saṅghe agāraṇo sikkhāya agāraṇo samādhismiṃ agāraṇo appamāde sagāraṇo bhavissatīti netam thānaṃ vijjati.

*It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, and immersion to respect diligence.*

yo so, bhante, bhikkhu satthari agāraṇo dhamme agāraṇo saṅghe agāraṇo sikkhāya agāraṇo samādhismiṃ agāraṇo appamādepi so agāraṇo. (6)

*A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, and immersion disrespects diligence.*

so vata, bhante, bhikkhu satthari agāraṇo dhamme agāraṇo saṅghe agāraṇo sikkhāya agāraṇo samādhismiṃ agāraṇo appamāde agāraṇo paṭisanthāre sagāraṇo bhavissatīti netam thānaṃ vijjati.

*It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence to respect hospitality.*

yo so, bhante, bhikkhu satthari agāraṇo ... pe ... appamāde agāraṇo paṭisanthārepi so agāraṇo. (7)

*A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.*

so vata, bhante, bhikkhu satthari sagāraṇo dhamme agāraṇo bhavissatīti netam thānaṃ vijjati. yo so, bhante, bhikkhu satthari sagāraṇo dhammepi so sagāraṇo ... pe .... (1-6.)

*It's quite impossible for a mendicant who does respect the Teacher to disrespect the teaching.*

...

so vata, bhante, bhikkhu satthari sagāraṇo ... pe ... appamāde sagāraṇo paṭisanthāre agāraṇo bhavissatīti netam thānaṃ vijjati.

yo so, bhante, bhikkhu satthari sagāraṇo ... pe ... appamāde sagāraṇo paṭisanthārepi so sagāraṇo. (7)

*A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.*

so vata, bhante, bhikkhu satthari sagāraṇo dhammepi sagāraṇo bhavissatīti thānametaṃ vijjati. yo so, bhante, bhikkhu satthari sagāraṇo dhammepi so sagāraṇo ... pe .... (1-6.)

*It's quite possible for a mendicant who respects the Teacher to respect teaching. ...*

so vata, bhante, bhikkhu satthari sagāraṇo ... pe ... appamāde sagāraṇo paṭisanthārepi sagāraṇo bhavissatīti thānametaṃ vijjati.

yo so, bhante, bhikkhu satthari sagāraṇo dhamme sagāraṇo saṅghe sagāraṇo sikkhāya sagāraṇo samādhismiṃ sagāraṇo appamāde sagāraṇo paṭisanthārepi so sagāraṇoti. (7)

*A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.*

imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi<sup>7</sup>ti.

*That's how I understand the detailed meaning of the Buddha's brief statement."*

“sādhū sādhū, sārīputta.

*“Good, good, Sārīputta!*

sādhū kho tvam, sārīputta, imassa mayā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāsi.

*It's good that you understand the detailed meaning of what I've said in brief like this.*

so vata, sārīputta, bhikkhu satthari agāraṇo dhamme sagāraṇo bhavissatīti netam thānaṃ vijjati ... pe ...

*It's quite impossible for a mendicant who doesn't respect the Teacher to respect the teaching. ...*

yo so, sārīputta, bhikkhu satthari agāraḥ dhamme agāraḥ saṅghe agāraḥ sikkhāya agāraḥ samādhismiṃ agāraḥ appamādepi so agāraḥ. (1–6.)

so vata, sārīputta, bhikkhu satthari agāraḥ dhamme agāraḥ saṅghe agāraḥ sikkhāya agāraḥ samādhismiṃ agāraḥ appamāde agāraḥ paṭisanthāre sagāraḥ bhavissatīti netam ṭhānam vijjati.

yo so, sārīputta, bhikkhu satthari agāraḥ dhamme agāraḥ saṅghe agāraḥ sikkhāya agāraḥ samādhismiṃ agāraḥ appamāde agāraḥ paṭisanthārepi so agāraḥ. (7)

*A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.*

so vata, sārīputta, bhikkhu satthari sagāraḥ dhamme agāraḥ bhavissatīti netam ṭhānam vijjati ... pe ... yo so, sārīputta, bhikkhu satthari sagāraḥ dhammepe so sagāraḥ ... pe .... (1–6.)

*It's quite impossible for a mendicant who does respect the Teacher to disrespect the teaching.*

...

so vata, sārīputta, bhikkhu satthari sagāraḥ dhamme sagāraḥ ... pe ... appamāde sagāraḥ paṭisanthārepi so sagāraḥ bhavissatīti netam ṭhānam vijjati.

yo so, sārīputta, bhikkhu satthari sagāraḥ ... pe ... appamāde sagāraḥ paṭisanthārepi so sagāraḥ. (7)

*A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.*

so vata, sārīputta, bhikkhu satthari sagāraḥ dhammepe sagāraḥ bhavissatīti ṭhānametam vijjati. yo so, sārīputta, bhikkhu satthari sagāraḥ dhammepe so sagāraḥ ... pe .... (1–6.)

*It's quite possible for a mendicant who does respect the Teacher to respect the teaching.* ...

so vata, sārīputta, bhikkhu satthari sagāraḥ ... pe ... appamāde sagāraḥ paṭisanthārepi so sagāraḥ bhavissatīti ṭhānametam vijjati.

yo so, sārīputta, bhikkhu satthari sagāraḥ ... pe ... appamāde sagāraḥ paṭisanthārepi so sagāraḥ. (7)

*A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.*

imassa kho, sārīputta, mayā saṅkhittena bhāsītassa evaṃ vitthārena attho datthabbo”ti.

*This is how to understand the detailed meaning of what I said in brief.”*

chaṭṭham.

aṅguttara nikāya 7  
Numbered Discourses 7

7. mahāvagga  
7. The Great Chapter

71. bhāvanāsutta  
71. Committed to Development

“bhāvanam ananuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi evaṃ icchā uppañjeyya:

*“Mendicants, when a mendicant is not committed to development, they might wish:*

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti,  
*‘If only my mind were freed from the defilements by not grasping!’*

atha khvassa neva anupādāya āsavehi cittaṃ vimuccati.  
*Even so, their mind is not freed from defilements by not grasping.*

taṃ kissa hetu?  
*Why is that?*

‘abhāvitattā’tissa vacanīyaṃ.  
*It’s because they’re undeveloped.*

kissa abhāvitattā?  
*Undeveloped in what?*

catunnaṃ satipaṭṭhānānaṃ, catunnaṃ sammappadhānānaṃ, catunnaṃ  
iddhipādānaṃ, pañcannaṃ indriyānaṃ, pañcannaṃ balānaṃ, sattannaṃ  
bojjhaṅgānaṃ, ariyassa aṭṭhaṅgikassa maggassa.

*The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.*

seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.  
*Suppose there was a chicken with eight or ten or twelve eggs.*

tānassu kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā  
paribhāvitāni.  
*But she had not properly sat on them to keep them warm and incubated.*

kiñcāpi tassā kukkuṭiyā evaṃ icchā uppañjeyya:  
*Even if that chicken might wish:*

‘aho vata me kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ  
padāletvā sotthinā abhinibbhijjeyyū’ti,  
*‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’*

atha kho abhabbāva te kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā  
aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.  
*Still they can’t break out and hatch safely.*

taṃ kissa hetu?  
*Why is that?*

tathā hi, bhikkhave, kukkuṭiyā aṇḍāni na sammā adhisayitāni, na sammā  
pariseditāni, na sammā paribhāvitāni.  
*Because she has not properly sat on them to keep them warm and incubated.*

evamevaṃ kho, bhikkhave, bhāvanam ananuyuttassa bhikkhuno viharato kiñcāpi  
evaṃ icchā uppañjeyya:  
*In the same way, when a mendicant is not committed to development, they might wish:*

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti,  
*‘If only my mind was freed from the defilements by not grasping!’*

atha khvassa neva anupādāya āsavehi cittaṃ vimuccati.  
*Even so, their mind is not freed from defilements by not grasping.*

taṃ kissa hetu?

*Why is that?*

‘abhāvitattā’ tissa vacanīyaṃ.

*It’s because they’re undeveloped.*

kissa abhāvitattā?

*Undeveloped in what?*

catunnaṃ satipaṭṭhānānaṃ, catunnaṃ sammappadhānānaṃ, catunnaṃ iddhipādānaṃ, pañcannaṃ indriyānaṃ, pañcannaṃ balānaṃ, sattannaṃ bojjhaṅgānaṃ, ariyassa aṭṭhaṅgikassa maggassa.

*The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.*

bhāvanaṃ anuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya:

*When a mendicant is committed to development, they might not wish:*

‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ ti,

*‘If only my mind was freed from the defilements by not grasping!’*

atha khvassa anupādāya āsavehi cittaṃ vimuccati.

*Even so, their mind is freed from defilements by not grasping.*

taṃ kissa hetu?

*Why is that?*

‘bhāvitattā’ tissa vacanīyaṃ.

*It’s because they’re developed.*

kissa bhāvitattā?

*Developed in what?*

catunnaṃ satipaṭṭhānānaṃ, catunnaṃ sammappadhānānaṃ, catunnaṃ iddhipādānaṃ, pañcannaṃ indriyānaṃ, pañcannaṃ balānaṃ, sattannaṃ bojjhaṅgānaṃ, ariyassa aṭṭhaṅgikassa maggassa.

*The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.*

seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.

*Suppose there was a chicken with eight or ten or twelve eggs.*

tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.

*And she properly sat on them to keep them warm and incubated.*

kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya:

*Even if that chicken doesn’t wish:*

‘aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyun’ ti,

*‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’*

atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

*Still they can break out and hatch safely.*

taṃ kissa hetu?

*Why is that?*

tathā hi, bhikkhave, kukkuṭiyā aṇḍāni sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.

*Because she properly sat on them to keep them warm and incubated.*

evamevaṃ kho, bhikkhave, bhāvanaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya:

*In the same way, when a mendicant is committed to development, they might not wish:*



‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti,  
*‘If only my mind was freed from the defilements by not grasping!’*

atha khvassa anupādāya āsavehi cittaṃ vimuccati.  
*Even so, their mind is freed from defilements by not grasping.*

taṃ kissa hetu?  
*Why is that?*

‘bhāvitattā’tissa vacanīyaṃ.  
*It’s because they’re developed.*

kissa bhāvitattā?  
*Developed in what?*

catunnaṃ satipatthānānaṃ ... pe ... ariyassa atthāṅgikassa maggassa.  
*The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.*

seyyathāpi, bhikkhave, phalagandassa vā phalagandantevāsikassa vā dissanteva vāsijate aṅgulipadāni dissati aṅguṭṭhapadaṃ. no ca khvassa evaṃ ñāṇaṃ hoti: ‘ettakaṃ me ajja vāsijaṭassa khīṇaṃ, ettakaṃ hiyyo, ettakaṃ pare’ti, atha khvassa khīṇe ‘khīṇaṃ’teva ñāṇaṃ hoti.  
*Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don’t know how much of the handle was worn away today, how much yesterday, and how much previously. They just know what has been worn away.*

evamevaṃ kho, bhikkhave, bhāvanaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ ñāṇaṃ hoti: ‘ettakaṃ me ajja āsavānaṃ khīṇaṃ, ettakaṃ hiyyo, ettakaṃ pare’ti, atha khvassa khīṇe ‘khīṇaṃ’teva ñāṇaṃ hoti.  
*In the same way, when a mendicant is committed to development, they don’t know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.*

seyyathāpi, bhikkhave, sāmuddikāya nāvāya vettabandhanabaddhāya cha māsāni udake pariyādāya hemantikena thale ukkhittāya vātātapaparetāni bandhanāni, tāni pāvussakena megheṇa abhippavutṭhāni appakasireneva parihāyanti, pūtikāni bhavanti.  
*Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away.*

evamevaṃ kho, bhikkhave, bhāvanaṃ anuyuttassa bhikkhuno viharato appakasireneva saṃyojanāni paṭippassambhanti, pūtikāni bhavanti”ti.  
*In the same way, when a mendicant is committed to development their fetters readily collapse and rot away.”*

sattamaṃ.

aṅguttara nikāya 7  
Numbered Discourses 7

7. mahāvagga  
7. The Great Chapter

72. aggikkhandhopamasutta  
72. The Simile of the Bonfire

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṃghena saddhiṃ.  
At one time the Buddha was wandering in the land of the Kosalans together with a large  
Saṅgha of mendicants.

addasā kho bhagavā addhānamaggappatipanno aññatarasmiṃ padese mahantaṃ  
aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

*While walking along the road, at a certain spot he saw a bonfire burning, blazing, and glowing.*

disvāna maggā okkamma aññatarasmiṃ rukkhamūle paññatte āsane nisīdi.  
Seeing this he left the road, sat at the root of a tree on a seat spread out,

nisajja kho bhagavā bhikkhū āmantesi:  
and addressed the mendicants,

“passatha no tumhe, bhikkhave, amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ  
sampajjalitaṃ sajotibhūtaṃ”ti?

*“Mendicants, do you see that bonfire burning, blazing, and glowing?”*

“evaṃ, bhante”ti.  
“Yes, sir.”

“taṃ kiṃ maññatha, bhikkhave?  
“What do you think, mendicants?”

katamaṃ nu kho varam—yaṃ amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ  
sampajjalitaṃ sajotibhūtaṃ āliṅgetvā upanisīdeyya vā upanipajjeyya vā, yaṃ vā  
khattiyakaññaṃ vā brāhmaṇakaññaṃ vā gahapatikaññaṃ vā  
mudutalunahatthapādaṃ āliṅgetvā upanisīdeyya vā upanipajjeyya vā”ti?

*Which is better—to sit or lie down embracing that bonfire? Or to sit or lie down embracing a  
girl of the aristocrats or brahmins or householders with soft and tender hands and feet?”*

“etadeva, bhante, varam—yaṃ khattiyakaññaṃ vā brāhmaṇakaññaṃ vā  
gahapatikaññaṃ vā mudutalunahatthapādaṃ āliṅgetvā upanisīdeyya vā  
upanipajjeyya vā, dukkhañhetam, bhante, yaṃ amuṃ mahantaṃ aggikkhandhaṃ  
ādittaṃ sampajjalitaṃ sajotibhūtaṃ āliṅgetvā upanisīdeyya vā upanipajjeyya vā”ti.

*“Sir, it would be much better to sit or lie down embracing a girl of the aristocrats or brahmins  
or householders with soft and tender hands and feet. For it would be painful to sit or lie down  
embracing that bonfire.”*

“ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varam  
dussīlassa pāpadhammassa asucisaṅkassarasamācārassa paticchannakammantassa  
assamaṇassa samaṇapaṭiññaṃ abrahmacārissa brahmacārīpaṭiññaṃ antopūtikassa  
avassutassa kasambujātassa yaṃ amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ  
sampajjalitaṃ sajotibhūtaṃ āliṅgetvā upanisīdeyya vā upanipajjeyya vā.

*“I declare this to you, mendicants, I announce this to you! It would be better for that unethical  
man—of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual  
practitioner, though claiming to be one, rotten inside, corrupt, and depraved—to sit or lie  
down embracing that bonfire.*

taṃ kissa hetu?  
Why is that?

tatonidānañhi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, na tveva tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.*

yañca kho so, bhikkhave, dussīlo pāpadhammo asucisaṅkassarasamācāro ... pe ... kasambujāto khattiyakaṇṇhaṃ vā brāhmaṇakaṇṇhaṃ vā gahapatikaṇṇhaṃ vā mudutalunahatthapādaṃ ālīṅgetvā upanīśidati vā upanipajjati vā, tañhi tassa, bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. (1)

*But when such an unethical man sits or lies down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

katamaṃ nu kho varam—yaṃ balavā puriso dalhāya vālarajjuyā ubho jaṅghā veṭhetvā ghaṃseyya—sā chaviṃ chindeyya chaviṃ chetvā cammaṃ chindeyya cammaṃ chetvā maṃsaṃ chindeyya maṃsaṃ chetvā nhāruṃ chindeyya nhāruṃ chetvā aṭṭhiṃ chindeyya aṭṭhiṃ chetvā aṭṭhimiṇjaṃ āhacca tiṭṭheyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā abhivādanaṃ sādīyeyyā”ti?

*Which is better—to have a strong man twist a tough horse-hair rope around both shins and tighten it so that it cuts through your outer skin, your inner skin, your flesh, sinews, and bones, until it reaches your marrow and stays pressing there? Or to consent to well-to-do aristocrats or brahmins or householders bowing down to you?*

“etaḍeva, bhante, varam—yaṃ khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā abhivādanaṃ sādīyeyya, dukkhañhettaṃ, bhante, yaṃ balavā puriso dalhāya vālarajjuyā ... pe ... aṭṭhimiṇjaṃ āhacca tiṭṭheyyā”ti.

*“Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders bowing down. For it would be painful to have a strong man twist a tough horse-hair rope around your shins and tighten it so that it cut through the outer skin until it reached the marrow and stayed pressing there.”*

ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etaḍeva tassa varam dussīlassa ... pe ... kasambujātassa yaṃ balavā puriso dalhāya vālarajjuyā ubho jaṅghā veṭhetvā ... pe ... aṭṭhimiṇjaṃ āhacca tiṭṭheyya.

*“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man twist a tough horse-hair rope around both shins and tighten it until it reached the marrow and stayed pressing there.*

taṃ kissa hetu?

*Why is that?*

tatonidānañhi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, na tveva tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.*

yañca kho so, bhikkhave, dussīlo ... pe ... kasambujāto khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā abhivādanaṃ sādīyati, tañhi tassa, bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. (2)

*But when such an unethical man consents to well-to-do aristocrats or brahmins or householders bowing down, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.*

“taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

katamaṃ nu kho varaṃ—yaṃ balavā puriso tiṇhāya sattiya teladhotāya paccorasmim pahareyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā añjalikammaṃ sādiyeyyā”ti?

*Which is better—to have a strong man stab you in the chest with a sharp, oiled sword? Or to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms?”*

“etaḍeva, bhante, varaṃ—yaṃ khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā añjalikammaṃ sādiyeyya, dukkhañhetam, bhante, yaṃ balavā puriso tiṇhāya sattiya teladhotāya paccorasmim pahareyyā”ti.

*“Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms. For it would be painful to have a strong man stab you in the chest with a sharp, oiled sword.”*

“ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etaḍeva tassa varaṃ dussīlassa ... pe ... kasambujātassa yaṃ balavā puriso tiṇhāya sattiya teladhotāya paccorasmim pahareyya.

*“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man stab him in the chest with a sharp, oiled sword.*

taṃ kissa hetu?

*Why is that?*

tatonidānañhi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, na tveva tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.*

yañca kho so, bhikkhave, dussīlo pāpadhammo ... pe ... kasambujāto khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā añjalikammaṃ sādiyati, tañhi tassa, bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. (3)

*But when such an unethical man consents to well-to-do aristocrats or brahmins or householders revering him with joined palms, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

katamaṃ nu kho varaṃ—yaṃ balavā puriso tattena ayopattena ādittena sampajjalitena sajotibhūtena kāyaṃ sampalivetheyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ cīvaraṃ paribhuñjeyyā”ti?

*Which is better—to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing? Or to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders?”*

“etaḍeva, bhante, varaṃ—yaṃ khattiyamahāsālānaṃ vā ... pe ...

*“Sir, it would be much better to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders.*

saddhādeyyaṃ cīvaraṃ paribhuñjeyya, dukkhañhetam, bhante, yaṃ balavā puriso tattena ayopattena ādittena sampajjalitena sajotibhūtena kāyaṃ sampalivetheyyā”ti.

*For it would be painful to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing.”*

“ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etaḍeva tassa varaṃ dussīlassa ... pe ... kasambujātassa yaṃ balavā puriso tattena ayopattena ādittena sampajjalitena sajotibhūtena kāyaṃ sampalivetheyya.

*“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man wrap him up in a red-hot sheet of iron, burning, blazing, and glowing.*

taṃ kissa hetu?

*Why is that?*

tatonidānañhi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, na tveva tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.*

yañca kho so, bhikkhave, dussīlo ... pe ... kasambujāto khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ cīvaraṃ paribhuñjati, tañhi tassa, bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. (4)

*But when such an unethical man enjoys the use of a robe given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

katamaṃ nu kho varam—yaṃ balavā puriso tattena ayosaṅkunā mukhaṃ vivaritvā tattaṃ lohaguḷaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ mukhe pakkhipeyya—taṃ tassa oṭṭhampi daheyya mukhampi daheyya jivhampi daheyya kaṇṭhampi daheyya urampī daheyya antampī antaḡuṇampi ādāya adhobhāgā nikkhameyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ piṇḍapātaṃ paribhuñjeyyā”ti?

*Which is better—to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails? Or to enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders?”*

“etadeva, bhante, varam—yaṃ khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ piṇḍapātaṃ paribhuñjeyya, dukkhañhetam, bhante, yaṃ balavā puriso tattena ayosaṅkunā mukhaṃ vivaritvā tattaṃ lohaguḷaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ mukhe pakkhipeyya—taṃ tassa oṭṭhampi daheyya mukhampi daheyya jivhampi daheyya kaṇṭhampi daheyya urampī daheyya antampī antaḡuṇampi ādāya adhobhāgaṃ nikkhameyyā”ti.

*“Sir, it would be much better to enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails.”*

“ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varam dussīlassa ... pe ... kasambujātassa yaṃ balavā puriso tattena ayosaṅkunā mukhaṃ vivaritvā tattaṃ lohaguḷaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ mukhe pakkhipeyya—taṃ tassa oṭṭhampi daheyya mukhampi daheyya jivhampi daheyya kaṇṭhampi daheyya urampī daheyya antampī antaḡuṇampi ādāya adhobhāgaṃ nikkhameyya.

*“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man force his mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns his lips, mouth, tongue, throat, and stomach before coming out below with his entrails.*

taṃ kissa hetu?

*Why is that?*

tatonidānañhi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, na tveva tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.*

yañca kho so, bhikkhave, dussīlo pāpadhammo ... pe ... kasambujāto khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ piṇḍapātaṃ paribhuñjati, tañhi tassa hoti dīgharattaṃ ahitāya dukkhāya kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. (5)

*But when such an unethical man enjoy alms-food given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

katamaṃ nu kho varam—yaṃ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattamaṃ ayomañcaṃ vā ayopīthaṃ vā abhinisīdāpeyya vā abhinipajjāpeyya vā, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ mañcapīthaṃ paribhuñjeyyā”ti?

*Which is better—to have a strong man grab you by the head or shoulders and make you sit or lie down on red-hot iron bed or seat? Or to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders?”*

“etadeva, bhante, varam—yaṃ khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ mañcapīthaṃ paribhuñjeyya, dukkhañhetam, bhante, yaṃ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattamaṃ ayomañcaṃ vā ayopīthaṃ vā abhinisīdāpeyya vā abhinipajjāpeyya vā”ti.

*“Sir, it would be much better to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you by the head or shoulders and make you sit or lie down on a red-hot iron bed or seat.”*

“ārocayāmi vo, bhikkhave, pativedayāmi vo, bhikkhave, yathā etadeva tassa varam dussīlassa ... pe ... kasambujātassa yaṃ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattamaṃ ayomañcaṃ vā ayopīthaṃ vā abhinisīdāpeyya vā abhinipajjāpeyya vā.

*“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him by the head or shoulders and make him sit or lie down on a red-hot iron bed or seat.*

taṃ kissa hetu?

*Why is that?*

tatonidānañhi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, na tveva tappaccayā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.*

yañca kho so, bhikkhave, dussīlo pāpadhammo ... pe ... kasambujāto khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ mañcapīthaṃ paribhuñjati. tañhi tassa, bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. (6)

*But when such an unethical man enjoys the use of beds and seats given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.*

taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

katamaṃ nu kho varam—yaṃ balavā puriso uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipeyya ādittāya sampajjalitāya sajotibhūtāya—so tattha pheṇuddhakamaṃ paccamāno sakimpi uddhaṃ gaccheyya sakimpi adho gaccheyya sakimpi tiriyaṃ gaccheyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ vihāraṃ paribhuñjeyyā”ti?

*Which is better—to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and round. Or to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders?”*

“etadeva, bhante, varam—yam khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ vihāraṃ paribhuñjeyya, dukkhañhetam, bhante, yaṃ balavā puriso uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipeyya adittāya sampajjalitāya sajotibhūtāya—so tattha pheṇuddehakam paccamāno sakimpī uddham gaccheyya sakimpī adho gaccheyya sakimpī tiriyaṃ gaccheyyā”ti.

*“Sir, it would be much better to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you’re seared in boiling scum, and swept up and down and round and round.”*

“ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave, yathā etadeva tassa varam dussīlassa pāpadhammassa ... pe ... kasambujātassa yaṃ balavā puriso uddhampādaṃ adhosiraṃ gahetvā ... pe ... sakimpī tiriyaṃ gaccheyya.

*“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him, turn him upside down, and shove him in a red-hot copper pot, burning, blazing, and glowing, where he’s seared in boiling scum, and swept up and down and round and round.”*

taṃ kissa hetu?

*Why is that?*

tatonidānañhi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, na tveva tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.*

yañca kho so, bhikkhave, dussīlo pāpadhammo ... pe ... kasambujāto khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā saddhādeyyaṃ vihāraṃ paribhuñjati. tañhi tassa, bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. (7)

*But when such an unethical man enjoys the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.*

tasmātiha, bhikkhave, evaṃ sikkhitabbaṃ:

*So you should train like this:*

‘yesañca mayam paribhuñjāma cīvarapaṇḍapātasenaśānaṃgilānappaccayabhesajjaparikkhāraṃ tesam te kāra mahapphalā bhavissanti mahānisamsā, amhākañcevāyaṃ pabbajjā avañjhā bhavissati saphalā saudrayā”ti.

*‘Our use of robes, alms-food, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them. And our going forth will not be wasted, but will be fruitful and fertile.’*

evañhi vo, bhikkhave, sikkhitabbaṃ:

*That’s how you should train.*

‘attatthaṃ vā, bhikkhave, sampassamānena alameva appamādena sampādetuṃ;

*Considering your own good, mendicants, is quite enough for you to persist with diligence.*

paratthaṃ vā, bhikkhave, sampassamānena alameva appamādena sampādetuṃ;

*Considering the good of others is quite enough for you to persist with diligence.*

ubhayatthaṃ vā, bhikkhave, sampassamānena alameva appamādena sampādetuṃ”ti.

*Considering the good of both is quite enough for you to persist with diligence.”*

idamavoca bhagavā.

*That is what the Buddha said.*

imasmiṃca pana veyyākaraṇasmim bhaññamāne satṭhimattānaṃ bhikkhūnaṃ uṇhaṃ lohitaṃ mukhato uggañchi.

*And while this discourse was being spoken, sixty monks spewed hot blood from their mouths.*

saṭṭhimattā bhikkhū sikkhaṃ paccakkhāya hīnāyāvattiṃsu:

*Sixty mendicants rejected the training and returned to a lesser life, saying:*

“sdukkaraṃ bhagavā, sdukkaraṃ bhagavā”ti.

*“It’s too hard, Blessed One! It’s just too hard!”*

saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccisūti.

*And sixty monks were freed from defilements by not grasping.*

aṭṭhamāṃ.

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aṅguttara nikāya 7  
Numbered Discourses 7

7. mahāvagga  
7. The Great Chapter

73. sunettasutta  
73. About Sunetta

“bhūtapubbaṃ, bhikkhave, sunetto nāma satthā ahosi titthakaro kāmesu vītarāgo.  
“Once upon a time, mendicants, there was a Teacher called Sunetta. He was a religious founder and was free of sensual desire.

sunettassa kho pana, bhikkhave, satthuno anekāni sāvakasatāni ahesuṃ.  
He had many hundreds of disciples.

sunetto satthā sāvakānaṃ brahmalokasahabyatāya dhammaṃ desesi.  
He taught them the path to rebirth in the company of Brahmā.

ye kho pana, bhikkhave, sunettassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni nappasādesuṃ te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjimsu.  
Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell.

ye kho pana, bhikkhave, sunettassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni pasādesuṃ te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjimsu.  
Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

bhūtapubbaṃ, bhikkhave, mūgapakkho nāma satthā ahosi ... pe ...  
Once upon a time there was a teacher called Mūgapakkha ...

aranemi nāma satthā ahosi ... pe ...  
Aranemi ...

kuddālako nāma satthā ahosi ... pe ...  
Kuddāla ...

hatthipālo nāma satthā ahosi ... pe ...  
Hatthipāla ...

jotipālo nāma satthā ahosi ... pe ...  
Jotipāla ...

arako nāma satthā ahosi titthakaro kāmesu vītarāgo.  
Araka. He was a religious founder and was free of sensual desire.

arakassa kho pana, bhikkhave, satthuno anekāni sāvakasatāni ahesuṃ.  
He had many hundreds of disciples.

arako nāma satthā sāvakānaṃ brahmalokasahabyatāya dhammaṃ desesi.  
He taught them the way to rebirth in the company of Brahmā.

ye kho pana, bhikkhave, arakassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni nappasādesuṃ, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjimsu.  
Those lacking confidence in Araka were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell.

ye kho pana, bhikkhave, arakassa satthuno brahmalokasahabyatāya dhammaṃ desentassa cittāni pasādesuṃ, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjimsu.  
Those full of confidence in Araka were—when their body broke up, after death—reborn in a good place, a heavenly realm.

taṃ kiṃ maññatha, bhikkhave,  
*What do you think, mendicants?*

yo ime satta satthāre titthakare kāmesu vītarāge anekasataparivāre sasāvakaasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṃ so apuññaṃ pasaveyyā”ti?  
*If someone with malicious intent were to abuse and insult these seven teachers with their hundreds of followers, would they not make much bad karma?”*

“evaṃ, bhante”.  
*“Yes, sir.”*

“yo, bhikkhave, ime satta satthāre titthakare kāmesu vītarāge anekasataparivāre sasāvakaasaṅghe paduṭṭhacitto akkoseyya paribhāseyya, bahuṃ so apuññaṃ pasaveyya.  
*“They would indeed.*

yo ekaṃ diṭṭhisampannaṃ puggalaṃ paduṭṭhacitto akkosati paribhāsati, ayaṃ tato bahutaraṃ apuññaṃ pasavati.  
*But someone who abuses and insults a single person accomplished in view with malicious intent makes even more bad karma.*

taṃ kissa hetu?  
*Why is that?*

nāhaṃ, bhikkhave, ito bahiddhā evarūpiṃ khantiṃ vadāmi yathāmaṃ sabrahmacārīsu.  
*I say that any injury done by those outside of the Buddhist community does not compare with what is done to one’s own spiritual companions.*

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

‘na no sabrahmacārīsu cittāni paduṭṭhāni bhavissantī’ti.  
*‘We will have no malicious intent for our spiritual companions.’*

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

navamaṃ.

7. mahāvagga  
7. The Great Chapter

74. arakasutta  
74. About Araka

“bhūtapubbaṃ, bhikkhave, arako nāma satthā ahosi tiṭṭhakaro kāmesu vītārāgo.  
*“Once upon a time, mendicants, there was a Teacher called Araka. He was a religious founder and was free of sensual desire.*

arakassa kho pana, bhikkhave, satthuno anekāni sāvakasatāni ahesuṃ.  
*He had many hundreds of disciples,*

arako satthā sāvakanāṃ evaṃ dhammaṃ deseti:  
*and he taught them like this:*

‘appakaṃ, brāhmaṇa, jīvitaṃ manussānaṃ parittaṃ lahukaṃ bahudukkhaṃ  
bahupāyāsaṃ mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ  
brahmacariyaṃ, natthi jātassa amaraṇaṃ.  
*‘Brahmins, life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what’s good and live the spiritual life, for no-one born can escape death.*

seyyathāpi, brāhmaṇa, tinagge ussāvabindu sūriye uggacchante khippaṃyeva  
paṭivigacchati, na ciraṭṭhitikaṃ hoti;  
*It’s like a drop of dew on a grass tip. When the sun comes up it quickly evaporates and doesn’t last long.*

evamevaṃ kho, brāhmaṇa, ussāvabindūpamaṃ jīvitaṃ manussānaṃ parittaṃ  
lahukaṃ bahudukkhaṃ bahupāyāsaṃ mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ,  
caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ. (1)  
*In the same way, life as a human is like a dew-drop. It’s brief and fleeting, full of pain and misery. Think about this and wake up! Do what’s good and live the spiritual life, for no-one born can escape death.*

seyyathāpi, brāhmaṇa, thullaphusitake deve vassante udakabubbulaṃ khippaṃyeva  
paṭivigacchati, na ciraṭṭhitikaṃ hoti;  
*It’s like when the rain falls heavily. The bubbles quickly vanish and don’t last long.*

evamevaṃ kho, brāhmaṇa, udakabubbulūpamaṃ jīvitaṃ manussānaṃ parittaṃ  
lahukaṃ bahudukkhaṃ bahupāyāsaṃ mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ,  
caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ. (2)  
*In the same way, life as a human is like a bubble. ...*

seyyathāpi, brāhmaṇa, udae daṇḍarāji khippaṃyeva paṭivigacchati, na ciraṭṭhitikā  
hoti;  
*It’s like a line drawn in water. It vanishes quickly and doesn’t last long.*

evamevaṃ kho, brāhmaṇa, udae daṇḍarājūpamaṃ jīvitaṃ manussānaṃ parittaṃ  
... pe ...  
*In the same way, life as a human is like a line drawn in water. ...*

natthi jātassa amaraṇaṃ. (3)

seyyathāpi, brāhmaṇa, nadī pabbateyyā dūraṅgamā sīghasotā hārahārinī, natthi so  
khano vā layo vā muhutto vā yaṃ sā āvattati, atha kho sā gacchateva vattateva  
sandateva;  
*It’s like a mountain river traveling far, flowing fast, carrying all before it. It doesn’t turn back—not for a moment, a second, an instant—but runs, rolls, and flows on.*

evamevaṃ kho, brāhmaṇa, nadīpabbateyyūpamaṃ jīvitaṃ manussānaṃ parittaṃ  
lahukaṃ ... pe ...  
*In the same way, life as a human is like a mountain river. ...*

natthi jātassa amaraṇaṃ. (4)

seyyathāpi, brāhmaṇa, balavā puriso jivhagge kheḷapiṇḍaṃ saṃyūhitvā akasireneva vameyya;

*It's like a strong man who has formed a glob of spit on the tip of his tongue. He could easily spit it out.*

evamevaṃ kho, brāhmaṇa, kheḷapiṇḍūpamaṃ jīvitam manussānaṃ parittam ... pe

... *In the same way, life as a human is like a glob of spit. ...*

natthi jātassa amaraṇaṃ. (5)

seyyathāpi, brāhmaṇa, divasaṃsantatte ayokaṭāhe maṃsapesi pakkhittā khippaṃmyeva paṭivigacchati, na ciraṭṭhitikā hoti;

*Suppose there was an iron cauldron that had been heated all day. If you tossed a lump of meat in, it would quickly vanish and not last long.*

evamevaṃ kho, brāhmaṇa, maṃsapesūpamaṃ jīvitam manussānaṃ parittam ... pe

... *In the same way, life as a human is like a lump of meat. ...*

natthi jātassa amaraṇaṃ. (6)

seyyathāpi, brāhmaṇa, gāvī vajjhā āghātaṇaṃ nīyamānā yaṃ yadeva pādaṃ uddharatī, santikeya hoti vadhasa santikeya maraṇassa;

*It's like a cow being led to the slaughter. With every step she comes closer to the slaughter, closer to death.*

evamevaṃ kho, brāhmaṇa, govajjhūpamaṃ jīvitam manussānaṃ parittam lahuḷkaṃ bahudukkhaṃ bahupāyāsaṃ mantāyaṃ boddhabbaṃ, kattaḅbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ'ti. (7)

*In the same way, life as a human is like a cow being slaughtered. It's brief and fleeting, full of pain and misery. Think about this and wake up! Do what's good and live the spiritual life, for no-one born can escape death.'*

tena kho pana, bhikkhave, samayena manussānaṃ satthivassasahassāni āyuppamaṇaṃ ahoṣi, pañcavassasatikā kumārīkā alaṃpateyyā ahoṣi.

*Now, mendicants, at that time human beings had a life span of 60,000 years. Girls could be married at 500 years of age.*

tena kho pana, bhikkhave, samayena manussānaṃ chaḷeva ābādhā ahesuṃ—

*And human beings only had six afflictions:*

sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo.

*cold, heat, hunger, thirst, and the need to defecate and urinate.*

so hi nāma, bhikkhave, arako satthā evaṃ dīghāyukesu manussesu evaṃ ciraṭṭhitikesu evaṃ appābādhesu sāvakānaṃ evaṃ dhammaṃ desessati:

*But even though humans were so long-lived with so few afflictions, Araka still taught in this way:*

‘appaḷaṃ, brāhmaṇa, jīvitam manussānaṃ parittam lahuḷkaṃ bahudukkhaṃ bahupāyāsaṃ mantāyaṃ boddhabbaṃ, kattaḅbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ'ti.

*'Life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what's good and live the spiritual life, for no-one born can escape death.'*

etarahi taṃ, bhikkhave, sammā vadamāno vadeyya:

*These days it'd be right to say:*

‘appakam jīvitam manussānam parittam lahukam bahudukkham bahupāyasaṃ mantāyaṃ boddhabbam, kattabbam kusalam, caritabbam brahmacariyaṃ, natthi jātassa amaraṇaṃ’ti.

*‘Life as a human is short, brief, and fleeting, full of pain and misery. Think about this and wake up! Do what’s good and live the spiritual life, for no-one born can escape death.’*

etarahi, bhikkhave, yo ciraṃ jīvati so vassasataṃ appaṃ vā bhiyyo.

*For these days a long life is a hundred years or a little more.*

vassasataṃ kho pana, bhikkhave, jīvanto tīṇiyeva utusatāni jīvati—

*Living for a hundred years, there are just three hundred seasons,*

utusatam hemantānaṃ, utusatam gimhānaṃ, utusatam vassānaṃ.

*a hundred each of the winter, summer, and rains.*

tīṇi kho pana, bhikkhave, utusatāni jīvanto dvādasayeva māsasatāni jīvati—

*Living for three hundred seasons, there are just twelve hundred months,*

cattāri māsasatāni hemantānaṃ, cattāri māsasatāni gimhānaṃ, cattāri māsasatāni vassānaṃ.

*four hundred in each of the winter, summer, and rains.*

dvādasā kho pana, bhikkhave, māsasatāni jīvanto catuvīsatiyeva addhamāsasatāni jīvati—

*Living for twelve hundred months, there are just twenty-four hundred fortnights,*

aṭṭhaddhamāsasatāni hemantānaṃ, aṭṭhaddhamāsasatāni gimhānaṃ, aṭṭhaddhamāsasatāni vassānaṃ.

*eight hundred in each of the winter, summer, and rains.*

catuvīsati kho pana, bhikkhave, addhamāsasatāni jīvanto chattimsaṃyeva rattisahassāni jīvati—

*Living for 2,400 fortnights, there are just 36,000 days,*

dvādasā rattisahassāni hemantānaṃ, dvādasā rattisahassāni gimhānaṃ, dvādasā rattisahassāni vassānaṃ.

*12,000 in each of the summer, winter, and rains.*

chattimsaṃ kho pana, bhikkhave, rattisahassāni jīvanto dvesattatiyeva bhattasahassāni bhuñjati—

*Living for 36,000 days, you just eat 72,000 meals,*

catuvīsati bhattasahassāni hemantānaṃ, catuvīsati bhattasahassāni gimhānaṃ, catuvīsati bhattasahassāni vassānaṃ saddhiṃ mātuthaññāya saddhiṃ bhattantarāyena.

*24,000 in each of the summer, winter, and rains, including when you’re suckling at the breast, and when you’re prevented from eating.*

tatime bhattantarāyā kapimiddhopi bhattaṃ na bhuñjati, dukkhitopi bhattaṃ na bhuñjati, byādhitopi bhattaṃ na bhuñjati, uposathikopi bhattaṃ na bhuñjati, alābhakenapi bhattaṃ na bhuñjati.

*Things that prevent you from eating include anger, pain, sickness, sabbath, or being unable to get food.*

iti kho, bhikkhave, mayā vassasatāyukassa manussassa āyupi saṅkhātō, āyuppamāṇampi saṅkhātāṃ, utūpi saṅkhātā, saṃvaccharāpi saṅkhātā, māsāpi saṅkhātā, addhamāsāpi saṅkhātā, rattipi saṅkhātā, divāpi saṅkhātā, bhattāpi saṅkhātā, bhattantarāyāpi saṅkhātā.

*So mendicants, for a human being with a hundred years life span I have counted the life span, the limit of the life span, the seasons, the years, the months, the fortnights, the nights, the days, the meals, and the things that prevent them from eating.*

yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakanāṃ hitesinā anukampakena anukampaṃ upādāya;

*Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.*

katam vo taṃ mayā etāni, bhikkhave, rukkhamūlāni etāni suññāgārāni. jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. ayaṃ vo amhākaṃ anusāsati”ti.

*Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you.”*

dasamaṃ.

mahāvaggo sattamo.

hirīsūriyaṃ upamā,

dhammaññū pārichattakaṃ;

sakkaccaṃ bhāvanā aggi,

sunettaarakena cāti.

aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

75. paṭhamavinayadharasutta  
*75. An Expert in the Monastic Law (1st)*

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu vinayadharo hoti.  
*“Mendicants, a mendicant with seven qualities is an expert in the monastic law.*

katamehi sattahi?  
*What seven?*

āpattiṃ jānāti,  
*They know what is an offense.*

anāpattiṃ jānāti,  
*They know what is not an offense.*

lahukaṃ āpattiṃ jānāti,  
*They know what is a light offense.*

garukaṃ āpattiṃ jānāti,  
*They know what is a serious offense.*

sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu  
vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu,  
*They're 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.*

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

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

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu vinayadharo hoti”ti.  
*A mendicant with these seven qualities is an expert in the monastic law.”*

paṭhamamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

76. dutiyavinayadharasutta  
*76. An Expert in the Monastic Law (2nd)*

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu vinayadharo hoti.  
*“Mendicants, a mendicant with seven qualities is an expert in the monastic law.*

katamehi sattahi?  
*What seven?*

āpattiṃ jānāti,  
*They know what is an offense.*

anāpattiṃ jānāti,  
*They know what is not an offense.*

lahukaṃ āpattiṃ jānāti,  
*They know what is a light offense.*

garukaṃ āpattiṃ jānāti,  
*They know what is a serious offense.*

ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni  
suppavattāni suvinicchitāni suttaso anubyañjanaso,  
*Both monastic codes have been passed down to them in detail, well analyzed, well mastered,  
well judged in both the rules and accompanying material.*

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

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

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu vinayadharo hoti”ti.  
*A mendicant with these seven qualities is an expert in the monastic law.”*

dutiyaṃ.



aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

77. tatiyavinayadharasutta  
*77. An Expert in the Monastic Law (3rd)*

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu vinayadharo hoti.  
*“Mendicants, a mendicant with seven qualities is an expert in the monastic law.*

katamehi sattahi?  
*What seven?*

āpattiṃ jānāti,  
*They know what is an offense.*

anāpattiṃ jānāti,  
*They know what is not an offense.*

lahukaṃ āpattiṃ jānāti,  
*They know what is a light offense.*

garukaṃ āpattiṃ jānāti,  
*They know what is a serious offense.*

vinaye kho pana t̥hito hoti asaṃhīro,  
*They’re firm and unfaltering in the training.*

catunnaṃ jhānaṇaṃ 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 sayama  
abhiññā sacchikatvā upasampajja viharati.  
*They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu vinayadharo hotī”ti.  
*A mendicant with these seven qualities is an expert in the monastic law.”*

tatiyaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

78. catutthavinayadharasutta  
*78. An Expert in the Monastic Law (4th)*

“sattahi, bhikkhave, dhammehi samannāgato bhikkhu vinayadharo hoti.  
*“Mendicants, a mendicant with seven qualities is an expert in the monastic law.*

katamehi sattahi?  
*What seven?*

āpattiṃ jānāti,  
*They know what is an offense.*

anāpattiṃ jānāti,  
*They know what is not an offense.*

lahukaṃ āpattiṃ jānāti,  
*They know what is a light offense.*

garukaṃ āpattiṃ jānāti,  
*They know what is a serious offense.*

anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo  
... pe ... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.  
*They recollect their many kinds of past lives, with features and details.*

dibbena cakkhunā visuddhena atikkantamānusakena yathākammūpage satte  
pajānāti.  
*With clairvoyance that is purified and superhuman, they understand how sentient beings are  
reborn according to their deeds.*

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

imehi kho, bhikkhave, sattahi dhammehi samannāgato bhikkhu vinayadharo hoti”ti.  
*A mendicant with these seven qualities is an expert in the monastic law.”*

catuttham.

aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

79. pathamavinayadharasobhanasutta  
*79. Shines as an Expert in the Monastic Law (1st)*

“sattahi, bhikkhave, dhammehi samannāgato vinayadharo sobhati.  
*“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law.*

katamehi sattahi?  
*What seven?*

āpattiṃ jānāti,  
*They know what is an offense.*

anāpattiṃ jānāti,  
*They know what is not an offense.*

lahukaṃ āpattiṃ jānāti,  
*They know what is a light offense.*

garukaṃ āpattiṃ jānāti,  
*They know what is a serious offense.*

sīlavā hoti ... pe ... samādāya sikkhati sikkhāpadesu,  
*They're ethical, restrained in the code of conduct, with good behavior and supporters; seeing danger in the slightest fault, they keep the rules they've undertaken.*

catunnaṃ jhānaṇaṃ ābhicetasikānaṃ nikāmalābhī hoti akicchālābhī 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 ... pe ... sacchikatvā upasampajja viharati.  
*They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato vinayadharo sobhati”ti.  
*A mendicant with these seven qualities shines as an expert in the monastic law.”*

pañcamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

80. dutiyavinayadharasobhanasutta  
*80. Shines as an Expert in the Monastic Law (2nd)*

“sattahi, bhikkhave, dhammehi samannāgato vinayadharo sobhati.  
*“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law.*

katamehi sattahi?  
*What seven?*

āpattiṃ jānāti,  
*They know what is an offense.*

anāpattiṃ jānāti,  
*They know what is not an offense.*

lahukaṃ āpattiṃ jānāti,  
*They know what is a light offense.*

garukaṃ āpattiṃ jānāti,  
*They know what is a serious offense.*

ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni  
suppavattāni suvinicchitāni suttaso anubyañjanaso,  
*Both monastic codes have been passed down to them in detail, well analyzed, well mastered,  
well judged in both the rules and accompanying material.*

catunnaṃ jhānaṇaṃ ... pe ... 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 ... pe ... sacchikatvā upasampajja viharati.  
*They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live  
having realized it with their own insight due to the ending of defilements.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato vinayadharo sobhati”ti.  
*A mendicant with these seven qualities shines as an expert in the monastic law.”*

chaṭṭhaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

81. tatiyavinayadharasobhanasutta  
*81. Shines as an Expert in the Monastic Law (3rd)*

“sattahi, bhikkhave, dhammehi samannāgato vinayadharo sobhati.  
*“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law.*

katamehi sattahi?  
*What seven?*

āpattiṃ jānāti,  
*They know what is an offense.*

anāpattiṃ jānāti,  
*They know what is not an offense.*

lahukaṃ āpattiṃ jānāti,  
*They know what is a light offense.*

garukaṃ āpattiṃ jānāti,  
*They know what is a serious offense.*

vinaye kho pana ṭhito hoti asaṃhīro,  
*They’re firm and unfaltering in the training.*

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

āsavaṇaṃ khayā ... pe ... sacchikatvā upasampajja viharati.  
*They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato vinayadharo sobhati”ti.  
*A mendicant with these seven qualities shines as an expert in the monastic law.”*

sattamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

82. catutthavinayadharasobhanasutta  
*82. Shines as an Expert in the Monastic Law (4th)*

“sattahi, bhikkhave, dhammehi samannāgato vinayadharo sobhati.  
*“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law.*

katamehi sattahi?  
*What seven?*

āpattiṃ jānāti,  
*They know what is an offense.*

anāpattiṃ jānāti,  
*They know what is not an offense.*

lahukaṃ āpattiṃ jānāti,  
*They know what is a light offense.*

garukaṃ āpattiṃ jānāti,  
*They know what is a serious offense.*

anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo  
... pe ... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati,  
*They recollect their many kinds of past lives, with features and details.*

dibbena cakkhunā visuddhena atikkantamānusakena ... pe ...  
*With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds.*

āsavānaṃ khayā ... pe ... sacchikatvā upasampajja viharati.  
*They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.*

imehi kho, bhikkhave, sattahi dhammehi samannāgato vinayadharo sobhati”ti.  
*A mendicant with these seven qualities shines as an expert in the monastic law.”*

aṭṭhamam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

83. satthusāsanassutta  
*83. The Teacher's Instructions*

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

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

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaham 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.”*

“ye kho tvaṃ, upāli, dhamme jāneyyāsi:

*“Upāli, you might know that*

‘ime dhammā na ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti’ti;

*certain things don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.*

ekaṃsena, upāli, dhāreyyāsi:

*You should definitely bear in mind that such things are*

‘neso dhammo neso vinayo netam satthusāsanam’ti.

*not the teaching, not the training, and not the Teacher’s instructions.*

ye ca kho tvaṃ, upāli, dhamme jāneyyāsi:

*You might know that*

‘ime dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti’ti;

*certain things do lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.*

ekaṃsena, upāli, dhāreyyāsi:

*You should definitely bear in mind that such things are*

‘eso dhammo eso vinayo etam satthusāsanam’”ti.

*the teaching, the training, and the Teacher’s instructions.”*

navamaṃ.

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aṅguttara nikāya 7  
*Numbered Discourses 7*

8. vinayavagga  
*8. The Monastic Law*

84. adhikaraṇasamathasutta  
*84. Settlement of Disciplinary Issues*

“sattime, bhikkhave, adhikaraṇasamathā dhammā uppannuppannānaṃ  
adhikaraṇānaṃ samathāya vūpasamāya.

*“Mendicants, there are these seven principles for the settlement of any disciplinary issues that might arise.*

katame satta?  
*What seven?*

sammukhāvinayo dātabbo, sativinayo dātabbo, amūlḥavinayo dātabbo,  
paṭiññātakaraṇaṃ dātabbaṃ, yebhuyyasikā dātabbā, tassapāpiyasikā dātabbā,  
tiṇavatthārako dātabbo.

*Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The acknowledgement of the offense is applicable. The decision of a majority is applicable. A verdict of aggravated misconduct is applicable. Covering over with grass is applicable.*

ime kho, bhikkhave, satta adhikaraṇasamathā dhammā uppannuppannānaṃ  
adhikaraṇānaṃ samathāya vūpasamāya”ti.

*These are the seven principles for the settlement of any disciplinary issues that might arise.”*

dasamaṃ.

vinayavaggo aṭṭhamo.

caturo vinayadharā,

caturo ceva sobhanā;

sāsanaṃ adhikaraṇa—

samathenaṭṭhame dasāti.



aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

85. bhikkhusutta  
*85. A Mendicant*

“sattannaṃ, bhikkhave, dhammānaṃ bhinnattā bhikkhu hoti.  
*“Mendicants, it’s because of breaking seven things that you become a mendicant.*

katamesaṃ sattannaṃ?  
*What seven?*

sakkāyadiṭṭhi bhinnā hoti, vicikicchā bhinnā hoti, sīlabbataparāmāso bhinno hoti,  
rāgo bhinno hoti, doso bhinno hoti, moho bhinno hoti, māno bhinno hoti.  
*Identity view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit.*

imesaṃ kho, bhikkhave, sattannaṃ dhammānaṃ bhinnattā bhikkhu hoti”ti.  
*It’s because of breaking these seven things that you become a mendicant.”*

paṭhamam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

86. samaṇasutta  
*86. An Ascetic*

“sattannaṃ, bhikkhave, dhammānaṃ samitattā samaṇo hoti ... pe ....  
“Mendicants, it’s because of quelling seven things that you become an ascetic ...”

dutiyaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

87. brāhmaṇasutta  
*87. Brahmin*

“... bāhitattā brāhmaṇo hoti ... pe ....  
*“Mendicants, it's because of barring out seven things that you become a brahmin ...”*

tatiyaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

88. sottiyaṣutta  
*88. Scholar*

“... nissutattā sottiyo hoti ... pe ....  
*“Mendicants, it’s because of scouring off seven things that you become a scholar ...”*

catutthaṃ.  
-

aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

89. nhātakasutta  
*89. Bathed*

“... nhātattā nhātakō hoti ... pe ....  
*“Mendicants, it’s because of bathing off seven things that you become a bathed initiate ...”*

pañcamam.

aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

90. vedagūssutta  
*90. A Knowledge Master*

“... veditattā vedagū hoti ... pe ....

*“Mendicants, it’s because of knowing seven things that you become a knowledge master ...”*

chaṭṭhaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

91. ariyasutta  
*91. A Noble One*

“... ārakattā ariyo hoti ... pe ....  
*“Mendicants, it’s because seven foes have been slain that you become a noble one ...”*

sattamaṃ.  
-

aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

92. arahāsutta  
*92. A Perfected One*

“ārahattā arahā hoti.  
*“Mendicants, it’s by being far from seven things that you become a perfected one.*

katamesaṃ sattannaṃ?  
*What seven?*

sakkāyadiṭṭhi ārakā hoti, vicikicchā ārakā hoti, sīlabbataparāmāso ārako hoti, rāgo  
ārako hoti, doso ārako hoti, moho ārako hoti, māno ārako hoti.  
*Identity view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit.*

imesaṃ kho, bhikkhave, sattannaṃ dhammānaṃ ārahattā arahā hoti”ti.  
*It’s because of being far from these seven things that you become a perfected one.”*

aṭṭhamāṃ.



aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

93. asaddhammasutta  
*93. Bad Qualities*

“sattime, bhikkhave, asaddhammā.  
*“Mendicants, there are these seven bad qualities.*

katame satta?  
*What seven?*

assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati  
hoti, duppañño hoti.

*Someone is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.*

ime kho, bhikkhave, satta asaddhammā”ti.  
*These are the seven bad qualities.”*

navamaṃ.

aṅguttara nikāya 7  
*Numbered Discourses 7*

9. samaṇavagga  
*9. An Ascetic*

94. saddhammasutta  
*94. Good Qualities*

“sattime, bhikkhave, saddhammā.  
*“Mendicants, there are these seven good qualities.*

katame satta?  
*What seven?*

saddho hoti, hirīmā hoti, ottappī hoti, bahussuto hoti, āradhavīriyo hoti, satimā  
hoti, paññavā hoti.  
*Someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise.*

ime kho, bhikkhave, satta saddhammā”ti.  
*These are the seven good qualities.”*

dasamaṃ.

samaṇavaggo navamo.

bhikkhuṃ samaṇo brāhmaṇo,

sottiyo ceva nhātakō;

vedagū ariyo arahā,

asaddhammā ca saddhammāti.

10. āhuneyyavagga  
10. Worthy of Offerings

95  
95

“sattime, bhikkhave, puggalā āhuneyyā ... pe ... dakkhiṇeyyā añjalikaraṇīyā anuttaram puññakkhettaṃ lokassa.

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

katame satta?  
What seven?

idha, bhikkhave, ekacco puggalo cakkhusmiṃ aniccānupassī viharati aniccasaññī aniccapatisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno.

*First, take a person who meditates observing impermanence in the eye. They perceive impermanence and experience impermanence. Constantly, continually, and without stopping, they apply the mind and fathom with wisdom.*

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

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

ayaṃ kho, bhikkhave, paṭhamo puggalo āhuneyyo pāhuneyyo ... pe ... anuttaram puññakkhettaṃ lokassa.

*This is the first person who 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.*

puna caparaṃ, bhikkhave, idhekacco puggalo cakkhusmiṃ aniccānupassī viharati aniccasaññī aniccapatisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno.

*Next, take a person who meditates observing impermanence in the eye. ...*

tassa apubbaṃ acarimaṃ āsavapariyādānaṃ hoti jīvitapariyādānaṃ.

*Their defilements and their life come to an end at exactly the same time.*

ayaṃ, bhikkhave, dutiyo puggalo āhuneyyo ... pe ... anuttaram puññakkhettaṃ lokassa.

*This is the second person who is worthy of offerings ...*

puna caparaṃ, bhikkhave, idhekacco puggalo cakkhusmiṃ aniccānupassī viharati aniccasaññī aniccapatisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyoḡāhamāno.

*Next, take a person who meditates observing impermanence in the eye. ...*

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

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

upahaccaparinibbāyī hoti ... pe ...

*With the ending of the five lower fetters they're extinguished upon landing. ...*

asaṅkhāraparinibbāyī hoti ... pe ...

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

sasaṅkhāraparinibbāyī hoti ... pe ...

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

uddhaṃsoto hoti akaniṭṭhagāmī.

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

ayaṃ, bhikkhave, sattamo puggalo āhuneyyo ... pe ... anuttaraṃ puññakkhettaṃ lokassa.

*This is the seventh person.*

ime kho, bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassā<sup>ti</sup>.

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

10. āhuneyyavagga  
*10. Worthy of Offerings*

96–614  
*96–614*

“sattime, bhikkhave, puggalā āhuneyyā pāhuneyyā ... pe ... anuttaraṃ  
puññakkhettaṃ lokassa.

*“Mendicants, these seven people are worthy of offerings ...*

katame satta?  
*What seven?*

idha, bhikkhave, ekacco puggalo cakkhusmiṃ dukkhānupassī viharati ... pe ...  
*First, take a person who meditates observing suffering in the eye. ...*

cakkhusmiṃ anattānupassī viharati ... pe ...  
*observing not-self in the eye. ...*

cakkhusmiṃ khayānupassī viharati ... pe ...  
*observing ending in the eye. ...*

cakkhusmiṃ vayānupassī viharati ... pe ...  
*observing vanishing in the eye. ...*

cakkhusmiṃ virāgānupassī viharati ... pe ...  
*observing fading away in the eye. ...*

cakkhusmiṃ nirodhānupassī viharati ... pe ...  
*observing cessation in the eye. ...*

cakkhusmiṃ paṭinissaggānupassī viharati ... pe .... (2–8.)  
*observing letting go in the eye. ...*

sotasmīṃ ... pe ...  
*ear ...*

ghānasmiṃ ...  
*nose ...*

jivhāya ...  
*tongue ...*

kāyasmīṃ ...  
*body ...*

manasmīṃ ... pe .... (9–48.)  
*mind ...*

rūpesu ... pe ...  
*sights ...*

saddesu ...  
*sounds ...*

gandhesu ...  
*smells ...*

rasesu ...  
*tastes ...*

phoṭṭhabbesu ...  
*touches ...*

dhammesu ... pe .... (49–96.)  
*thoughts ...*

cakkhuvīñṇāṇe ... pe ...  
*eye consciousness ...*

sotavīñṇāṇe ...  
*ear consciousness ...*

ghānavīñṇāṇe ...  
*nose consciousness ...*

jivhāvīñṇāṇe ...  
*tongue consciousness ...*

kāyavīñṇāṇe ...  
*body consciousness ...*

manovīñṇāṇe ... pe .... (97–144.)  
*mind consciousness ...*

cakkhusamphasse ... pe ...  
*eye contact ...*

sotasamphasse ...  
*ear contact ...*

ghānasamphasse ...  
*nose contact ...*

jivhāsamphasse ...  
*tongue contact ...*

kāyasamphasse ...  
*body contact ...*

manosamphasse ... pe .... (145–192.)  
*mind contact ...*

cakkhusamphassajāya vedanāya ... pe ...  
*feeling born of eye contact ...*

sotasamphassajāya vedanāya ...  
*feeling born of ear contact ...*

ghānasamphassajāya vedanāya ...  
*feeling born of nose contact ...*

jivhāsamphassajāya vedanāya ...  
*feeling born of tongue contact ...*

kāyasamphassajāya vedanāya ...  
*feeling born of body contact ...*

manosamphassajāya vedanāya ... pe .... (193–240.)  
*feeling born of mind contact ...*

rūpasaññāya ... pe ...  
*perception of sights ...*

saddasaññāya ...  
*perception of sounds ...*

gandhasaññāya ...  
*perception of smells ...*

rasasaññāya ...  
*perception of tastes ...*

phoṭṭhabbasaññāya ...  
*perception of touches ...*

dharmasaññāya ... pe .... (241–288.)

*perception of thoughts ...*

rūpañcetanāya ... pe ...

*intention regarding sights ...*

saddaśañcetanāya ...

*intention regarding sounds ...*

gandhaśañcetanāya ...

*intention regarding smells ...*

rasaśañcetanāya ...

*intention regarding tastes ...*

phoṭṭhabbaśañcetanāya ...

*intention regarding touches ...*

dharmasañcetanāya ... pe .... (289–336.)

*intention regarding thoughts ...*

rūpaṇhāya ... pe ...

*craving for sights ...*

saddaṇhāya ...

*craving for sounds ...*

gandhaṇhāya ...

*craving for smells ...*

rasaṇhāya ...

*craving for tastes ...*

phoṭṭhabbaṇhāya ...

*craving for touches ...*

dharmāṇhāya ... pe .... (337–384.)

*craving for thoughts ...*

rūpavitaṅke ... pe ...

*thoughts about sights ...*

saddavitaṅke ...

*thoughts about sounds ...*

gandhavitaṅke ...

*thoughts about smells ...*

rasavitaṅke ...

*thoughts about tastes ...*

phoṭṭhabbavitaṅke ...

*thoughts about touches ...*

dharmavitaṅke ... pe .... (385–432.)

*thoughts about thoughts ...*

rūpavicāre ... pe ...

*considerations regarding sights ...*

saddavicāre ...

*considerations regarding sounds ...*

gandhavicāre ...

*considerations regarding smells ...*

rasavicāre ...

*considerations regarding tastes ...*

phoṭṭhabbavicāre ...

*considerations regarding touches ...*

dhammavicāre ... pe .... (433–480.)

*considerations regarding thoughts ...*

pañcakkhandhe ... pe ...

*meditates observing impermanence in the five aggregates ...*

rūpakkhandhe ...

*the aggregate of form ...*

vedanākkhandhe ...

*the aggregate of feeling ...*

saññākkhandhe ...

*the aggregate of perception ...*

saṅkhārakkhandhe ...

*the aggregate of choices ...*

viññāṇakkhandhe aniccānupassī viharati ... pe ...

*the aggregate of consciousness ...*

dukkhānupassī viharati ...

*meditates observing suffering ...*

anattānupassī viharati ...

*not-self ...*

khayānupassī viharati ...

*ending ...*

vayānupassī viharati ...

*vanishing ...*

virāgānupassī viharati ...

*fading away ...*

nirodhānupassī viharati ...

*cessation ...*

paṭinissaggānupassī viharati ... pe ...

*letting go ...*

lokassā”ti. (481–528.)

“chadvārārammaṇesvettha,

viññāṇesu ca phassesu;

vedanāsu ca dvārassa,

suttā honti viṣuṃ aṭṭha.

saññā sañcetanā taṇhā,

vitakkesu vicāre ca;

gocarassa viṣuṃ aṭṭha,

pañcakkhandhe ca pacceke.



soḷasasvettha mūlesu,  
aniccam dukkhamanattā;  
khayā vayā virāgā ca,  
nirodhā paṭinissaggā.  
kamaṃ aṭṭhānupassanā,  
yojetvāna visum visum;  
sampiṇḍitesu sabbesu,  
honti pañca satāni ca;  
aṭṭhavīsati suttāni,  
āhuneyye ca vaggike”.  
āhuneyyavaggo dasamo.

11. rāgaṭṭhāyāla  
*11. Abbreviated Texts Beginning With Greed*

615  
*615*

“rāgassa, bhikkhave, abhiññāya satta dhammā bhāvetabbā.  
*“Mendicants, for insight into greed, seven things should be developed.*

katame satta?  
*What seven?*

satisambojjhaṅgo ... pe ...  
*The awakening factor of mindfulness ...*

upekkhāsambojjhaṅgo—  
*the awakening factor of equanimity.*

rāgassa, bhikkhave, abhiññāya ime satta dhammā bhāvetabbā”ti.  
*These seven things should be developed for insight into greed.”*

11. rāgaḥpeyyāla  
*11. Abbreviated Texts Beginning With Greed*

616  
*616*

“rāgassa, bhikkhave, abhiññāya satta dhammā bhāvetabbā.  
*“Mendicants, for insight into greed, seven things should be developed.*

katame satta?  
*What seven?*

aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā,  
nirodhasaññā—  
*The perception of impermanence, the perception of not-self, the perception of ugliness, the  
perception of drawbacks, the perception of giving up, the perception of fading away, and the  
perception of cessation.*

rāgassa, bhikkhave, abhiññāya ime satta dhammā bhāvetabbā”ti.  
*These seven things should be developed for insight into greed.”*

11. rāgaḍḍeyyāla  
*11. Abbreviated Texts Beginning With Greed*

617  
617

“rāgassa, bhikkhave, abhiññāya satta dhammā bhāvetabbā.  
*“Mendicants, for insight into greed, seven things should be developed.*

katame satta?  
*What seven?*

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

rāgassa, bhikkhave, abhiññāya ime satta dhammā bhāvetabbā”ti.  
*These seven things should be developed for insight into greed.”*

aṅguttara nikāya 7  
*Numbered Discourses 7*

11. rāgaṭṭhāyāla  
*11. Abbreviated Texts Beginning With Greed*

618–644  
*618–644*

“rāgassa, bhikkhave, pariññāya ... pe ...  
*“For the complete understanding of greed ...*

parikkhayāya ...  
*complete ending ...*

pahānāya ...  
*giving up ...*

khayāya ...  
*ending ...*

vayāya ...  
*vanishing ...*

virāgāya ...  
*fading away ...*

nirodhāya ...  
*cessation ...*

cāgāya ... pe ...  
*giving away ...*

paṭinissaggāya ime satta dhammā bhāvetabbā”ti.  
*For the letting go of greed, these seven things should be developed.”*

aṅguttara nikāya 7  
*Numbered Discourses 7*

11. rāgaṭṭhāyāla  
*11. Abbreviated Texts Beginning With Greed*

645–1124  
*645–1124*

“dosassa ... pe ...  
*“Of hate ...*

mohassa ...  
*delusion ...*

kodhassa ...  
*anger ...*

upanāhassa ...  
*hostility ...*

makkhassa ...  
*offensiveness ...*

palāsassa ...  
*contempt ...*

issāya ...  
*jealousy ...*

macchāriyassa ...  
*stinginess ...*

māyāya ...  
*deceitfulness ...*

sāṭṭheyyassa ...  
*deviousness ...*

thambhassa ...  
*obstinacy ...*

sārambhassa ...  
*aggression ...*

mānassa ...  
*conceit ...*

atimānassa ...  
*arrogance ...*

madassa ...  
*vanity ...*

pamādaṭṭhāyāla ... pe ...  
*for insight into negligence ...*

pariññāya ...  
*complete understanding ...*

parikkhayaṭṭhāyāla ...  
*complete ending ...*

pahāṇāya ...  
*giving up ...*

khayaṭṭhāyāla ...  
*ending ...*

vayāya ...  
*vanishing ...*

virāgāya ...  
*fading away ...*

nirodhāya ...  
*cessation ...*

cāgāya ...  
*giving away ...*

paṭinissaggāya ... pe ...  
*letting go of negligence*

ime satta dhammā bhāvetabbā”ti.  
*these seven things should be developed.”*

idamavoca bhagavā.  
*That is what the Buddha said.*

attamanā te bhikkhū bhagavato bhāsitam abhinandunti.  
*Satisfied, the mendicants were happy with what the Buddha said.*

rāgaṭṭhitaṃ nīṭṭhitam.

sattakanipāṭapāli nīṭṭhitā.  
*The Book of the Sevens is finished.*