

0.0.1 **sallekhasuttaṃ**

1. hus was heard by me. At one time the Auspicious One was dwelling at Svatti in Jeta's Grove, Anathapindika's Park. Then in the evening time, the venerable Maha Cunda, having emerged from seclusion, by which way [led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the venerable Maha Cunda said this to the Auspicious One:

2. "These various views, O Bhante, which arise in the world in connection with the doctrine of self or in connection with the doctrine of the world, for a bhikkhu who is attending to the very starting point [of wholesome dhammas], does the abandoning of these views come to be thus? Does the relinquishing

evaṃ me sutam: ekaṃ
samayaṃ bhagavā
sāvattiyaṃ viharati
jetavane anāthapiṇḍikassa
ārāme. atha kho āyasmā
mahācundo sāyanhasamayaṃ
paṭisallānā vuṭṭhito
yena bhagavā tenupasaṅkami.
upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ
nisīdi. ekamantaṃ
nisinno kho āyasmā
mahācundo bhagavantam
etadavoca:

yā imā bhante anekavihitā
diṭṭhiyo loke uppajjanti
attavādapapaṭisaṃyuttā
vā lokavādapapaṭisaṃyuttā
vā, ādimeva nu kho
bhante bhikkhuno
manasi karoto evametāsaṃ
diṭṭhinaṃ pahānaṃ
hoti? evametāsaṃ
diṭṭhinaṃ paṭinissaggo
hotīti?

of these views come to be thus?”

These various views, O Cunda, which arise in the world in connection with the doctrine of self or in connection with the doctrine of the world, if where these views arise, and where they underlie, and where they roam about, that one sees just this with right wisdom as it has come to be: “Not this is mine, not this I am, not this is my self,” thus the abandoning of these views comes to be, thus the relinquishing of these views comes to be.

3. It is possible here, O Cunda, that quite secluded from sense-desires, secluded from unwholesome dhammas, a certain bhikkhu here enters upon and abides in the rapture and pleasure born of seclusion connected with

yā imā cunda anekavihitā
diṭṭhiyo loke uppajjanti
attavādapapaṭisaṃyuttā
vā lokavādapapaṭisaṃyuttā
vā, yattha cetā diṭṭhiyo
uppajjanti, yattha
cetā anusenti, yattha
cetā samudācaranti,
taṃ netāṃ mama,
neso'hamasmi, na
me'so attāti evametāṃ
yathābhūtaṃ sammappaññāya
passato evametāsaṃ
diṭṭhīnaṃ pahānaṃ
hoti. evametāsaṃ
diṭṭhīnaṃ paṭinissaggo
hoti.

ṭhānaṃ kho panetaṃ
cunda vijjati - yaṃ
idhekacco bhikkhu
vivicca kāmehi
vivicca akusalehi
dhammehi savitakkaṃ
savicāraṃ vivekajaṃ
pītisukhaṃ paṭhamāṃ
jhānaṃ upasampajja

thinking and pondering, the first jhana. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda, are not called effacement in the Noble One's Discipline: these are called pleasant abidings here and now in the Noble One's Discipline.

4. It is possible here, O Cunda, that from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind, without thinking, without pondering, a certain bhikkhu here enters upon and abides in the rapture and pleasure born of samadhi, the second jhana. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda, are not called effacement in the Noble One's Discipline: these are called pleasant abidings here and now in the Noble

vihareyya. tassa evamassa: sallekhena viharāmīti, na kho panete cunda ariyassa vinaye sallekhā vuccanti. diṭṭhadhammasukhavihāre ariyassa vinaye vuccanti.

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyya. tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. diṭṭhadhammasukhavihāre ariyassa vinaye vuccanti.

One's Discipline.

5. It is possible here, O Cunda, that with the fading away of rapture, a certain bhikkhu here dwelling mindful and clearly comprehending, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: "He is a mindful one who [looks on with] equanimity, one who dwells in pleasure." He enters upon and abides in the third jhana. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda, are not called effacement in the Noble One's Discipline: these are called pleasant abidings here and now in the Noble One's Discipline.

6. It is possible here, O Cunda, that with the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure

ṭhānaṃ kho panetaṃ
cunda vijjati - yaṃ
idhekacco bhikkhu
pītiyā ca virāgā upekkhako
ca vihareyya, sato ca
sampajāno, sukhañca
kāyena paṭisaṃvedeyya,
yaṃ taṃ ariyā ācikkhanti
upekkhako satimā
sukhavihārīti, tatiyaṃ
jhānaṃ upasampajja
vihareyya, tassa evamassa:
sallekhena viharāmi.
na kho panete cunda
ariyassa vinaye sallekhā
vuccanti. diṭṭhadhammasukh
ete ariyassa vinaye
vuccanti.

ṭhānaṃ kho panetaṃ
cunda vijjati - yaṃ
idhekacco bhikkhu
sukhassa ca pahānā
dukkhassa ca pahānā

and mental pain, a certain bhikkhu here enters upon and abides in the utter purity of mindfulness and equanimity, without pain, without pleasure, the fourth jhana. It occurs to him thus: “I am abiding in effacement.” But these attainments, O Cunda, are not called effacement in the Noble One’s Discipline: these are called pleasant abidings here and now in the Noble One’s Discipline.

7. It is possible here, O Cunda, that from the complete surmounting of perceptions of form, from the extinguishing of perceptions of resistance, from non-attention to perceptions of diversity, “space is infinite,” a certain bhikkhu here enters and dwells in the domain of infinite space. It occurs to him thus: “I am abiding in effacement.” But these attainments, O Cunda, are not called ef-

pubbeva somanassadomanassāna
atthaṅgamā adukkhaṃ
asukhaṃ upekkhāsatipārisuddhiṃ
catutthaṃ jhānaṃ
upasampajjavihareyya,
tassa evamassa: sallekkena
viharāmīti. na kho
panete cunda ariyassa
vinaye sallekkhā vuccanti.
diṭṭhadhammasukhavihārā
ete ariyassa vinaye
vuccanti.

ṭhānaṃ kho panetaṃ
cunda vijjati - yaṃ
idhekacco bhikkhu
sabbaso rūpasaññānaṃ
samatikkamā paṭighasaññānaṃ
atthaṅgamā nānattasaññānaṃ
amanasikārā ananto
ākāsoti ākāsañcāyatanaṃ
upasampajja vihareyya.
tassa evamassa: sallekkena
viharāmīti. na kho
panete cunda ariyassa
vinaye sallekkhā vuccanti.
santā ete viharā ariyassa
vinaye vuccanti.

facement in the Noble One's Discipline: these are called peaceful abidings here and now in the Noble One's Discipline.

8. It is possible here, O Cunda, that having completely surmounted the domain of infinite space, "consciousness is infinite," a certain bhikkhu here enters and dwells in the domain of infinite consciousness. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda, are not called effacement in the Noble One's Discipline: these are called peaceful abidings here and now in the Noble One's Discipline.

9. It is possible here, O Cunda, that having completely surmounted the domain of infinite consciousness, "there is nothing," a certain bhikkhu here enters

ṭhānaṃ kho panetaṃ
cunda vijjati - yaṃ
idhekacco bhikkhu
sabbaso ākāsañcāyatanaṃ
samatikkamma anantaṃ
viññāṇanti viññāṇañcāyatana
upasampajja vihareyya.
tassa evamassa: sallekkena
vihārāmīti. na kho
panete cunda ariyassa
vinaye sallekkhā vuccanti.
santā ete vihārā ariyassa
vinaye vuccanti.

ṭhānaṃ kho panetaṃ
cunda vijjati - yaṃ
idhekacco bhikkhu
sabbaso viññāṇañcāyatanaṃ
samatikkamma natthi
kiñcīti ākiñcaññāyatanaṃ

and dwells in the domain of nothingness. It occurs to him thus: “I am abiding in effacement.” But these attainments, O Cunda, are not called effacement in the Noble One’s Discipline: these are called peaceful abidings here and now in the Noble One’s Discipline.

10. It is possible here, O Cunda, that having completely surmounted the domain of nothingness, a certain bhikkhu here enters and dwells in the domain of neither perception nor non-perception. It occurs to him thus: “I am abiding in effacement.” But these attainments, O Cunda, are not called effacement in the Noble One’s Discipline: these are called peaceful abidings here and now in the Noble One’s Discipline.

upasampajja vihareyya
tassa evamassa: sallekkena
vihārāmīti. na kho
panete cunda ariyassa
vinaye sallekkhā vuccanti.
santā ete vihārā ariyassa
vinaye vuccanti.

ṭhānaṃ kho panetaṃ
cunda vijjati - yaṃ
idhekacco bhikkhu
sabbaso ākiñcaññāyatanaṃ
samattikkamma nevasaññānāsaññā
upasampajja vihareyya.
tassa evamassa: sallekkena
vihārāmīti na kho
panete cunda ariyassa
vinaye sallekkhā vuccanti.
santā ete vihārā ariyassa
vinaye vuccanti.

11. Now here, O Cunda, effacement is to be done by you: “Others will be harmful; we will not be harmful here”: is effacement to be done.

idha kho pana vo cunda sallekho karaṇīyo: pare vihiṃsakā bhavissanti. mayamettha avihīṃsakā bhavissāmāti sallekho karaṇīyo.

12. “Others will kill living beings; we will abstain from killing living beings here”: is effacement to be done.

pare paṇātipātī bhavissanti, mayamettha paṇātipātā paṭiviratā bhavissāmāti sallekho karaṇīyo.

13. “Others will take what is not given; we will abstain from taking what is not given here”: is effacement to be done.

pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmāti sallekho karaṇīyo.

14. “Others will be uncelibate; we will be celibate here”: is effacement to be done.

pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmāti sallekho karaṇīyo.

15. “Others will speak falsehood we will abstain from false speech here”: is effacement to be done.

pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmāti sallekho karaṇīyo.

16. “Others will speak maliciously; we will abstain from malicious speech here”: is effacement to be done. pare piṣuṇavācā bhavissanti: mayamettha piṣuṇā vācā paṭiviratā bhavissāmāti sallekho karaṇīyo.
17. “Others will speak harshly; we will abstain from harsh speech here”: is effacement to be done. pare pharusāvācā¹ bhavissanti, mayamettha pharusāvācā² paṭiviratā bhavissāmāti sallekho karaṇīyo.
18. “Others will gossip; we will abstain from gossip here”: is effacement to be done. pare samphappalāpī³ bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmāti sallekho karaṇīyo.
19. “Others will be covetous; we will be uncovetous here”: is effacement to be done. pare abhijjhālu bhavissanti, mayamettha anabhijjhālū bhavissāmāti sallekho karaṇīyo.
20. “Others will have ill will; we will be without ill will here”: is effacement to be done. pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmāti sallekho karaṇīyo.

¹ pharusavācā (machasaṃ) ■

² pharusāya vācāya (machasaṃ, syā) ■

21. “Others will be of wrong view; we will be of right view here”: is effacement to be done. pare micchādiṭṭhī⁴ bhavissanti, mayamettha sammādiṭṭhi⁵ bhavissāmāti sallekho karaṇīyo
22. “Others will be of wrong intention; we will be of right intention here”: is effacement to be done. pare micchāsankappā bhavissanti, mayamettha sammāsankappā bhavissāmāti sallekho karaṇīyo.
23. “Others will be of wrong speech; we will be of right speech here”: is effacement to be done. pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmāti sallekho karaṇīyo.
24. “Others will be of wrong action; we will be of right action here”: is effacement to be done. pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmāti sallekho karaṇīyo.
25. “Others will be of wrong livelihood; we will be of right livelihood here”: is effacement to be done. pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmāti sallekho karaṇīyo.

³samaphappalāpā (katthaci) ■

⁴micchādiṭṭhikā (syā) ■

⁵sammādiṭṭhikā (syā) ■

- | | |
|---|--|
| <p>26. “Others will be of wrong effort; we will be of right effort here”: is effacement to be done.</p> | <p>pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmāti sallekho karaṇīyo.</p> |
| <p>27. “Others will be of wrong mindfulness; we will be of right mindfulness here”: is effacement to be done.</p> | <p>pare micchāsatī bhavissanti, mayamettha sammāsatī bhavissāmāti sallekho karaṇīyo.</p> |
| <p>28. “Others will be of wrong samadhi; we will be of right samadhi here”: is effacement to be done.</p> | <p>pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissāmāti sallekho karaṇīyo.</p> |
| <p>29. “Others will be of wrong knowledge; we will be of right knowledge here”: is effacement to be done.</p> | <p>pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissāmāti sallekho karaṇīyo.</p> |
| <p>30. “Others will be of wrong liberation; we will be of right liberation here”: is effacement to be done.</p> | <p>pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmāti sallekho karaṇīyo.</p> |
| <p>31. “Others will be overcome by sloth and torpor; we will be free from sloth and</p> | <p>pare thīnamiddhapariyuṭṭhitā bhavissanti, mayamettha vigatathīnamiddhā</p> |

torpor here”: is effacement to be done.

32. “Others will be restless; we will not be restless here”: is effacement to be done.

33. “Others will be doubters; we will cross over doubt here”: is effacement to be done.

34. “Others will be angry; we will not be angry here”: is effacement to be done.

35. “Others will be resentful; we will not be resentful here”: is effacement to be done.

36. “Others will be denigrating; we will not be denigrating here”: is effacement to be done.

bhavissāmāti sallekho karaṇīyo.

pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmāti sallekho karaṇīyo.

pare vecikicchī⁶ bhavissanti, mayamettha tiṇṇavicikicchā bhavissāmāti sallekho karaṇīyo.

pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmāti sallekho karaṇīyo.

pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmāti sallekho karaṇīyo.

pare makkhī bhavissanti, mayamettha amakkhī bhavissāmāti sallekho karaṇīyo.

⁶vicikicchī (machasaṃ) ■

37. “Others will be contemptuous; we will not be contemptuous here”: is effacement to be done.

pare paḷāsi bhavissanti,
mayamettha apaḷāsi
bhavissāmāti sallekho
karaṇīyo.

38. “Others will be envious; we will not be envious here”: is effacement to be done.

pare issukī bhavissanti,
mayamettha anissukī
bhavissāmāti sallekho
karaṇīyo.

39. “Others will be stingy; we will not be stingy here”: is effacement to be done.

pare maccharī bhavissanti
, mayamettha amaccharī
bhavissāmāti sallekho
karaṇīyo.

40. “Others will be deceitful; we will not be deceitful here”: is effacement to be done.

pare saṭhā bhavissanti,
mayamettha asaṭhā
bhavissāmāti sallekho
karaṇīyo.

41. “Others will be fraudulent; we will not be fraudulent here”: is effacement to be done.

pare māyāvī bhavissanti,
mayamettha amāyāvī
bhavissāmāti sallekho
karaṇīyo.

42. “Others will be obstinate; we will not be obstinate here”: is effacement to be done.

pare thaddhā bhavissanti,
mayamettha atthaddhā
7 bhavissāmāti sallekho

⁷athaddhā (syā) ■

43. “Others will be arrogant; we will not be arrogant here”: is effacement to be done.

44. “Others will be difficult to admonish; we will be easy to admonish here”: is effacement to be done.

45. “Others will have bad friends; we will have good friends here”: is effacement to be done.

46. “Others will be negligent; we will be vigilant here”: is effacement to be done.

47. “Others will lack faith; we will possess faith here”: is effacement to be done.

karaṇīyo.

pare atimānī bhavissanti,
mayamettha anati mānī
bhavissāmāti sallekho
karaṇīyo.

pare dubbacā bhavissanti,
mayamettha subbacā
⁸ bhavissāmāti sallekho
karaṇīyo.

pare pāpamittā bhavissanti,
mayamettha kalyāṇamittā
bhavissāmāti sallekho
karaṇīyo.

pare pamattā bhavissanti,
mayamettha appamattā
bhavissāmāti sallekho
karaṇīyo.

pare assaddhā⁹ bhavissanti,
mayamettha saddhā
bhavissāmāti sallekho
karaṇīyo.

⁸suvacā (machasaṃ)■

⁹asaddhā (syā)■

48. “Others will be shameless; we will be shameful here”: is effacement to be done.

pare ahirikā bhavissanti,
mayamettha hirimanā
bhavissāmāti sallekho
karaṇīyo.

49. “Others will have no fear of wrongdoing; we will be afraid of wrongdoing here”: is effacement to be done.

pare anottāpī¹⁰ bhavissanti,
mayamettha ottāpī¹¹
bhavissāmāti sallekho
karaṇīyo.

50. “Others will be of little learning; we will be of great learning here”: is effacement to be done.

pare appassutā¹²
bhavissanti, mayamettha
bahussutā bhavissāmāti
sallekho karaṇīyo.

51. “Others will be lazy; we will be energetic here”: is effacement to be done.

pare kusitā bhavissanti,
mayamettha āraddhaviriyā
bhavissāmāti sallekho
karaṇīyo.

52. “Others will be unmindful; we will be established in mindfulness here”: is effacement to be done.

pare muṭṭhassatī
bhavissanti, mayamettha
upaṭṭhitasatī¹³ bhavissāmāti
sallekho karaṇīyo.

¹⁰anottappī (syā) ■

¹¹ottappī (syā) ■

¹²appasutā (syā) ■

¹³upaṭṭhitassatī (machasaṃ) ■

53. “Others will lack wisdom; we will possess wisdom here”: is effacement to be done.

54. “Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we will not adhere to our own views or hold on to them tenaciously, but will relinquish them easily”: is effacement to be done.

55. O Cunda, I say that even the inclination of mind towards wholesome dhammas is of great benefit, so what should be said of bodily and verbal acts conforming to such a state of mind? Therefore, O Cunda:

pare duppaññā bhavissanti,
mayamettha paññāsampannā
bhavissāmāti sallekho
karaṇīyo.

pare sandiṭṭhiparāmāsī
¹⁴ ādhānagāhī¹⁵ duppaṭinissa
bhavissanti, mayamettha
asandiṭṭhiparāmāsī
¹⁶ anādhānagāhī¹⁷
suppaṭinissaggī bhavissāmāti
sallekho karaṇīyo.

cittuppadampi kho
ahaṃ cunda kusalesu
dhammesu bahukāraṃ
¹⁸ vadāmi. ko pana
vādo kāyena vācāya
¹⁹ anuvidhīyanāsu²⁰
tasmātiha cunda:

¹⁴sandiṭṭhiparāmāsī (syā, pts)■

¹⁵ādhānagāhī (syā, pts);

ādhānagāhī (machasaṃ)■

¹⁶asandiṭṭhiparāmāsī (syā, pts)■

¹⁷anādhānagāhī (syā)■

¹⁸bahūpakāraṃ (katthaci)■

¹⁹vācā (katthaci)■

²⁰anuvidhīyamānāsu (katthaci);
anuvidhiyanāsu (syā)■

56. “Others will be harmful; we will not be harmful here”: should be the mind’s inclination.

pare vihiṃsakā bhavissanti,
mayamettha avihiṃsakā
bhavissāmāti. cittaṃ
uppādetabbaṃ.

57. “Others will kill living beings; we will abstain from killing living beings here”: should be the mind’s inclination.

pare paṇātipātī bhavissanti,
mayamettha paṇātipātā
paṭiviratā bhavissāmāti
cittaṃ uppādetabbaṃ

58. “Others will take what is not given; we will abstain from taking what is not given here”: should be the mind’s inclination.

pare adinnādāyī bhavissanti,
mayamettha adinnādānā
paṭiviratā bhavissāmāti
cittaṃ uppādetabbaṃ

59. “Others will be uncelibate; we will be celibate here”: should be the mind’s inclination.

pare abrahmacārī
bhavissanti, mayamettha
brahmacārī bhavissāmāti
cittaṃ uppādetabbaṃ

60. “Others will speak falsehood; we will abstain from false speech here”: should be the mind’s inclination.

pare musāvādī bhavissanti,
mayamettha musāvādā
paṭiviratā bhavissāmāti
cittaṃ uppādetabbaṃ

61. “Others will speak maliciously; we will abstain from malicious speech here”: should be the mind’s inclination.

pare piṣuṇāvācā bhavissanti:
mayamettha piṣuṇāvācā
paṭiviratā bhavissāmāti
cittaṃ uppādetabbam

62. “Others will speak harshly; we will abstain from harsh speech here”: should be the mind’s inclination.

pare pharusāvācā
bhavissanti, mayamettha
pharusāvācā paṭiviratā
bhavissāmāti cittaṃ
uppādetabbam

63. “Others will gossip; we will abstain from gossip here”: should be the mind’s inclination.

pare samphappalāpī
bhavissanti, mayamettha
samphappalāpā paṭiviratā
bhavissāmāti cittaṃ
uppādetabbam

64. “Others will be covetous; we will be uncovetous here”: should be the mind’s inclination.

pare abhiṇṇhālū bhavissanti,
mayamettha anabhiṇṇhālū
bhavissāmāti cittaṃ
uppādetabbam

65. “Others will have ill will; we will be without ill will here”: should be the mind’s inclination.

pare byāpannacittā
bhavissanti, mayamettha
abyāpannacittā bhavissāmāti
cittaṃ uppādetabbam.

- | | |
|---|--|
| <p>66. “Others will be of wrong view; we will be of right view here”: should be the mind’s inclination.</p> | <p>pare micchādiṭṭhī
bhavissanti, mayamettha
sammādiṭṭhi bhavissāmāti
cittaṃ uppādetabbaṃ</p> |
| <p>67. “Others will be of wrong intention; we will be of right intention here”: should be the mind’s inclination.</p> | <p>pare micchāsaṅkappā
bhavissanti, mayamettha
sammāsaṅkappā
bhavissāmāti cittaṃ
uppādetabbaṃ.</p> |
| <p>68. “Others will be of wrong speech; we will be of right speech here”: should be the mind’s inclination.</p> | <p>pare micchāvācā
bhavissanti, mayamettha
sammāvācā bhavissāmāti
cittaṃ uppādetabbaṃ.</p> |
| <p>69. “Others will be of wrong action; we will be of right action here”: should be the mind’s inclination.</p> | <p>pare micchākammantā
bhavissanti, mayamettha
sammākammantā
bhavissāmāti cittaṃ
uppādetabbaṃ.</p> |
| <p>70. “Others will be of wrong livelihood; we will be of right livelihood here”: should be the mind’s inclination.</p> | <p>pare micchāājīvā
bhavissanti, mayamettha
sammāājīvā bhavissāmāti
cittaṃ uppādetabbaṃ.</p> |
| <p>71. “Others will be of wrong effort; we will be of right</p> | <p>pare micchāvāyāmā
bhavissanti, mayamettha</p> |

effort here”: should be the mind’s inclination.

sammāvāyāmā bhavissāmāti
cittaṃ uppādetabbam.

72. “Others will be of wrong mindfulness; we will be of right mindfulness here”: should be the mind’s inclination.

pare micchāsati bhavissanti,
mayamettha sammāsati
bhavissāmāti cittaṃ
uppādetabbam.

73. “Others will be of wrong samadhi; we will be of right samadhi here”: should be the mind’s inclination.

pare micchāsamādhī
bhavissanti, mayamettha
sammāsamādhī bhavissāmāti
cittaṃ uppādetabbam.

74. “Others will be of wrong knowledge; we will be of right knowledge here”: should be the mind’s inclination.

pare micchāñāṇī
bhavissanti, mayamettha
sammāñāṇī bhavissāmāti
cittaṃ uppādetabbam.

75. “Others will be of wrong liberation; we will be of right liberation here”: should be the mind’s inclination.

pare micchāvimuttī
bhavissanti, mayamettha
sammāvimuttī bhavissāmāti
cittaṃ uppādetabbam.

76. “Others will be overcome by sloth and torpor; we will be free from sloth and torpor here”: should be the

pare thīnamiddhapariyuṭṭhitā
bhavissanti, mayamettha
vigatathīnamiddhā
bhavissāmāti cittaṃ

mind's inclination.

77. "Others will be restless; we will not be restless here": should be the mind's inclination.

78. "Others will be doubters; we will cross over doubt here": should be the mind's inclination.

79. "Others will be angry; we will not be angry here": should be the mind's inclination.

80. "Others will be resentful; we will not be resentful here": should be the mind's inclination.

81. "Others will be denigrating; we will not be denigrating here": should be the mind's inclination.

uppādetabbam.

pare uddhatā bhavissanti,
mayamettha anuddhatā
bhavissāmāti cittaṃ
uppādetabbam.

pare vecikicchī bhavissanti,
mayamettha tiṇṇavicikicchā
bhavissāmāti cittaṃ
uppādetabbam.

pare kodhanā bhavissanti,
mayamettha akkodhanā
bhavissāmāti cittaṃ
uppādetabbam.

pare upanāhī bhavissanti,
mayamettha anupanāhī
bhavissāmāti cittaṃ
uppādetabbam.

pare makkhī bhavissanti,
mayamettha amakkhī
bhavissāmāti cittaṃ
uppādetabbam.

82. “Others will be contemptuous; we will not be contemptuous here”: should be the mind’s inclination.

pare paḷāsī bhavissanti,
mayamettha apaḷāsī
bhavissāmāti cittaṃ
uppādetabbaṃ.

83. “Others will be envious; we will not be envious here”: should be the mind’s inclination.

pare issukī bhavissanti,
mayamettha anissukī
bhavissāmāti cittaṃ
uppādetabbaṃ.

84. “Others will be stingy; we will not be stingy here”: should be the mind’s inclination.

pare maccharī bhavissanti
, mayamettha amaccharī
bhavissāmāti cittaṃ
uppādetabbaṃ.

85. “Others will be deceitful; we will not be deceitful here”: should be the mind’s inclination.

pare saṭhā bhavissanti,
mayamettha asaṭhā
bhavissāmāti cittaṃ
uppādetabbaṃ.

86. “Others will be fraudulent; we will not be fraudulent here”: should be the mind’s inclination.

pare māyāvī bhavissanti,
mayamettha amāyāvī
bhavissāmāti cittaṃ
uppādetabbaṃ.

87. “Others will be obstinate; we will not be obstinate here”: should be the mind’s

pare thaddhā bhavissanti,
mayamettha atthaddhā
bhavissāmāti cittaṃ

inclination.

88. “Others will be arrogant; we will not be arrogant here”: should be the mind’s inclination.

89. “Others will be difficult to admonish; we will be easy to admonish here”: should be the mind’s inclination.

90. “Others will have bad friends; we will have good friends here”: should be the mind’s inclination.

91. “Others will be negligent; we will be vigilant here”: should be the mind’s inclination.

92. “Others will lack faith; we will possess faith here”: should be the mind’s inclination.

uppādetabbam.

pare atimānī bhavissanti,
mayamettha anātimānī
bhavissāmāti cittaṃ
uppādetabbam.

pare dubbacā bhavissanti,
mayamettha subbacā
bhavissāmāti cittaṃ
uppādetabbam.

pare pāpamittā bhavissanti,
mayamettha kalyāṇamittā
bhavissāmāti cittaṃ
uppādetabbam.

pare pamattā bhavissanti,
mayamettha appamattā
bhavissāmāti cittaṃ
uppādetabbam.

pare assaddhā bhavissanti,
mayamettha saddhā
bhavissāmāti cittaṃ
uppādetabbam.

93. “Others will be shameless; we will be shameful here”: should be the mind’s inclination.

pare ahirikā bhavissanti,
mayamettha hirimanā
bhavissāmāti cittaṃ
uppādetabbaṃ.

94. “Others will have no fear of wrongdoing; we will be afraid of wrongdoing here”: should be the mind’s inclination.

pare anottāpī bhavissanti,
mayamettha ottāpī
bhavissāmāti cittaṃ
uppādetabbaṃ.

95. “Others will be of little learning; we will be of great learning here”: should be the mind’s inclination.

pare appassutā bhavissanti,
mayamettha bahussutā
bhavissāmāti cittaṃ
uppādetabbaṃ.

96. “Others will be lazy; we will be energetic here”: should be the mind’s inclination.

pare kusītā bhavissanti,
mayamettha āraddhaviriyā
bhavissāmāti cittaṃ
uppādetabbaṃ.

97. “Others will be unmindful; we will be established in mindfulness here”: should be the mind’s inclination.

pare muṭṭhassatī
bhavissanti, mayamettha
upaṭṭhitasatī bhavissāmāti
cittaṃ uppādetabbaṃ.

98. “Others will lack wisdom; we will possess wisdom

pare duppaññā bhavissanti,
mayamettha paññāsampannā

here”: should be the mind’s inclination.

99. “Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we will not adhere to our own views or hold on to them tenaciously, but will relinquish them easily”: should be the mind’s inclination.

100. O Cunda, suppose there were an uneven path and another even path by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it. So too, O Cunda:

101. One given to harmfulness has harmlessness by which to avoid it.

bhavissāmāti cittaṃ
uppādetabbaṃ.

pare sandiṭṭhiparāmāsī
ādhānagāhī duppaṭinissaggi
bhavissanti, mayamettha
asandiṭṭhiparāmāsī
anādhānagāhī suppaṭinissaggi
bhavissāmāti cittaṃ
uppādetabbaṃ.

seyyathāpi cunda
visamo²¹ maggo, tassāssa
²² añño samo maggo
parikkamanāya, seyyathāpi
²³ pana cunda visamaṃ
titthaṃ²⁴, tassāssa
aññaṃ samaṃ titthaṃ
parikkamanāya. evameva
kho cunda:

vihimsakassa purisapuggalassa
avihimsā hoti parikkamanāya.

²¹ maggo assa (machasaṃ) ■

²² tassa (machasaṃ) ■

²³ seyyathā vā (machasaṃ) ■

²⁴ nitthaṃ assa (machasaṃ) ■

102. One given to killing living beings has abstention from killing living beings by which to avoid it.

pāṇātipātissa purisapuggalas
pāṇātipātā veramaṇī
hoti parikkamanāya.

103. One given to taking what is not given has abstention from taking what is not given by which to avoid it.

adinnādāyissa purisapuggalas
adinnādānā veramaṇī
hoti parikkamanāya.

104. One given to uncelibacy has celibacy by which to avoid it.

abrahmacārissa purisapuggala
abrahmacariyā veramaṇī
²⁵ hoti parikkamanāya.

105. One given to false speech has abstention from false speech by which to avoid it.

musāvādissa purisapuggalassa
musāvādā veramaṇī
hoti parikkamanāya.

106. One given to malicious speech has abstention from malicious speech by which to avoid it.

pisuṇāvācassa²⁶ purisapuggala
pisuṇāyavācāya²⁷
veramaṇī hoti parikkamanāya

107. One given to harsh speech has abstention from harsh speech by which to avoid it.

²⁵brahmacariyaṃ (sīmu) ■

²⁶pisuṇāvācassa (sīmu) ■

²⁷pisuṇāvācā (sīmu) ■

108. One given to gossip
has abstention from gossip by
which to avoid it.

pharusavācassa²⁸
purisapuggalassa
pharusāya vācāya²⁹
veramaṇī hoti parikkamanāya.

109. One given to covetous-
ness has uncovetousness by
which to avoid it.

samphappalāpissa
purisapuggalassa
samphappalāpā veramaṇī
hoti parikkamanāya.

abhijjhālussa purisapuggalassa
anabhijjhā hoti parikkamanāya.

110. One given to ill will
has non-ill will by which to
avoid it.

byāpannacittassa
purisapuggalassa
abyāpādo hoti parikkamanāya.

111. One given to wrong
view has right view by which
to avoid it.

micchādiṭṭhissa purisapuggalassa
sammādiṭṭhi hoti
parikkamanāya.

112. One given to wrong
intention has right intention
by which to avoid it.

micchāsaṅkappassa
purisapuggalassa
sammāsaṅkappo
hoti parikkamanāya.

²⁸pharusāvācassa (sīmu) ■

²⁹pharusāvācā (sīmu) ■

113. One given to wrong speech has right speech by which to avoid it.

micchāvācassa purisapuggala
sammāvācā hoti parikkamanā

114. One given to wrong action has right action by which to avoid it.

micchākammantassa
purisapuggalassa
sammākammanto
hoti parikkamanāya.

115. One given to wrong livelihood has right livelihood by which to avoid it.

micchāājīvassa purisapuggala
sammāājīvo hoti parikkamanā

116. One given to wrong effort has right effort by which to avoid it.

micchāvāyāmassa
purisapuggalassa
sammāvāyāmo hoti
parikkamanāya.

117. One given to wrong mindfulness has right mindfulness by which to avoid it.

micchā satissa purisapuggala
sammāsati hoti parikkamanā

118. One given to wrong samadhi has right samadhi by which to avoid it.

micchāsamādhissa
purisapuggalassa
sammāsamādhi hoti
parikkamanāya.

119. One given to wrong knowledge has right knowledge by which to avoid it.

micchāññāṇissa purisapuggalassa
sammāññāṇaṃ hoti
parikkamanāya.

120. One given to wrong liberation has right liberation by which to avoid it.

micchāvimuttissa
purisapuggalassa
sammāvimutti hoti
parikkamanāya.

121. One given to sloth and torpor has freedom from sloth and torpor by which to avoid it.

thīnamiddhapariyuṭṭhitassa
purisapuggalassa
vigatathīnamiddhatā
hoti parikkamanāya.

122. One given to restlessness has non-restlessness by which to avoid it.

uddhatassa purisapuggalassa
anuddhaccaṃ hoti
parikkamanāya.

123. One given to doubt has crossing over doubt by which to avoid it.

vicikicchissa³⁰ purisapuggalassa
tiṇṇavicikicchā
hoti parikkamanāya.

124. One given to anger has non-anger by which to avoid it.

kodhanassa purisapuggalassa
akkodho hoti parikkamanāya.

125. One given to resentment has non-resentment by

³⁰vicikicchissa (machasaṃ) ■

which to avoid it.

126. One given to denigrating has non-denigrating by which to avoid it.

127. One given to contempt has non-contempt by which to avoid it.

128. One given to envy has non-envy by which to avoid it.

129. One given to stinginess has non-stinginess by which to avoid it.

130. One given to deceit has non-deceit by which to avoid it.

131. One given to fraud has non-fraud by which to avoid it.

upanāhissa purisapuggalassa
anupanāho hoti parikkamanāya.

makkhissa purisapuggalassa
amakkho hoti parikkamanāya.

paḷāsisssa purisapuggalassa
apaḷāso hoti parikkamanāya.

issukissa purisapuggalassa
anissā³¹ hoti parikkamanāya.

maccharissa purisapuggalassa
amacchariyaṃ hoti
parikkamanāya.

saṭhassa purisapuggalassa
asāṭheyyaṃ hoti parikkamanāya.

māyāvissa purisapuggalassa
amāyā hoti parikkamanāya.

³¹anissukitā (machasaṃ) ■

132. One given to obstinacy has non-obstinacy by which to avoid it.

thaddhassa purisapuggalassa atthaddhiyaṃ hoti parikkamanāya.

133. One given to arrogance has non-arrogance by which to avoid it.

atimānissa purisapuggalassa anatimāno hoti parikkamanāya.

134. One given to being difficult to admonish has being easy to admonish by which to avoid it.

dubbacassa purisapuggalassa sovacassatā hoti parikkamanāya.

135. One given to making bad friends has making good friends by which to avoid it.

pāpamittassa purisapuggalassa kalyāṇamittatā hoti parikkamanāya.

136. One given to negligence has vigilance by which to avoid it.

pamattassa purisapuggalassa appamādo hoti parikkamanāya.

137. One given to faithlessness has faith by which to avoid it.

assaddhassa purisapuggalassa saddhā hoti parikkamanāya.

138. One given to shamelessness has shame by which to avoid it.

ahirikassa purisapuggalassa hiri³² hoti parikkamanāya.

³²hiri (machasaṃ, pts) ■

139. One given to fearlessness of wrongdoing has fear of wrongdoing by which to avoid it.

140. One given to little learning has great learning by which to avoid it.

141. One given to laziness has the arousal of energy by which to avoid it.

142. One given to unmindfulness has the establishment of mindfulness by which to avoid it.

143. One given to lack of wisdom has the acquisition of wisdom by which to avoid it.

144. One given to adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, has non-adherence to his own views, not holding

anottāpissa purisapuggalassa
ottappam̐ hoti parikkamanāya.

appassutassa purisapuggalassa
bāhusaccam̐ hoti
parikkamanāya.

kusītassa purisapuggalassa
viriyārambho hoti
parikkamanāya.

mutṭhassatissa purisapuggalassa
upaṭṭhitasatitā hoti
parikkamanāya.

duppaññassa purisapuggalassa
paññāsampadā hoti
parikkamanāya.

sandiṭṭhiparāmāsiādhānagāhi
purisapuggalassa
asandiṭṭhiparāmāsianādhāna
hoti parikkamanāya.

on to them tenaciously and relinquishing them easily, by which to avoid it.

145. O Cunda, just as all unwholesome dhammas lead downwards and all wholesome dhammas lead upwards, so too, O Cunda:

seyyathāpi cunda ye
keci akusalā dhammā
sabbe te adbhāvāṃ
gamanīyā³³ yo keci
kusalā dhammā sabbe
te uparibhāvāṃ³⁴
gamanīyā. evameva
kho cunda:

146. One given to harmfulness has harmlessness to lead him upwards.

vihiṃsakassa purisapuggalassa
avihiṃsā hoti uparibhāvāya.

147. One given to killing living beings has abstention from killing living beings to lead him upwards.

pāṇātipātissa purisapuggalassa
pāṇātipātā veramaṇī
hoti uparibhāvāya.

148. One given to taking what is not given has abstention from taking what is not given to lead him upwards.

adinnādāyissa purisapuggalassa
adinnādānā veramaṇī
hoti uparibhāvāya.

³³gamaniyā (katthaci) ■

³⁴uparibhāvāya -pe-
(machasam) ■

149. One given to uncelibacy has celibacy to lead him upwards.

abrahmacāriṣṣa purisapuggala
abrahmacariyā veramaṇī
hoti uparibhāvāya.

150. One given to false speech has abstention from false speech to lead him upwards.

musāvādissa purisapuggalassa
musāvādā veramaṇī
hoti uparibhāvāya.

151. One given to malicious speech has abstention from malicious speech to lead him upwards.

pisuṇavācassa purisapuggala
pisuṇāyavācāya veramaṇī
hoti uparibhāvāya.

152. One given to harsh speech has abstention from harsh speech to lead him upwards.

pharusavācassa purisapuggala
pharusāya vācāya
veramaṇī hoti uparibhāvāya.

153. One given to gossip has abstention from gossip to lead him upwards.

samphappalāpissa
purisapuggalassa
samphappalāpā veramaṇī
hoti uparibhāvāya.

154. One given to covetousness has uncovetousness to lead him upwards.

abhijjhālussa purisapuggalassa
anabhijjhā hoti uparibhāvāya.

155. One given to ill will has non-ill will to lead him upwards.

byāpannacittassa
purisapuggalassa
abyāpādo hoti uparibhāvāya.

156. One given to wrong view has right view to lead him upwards.

micchādiṭṭhissa purisapuggalassa
sammādiṭṭhi hoti
uparibhāvāya.

157. One given to wrong intention has right intention to lead him upwards.

micchāsaṅkappassa
purisapuggalassa
sammāsaṅkappo
hoti uparibhāvāya.

158. One given to wrong speech has right speech to lead him upwards.

micchāvācassa purisapuggalassa
sammāvācā hoti uparibhāvāya.

159. One given to wrong action has right action to lead him upwards.

micchākammantassa
purisapuggalassa
sammākammanto
hoti uparibhāvāya.

160. One given to wrong livelihood has right livelihood to lead him upwards.

micchāājīvassa purisapuggalassa
sammāājīvo hoti uparibhāvāya.

161. One given to wrong effort has right effort to lead

micchāvāyāmassa
purisapuggalassa
sammāvāyāmo hoti

him upwards.

162. One given to wrong mindfulness has right mindfulness to lead him upwards.

163. One given to wrong samadhi has right samadhi to lead him upwards.

164. One given to wrong knowledge has right knowledge to lead him upwards.

165. One given to wrong liberation has right liberation to lead him upwards.

166. One given to sloth and torpor has freedom from sloth and torpor to lead him upwards.

167. One given to restlessness has non-restlessness to lead him upwards.

uparibhāvāya.

micchā satissa purisapuggala
sammāsati hoti uparibhāvāya.

micchāsamādhissa
purisapuggalassa
sammāsamādhi hoti
uparibhāvāya.

micchāñāṇissa purisapuggala
sammāñāṇaṃ hoti
uparibhāvāya.

micchāvimuttissa
purisapuggalassa
sammāvimutti hoti
uparibhāvāya.

thīnamiddhapariyuṭṭhitassa
purisapuggalassa
vigatathīnamiddhatā
hoti uparibhāvāya.

uddhatassa purisapuggalassa
anuddhaccaṃ hoti
uparibhāvāya.

- | | |
|---|---|
| <p>168. One given to doubt has crossing over doubt to lead him upwards.</p> | <p>vicikicchissa purisapuggalassa
tiṇṇavicikicchataṁ
hoti uparibhāvāya.</p> |
| <p>169. One given to anger has non-anger to lead him upwards.</p> | <p>kodhanassa purisapuggalassa
akkodho hoti uparibhāvāya.</p> |
| <p>170. One given to resentment has non-resentment to lead him upwards.</p> | <p>upanāhissa purisapuggalassa
anupanāho hoti uparibhāvāya.</p> |
| <p>171. One given to denigrating has non-denigrating to lead him upwards.</p> | <p>makkhissa purisapuggalassa
amakkho hoti uparibhāvāya.</p> |
| <p>172. One given to contempt has non-contempt to lead him upwards.</p> | <p>paḷāsissa purisapuggalassa
apaḷāso hoti uparibhāvāya.</p> |
| <p>173. One given to envy has non-envy to lead him upwards.</p> | <p>issukissa purisapuggalassa
anissā hoti uparibhāvāya.</p> |
| <p>174. One given to stinginess has non-stinginess to lead him upwards.</p> | <p>maccharissa purisapuggalassa
amacchariyaṃ hoti
uparibhāvāya.</p> |

175. One given to deceit has non-deceit to lead him upwards.

saṭhassa purisapuggalassa
asāṭheyyaṃ hoti uparibhāvāya.

176. One given to fraud has non-fraud to lead him upwards.

māyāvissa purisapuggalassa
amāyā hoti uparibhāvāya.

177. One given to obstinacy has non-obstinacy to lead him upwards.

thaddhassa purisapuggalassa
atthaddhiyaṃ hoti
uparibhāvāya.

178. One given to arrogance has non-arrogance to lead him upwards.

atimānissa purisapuggalassa
anatimāno hoti uparibhāvāya.

179. One given to being difficult to admonish has being easy to admonish to lead him upwards.

dubbacassa purisapuggalassa
sovacassatā hoti uparibhāvāya.

180. One given to making bad friends has making good friends to lead him upwards.

pāpamittassa purisapuggalassa
kalyāṇamittatā hoti
uparibhāvāya.

181. One given to negligence has vigilance to lead him upwards.

pamattassa purisapuggalassa
appamādo hoti uparibhāvāya.

- | | |
|---|---|
| <p>182. One given to faithlessness has faith to lead him upwards.</p> | <p>assaddhassa purisapuggalassa
saddhā hoti uparibhāvāya.</p> |
| <p>183. One given to shamelessness has shame to lead him upwards.</p> | <p>ahirikassa purisapuggalassa
hiri hoti uparibhāvāya.</p> |
| <p>184. One given to fearlessness of wrongdoing has fear of wrongdoing to lead him upwards.</p> | <p>anottāpissa purisapuggalassa
ottappaṃ hoti uparibhāvāya.</p> |
| <p>185. One given to little learning has great learning to lead him upwards.</p> | <p>appassutassa purisapuggalassa
bāhusaccaṃ hoti
uparibhāvāya.</p> |
| <p>186. One given to laziness has the arousal of energy to lead him upwards.</p> | <p>kusītassa purisapuggalassa
viriyārambho hoti
uparibhāvāya.</p> |
| <p>187. One given to unmindfulness has the establishment of mindfulness to lead him upwards.</p> | <p>muṭṭhassatissa purisapuggalassa
upaṭṭhitasatitā hoti
uparibhāvāya.</p> |
| <p>188. One given to lack of wisdom has the acquisition of</p> | <p>duppaññassa purisapuggalassa
paññāsampadā hoti</p> |

wisdom to lead him upwards.

189. One given to adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, to lead him upwards.

190. “Indeed, O Cunda, that one who is sunk in a mud himself will pull out another who is sunk in a mud,” this possibility is not to be found. “Indeed, O Cunda, that one who is not sunk in a mud himself will pull out another who is sunk in a mud,” this possibility is to be found. “Indeed, O Cunda, that one who is not tamed, not trained, not fully extinguished himself will tame, train, [help to] fully extinguish another,” this possibility is not to be found. “Indeed, O Cunda, that one

uparibhāvāya.

sandiṭṭhiparāmāsī
ādhānagāhi duppaṭinissaggis-
purisapuggalassa
asandiṭṭhiparāmāsī
anādhānagāhī suppaṭinissagga-
hoti uparibhāvāya.

so vata cunda attanā
palipapalipanno param
palipapalipannaṃ
uddharissatīti netam
ṭhānam vijjati. so
vata cunda, attanā
apalipapalipanno
param palipapalipannaṃ
uddharissatīti ṭhānametaṃ
vijjati. so vata cunda
attanā adanto avinīto
aparinibbuto param
damessati vinessati
parinibbāpessatīti
netam ṭhānam vijjati.
so vata cunda attanā
danto vinīto parinibbuto

who is tamed, trained, fully extinguished himself will tame, train, [help to] fully extinguish another,” this possibility is to be found. So too, O Cunda:

191. One given to harmfulness has harmlessness by which to extinguish it.

192. One given to killing living beings has abstention from killing living beings by which to extinguish it.

193. One given to taking what is not given has abstention from taking what is not given by which to extinguish it.

194. One given to uncelibacy has celibacy by which to extinguish it.

195. One given to false speech has abstention from

param damessati
vinessati parinibbāpessatīti
ṭhānametaṃ vijjati.
evameva kho cunda:

vihiṃsakassa purisapuggalassa
avihiṃsā hoti parinibbānāya.

pāṇātipātissa purisapuggalassa
pāṇātipātā veramaṇī
hoti parinibbānāya.

adinnādāyissa purisapuggalassa
adinnādānā veramaṇī
hoti parinibbānāya.

abrahmacāriṣṣa purisapuggalassa
abrahmacariyā veramaṇī
hoti parinibbānāya.

musāvādissa purisapuggalassa
musāvādā veramaṇī

false speech by which to extinguish it.

hoti parinibbānāya.

196. One given to malicious speech has abstention from malicious speech by which to extinguish it.

pisuṇavācassa purisapuggala
pisuṇāyavācāya veramaṇī
hoti parinibbānāya.

197. One given to harsh speech has abstention from harsh speech by which to extinguish it.

pharusavācassa purisapuggala
pharusāya vācāya
veramaṇī hoti parinibbānāya.

198. One given to gossip has abstention from gossip by which to extinguish it.

samphappalāpissa
purisapuggalassa
samphappalāpā veramaṇī
hoti parinibbānāya.

199. One given to covetousness has uncovetousness by which to extinguish it.

abhijjhālussa purisapuggalassa
anabhijjhā hoti parinibbānāya.

200. One given to ill will has non-ill will by which to extinguish it.

byāpannacittassa
purisapuggalassa
abyāpādo hoti parinibbānāya.

201. One given to wrong view has right view by which

micchādītṭhissa purisapuggala
sammādītṭhi hoti

to extinguish it.

parinibbānāya.

202. One given to wrong intention has right intention by which to extinguish it.

micchāsaṅkappaṇṇassa
purisapuggalaṇṇassa
saṇṇāsaṅkappa
hoti parinibbānāya.

203. One given to wrong speech has right speech by which to extinguish it.

micchāvācassa purisapuggalaṇṇassa
saṇṇāvācā hoti parinibbānāya.

204. One given to wrong action has right action by which to extinguish it.

micchākammantaṇṇassa
purisapuggalaṇṇassa
saṇṇākammanto
hoti parinibbānāya.

205. One given to wrong livelihood has right livelihood by which to extinguish it.

micchāājīvaṇṇassa purisapuggalaṇṇassa
saṇṇāājīvo hoti parinibbānāya.

206. One given to wrong effort has right effort by which to extinguish it.

micchāvāyāmaṇṇassa
purisapuggalaṇṇassa
saṇṇāvāyāmo hoti
parinibbānāya.

207. One given to wrong mindfulness has right mindfulness by which to extin-

micchā satissa purisapuggalaṇṇassa
saṇṇāsati hoti parinibbānāya.

guish it.

208. One given to wrong samadhi has right samadhi by which to extinguish it.

micchāsamādhissa
purisapuggalassa
sammāsamādhi hoti
parinibbānāya.

209. One given to wrong knowledge has right knowledge by which to extinguish it.

micchāñāṇissa purisapuggala
sammāñāṇaṃ hoti
parinibbānāya.

210. One given to wrong liberation has right liberation by which to extinguish it.

micchāvimuttissa
purisapuggalassa
sammāvimutti hoti
parinibbānāya.

211. One given to sloth and torpor has freedom from sloth and torpor by which to extinguish it.

thīnamiddhapariyuṭṭhitassa
purisapuggalassa
vigatathīnamiddhatā
hoti parinibbānāya.

212. One given to restlessness has non-restlessness by which to extinguish it.

uddhatassa purisapuggalassa
anuddhaccaṃ hoti
parinibbānāya.

213. One given to doubt has crossing over doubt by which

vecikicchissa purisapuggalassa
tiṇṇavicikicchata
hoti parinibbānāya.

to extinguish it.

214. One given to anger has non-anger by which to extinguish it.

215. One given to resentment has non-resentment by which to extinguish it.

216. One given to denigrating has non-denigrating by which to extinguish it.

217. One given to contempt has non-contempt by which to extinguish it.

218. One given to envy has non-envy by which to extinguish it.

219. One given to stinginess has non-stinginess by which to extinguish it.

kodhanassa purisapuggalassa
akkodho hoti parinibbānāya.

upanāhissa purisapuggalassa
anupanāho hoti parinibbānāya.

makkhissa purisapuggalassa
amakkho hoti parinibbānāya.

paḷāsisso purisapuggalassa
apaḷāso hoti parinibbānāya.

issukissa purisapuggalassa
anissā hoti parinibbānāya.

maccharissa purisapuggalassa
amacchariyaṃ hoti
parinibbānāya.

saṭhassa purisapuggalassa
asāṭheyyaṃ hoti parinibbānāya.

220. One given to deceit has non-deceit by which to extinguish it.

221. One given to fraud has non-fraud by which to extinguish it.

222. One given to obstinacy has non-obstinacy by which to extinguish it.

223. One given to arrogance has non-arrogance by which to extinguish it.

224. One given to being difficult to admonish has being easy to admonish by which to extinguish it.

225. One given to making bad friends has making good friends by which to extinguish it.

226. One given to negligence has vigilance by which

māyāvissa purisapuggalassa amāyā hoti parinibbānāya.

thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya.

atimānissa purisapuggalassa anatimāno hoti parinibbānāya.

dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya.

pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya.

pamattassa purisapuggalassa appamādo hoti parinibbānāya.

to extinguish it.

227. One given to faithlessness has faith by which to extinguish it.

228. One given to shamelessness has shame by which to extinguish it.

229. One given to fearlessness of wrongdoing has fear of wrongdoing by which to extinguish it.

230. One given to little learning has great learning by which to extinguish it.

231. One given to laziness has the arousal of energy by which to extinguish it.

232. One given to unmindfulness has the establishment of mindfulness by which to extinguish it.

assaddhassa purisapuggalassa
saddhā hoti parinibbānāya.

ahirikassa purisapuggalassa
hiri hoti parinibbānāya.

anottāpissa purisapuggalassa
ottappaṃ hoti parinibbānāya.

appassutassa purisapuggalassa
bāhusaccaṃ hoti
parinibbānāya.

kusītassa purisapuggalassa
viriyārambho hoti
parinibbānāya.

mutṭhassatissa purisapuggalassa
upaṭṭhitasatitā hoti
parinibbānāya.

233. One given to lack of wisdom has the acquisition of wisdom by which to extinguish it.

234. One given to adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to extinguish it.

235. “Thus, O Cunda, the course of effacement has been taught by me, the course of inclining the mind has been taught by me, the course of avoidance has been taught by me, the course leading upwards has been taught by me, and the course of extinguishing has been taught by me. Whatever should be done, O Cunda, by a teacher for his disciples, desiring their welfare, having pity for them,

duppaññassa purisapuggalassa
paññāsampadā hoti
parinibbānāya.

sandiṭṭhiparāmāsiādhānagāhi
purisapuggalassa
asandiṭṭhiparāmāsiādhānagāhi
hoti parinibbānāya.

iti kho cunda desito
mayā sallekhapariyāyo.
desito cittuppādapariyāyo.
desito parikkamanapariyāyo.
desito uparibhāvapariyāyo.
desito parinibbānapariyāyo.
yaṃ kho cunda satthārā
karaṇīyaṃ sāvakaṇaṃ
hitesinā anukampakena
anukampaṃ upādāya,
kataṃ vo taṃ mayā.
etāni cunda rukkhamaṇi,
etāni suññāgārāni.
jāyatha cunda mā

that has been done for you by me, out of compassion. These are the feet of trees, O Cunda, these are empty huts. Meditate, O Cunda, do not be negligent, lest you regret it later. This is our instructions to you.”

236. That is what the Auspicious One said. The venerable Maha Cunda was satisfied and delighted in the Auspicious One’s words.

pamādattha. mā pacchā
vippaṭisārino ahuvattha.
ayaṃ vo amhākaṃ
anusāsanī "ti.

idamavoca bhagavā.
attamano āyasmā
mahācundo bhagavato
bhāsitam abhinandī
"ti.