

### 0.0.1 **sallekhasuttam**

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, he visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and 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 of these views come to be thus?"

evam me sutam: ekam samayam bhagavā sāvattiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme. atha kho āyasmā mahācundo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahācundo bhagavantam etadavoca:

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

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 thinking and pondering, the

yā imā cunda aneka-vihitā diṭṭhiyo loke uppajjanti attavāda-paṭisaṃyuttā vā lokavāda-paṭisaṃyuttā vā, yattha cetā diṭṭhiyo uppajjanti, yattha cetā anusenti, yattha cetā samudācaranti, taṃ ne-taṃ mama, neso'hamasmi, na me'so at-tāti evametam yathā-bhūtaṃ sammappañ-ñāya passato eva-metāsaṃ diṭṭhinaṃ pahānaṃ hoti. eva-metāsaṃ diṭṭhinaṃ paṭinissaggo hoti.

ṭhānaṃ kho pane-taṃ cunda vijjati - yaṃ idhekacco bhik-khu vivicceva kā-mehi vivicca aku-salehi dhammehi savitakkaṃ savicā-raṃ vivekajaṃ pīti-sukhaṃ paṭhamaṃ jhānaṃ upasampajja

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 One’s Discipline.

vihareyya. tassa evamassa: sallekkena viharāmīti, na kho panete cunda ariyassa vinaye sallekkhā vuccanti. diṭṭha-dhammasukhavihārā ete ariyassa vinaye vuccanti.

ṭhānaṃ kho pane-taṃ cunda vijjati - yaṃ idhekacco bhikkhu vitakkavicārānaṃ vūpasamā aj-jhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhi-jaṃ pītisukhaṃ dutiyaṃ jhānaṃ upa-sampajja vihareyya. tassa evamassa: sallekkena viharāmīti. na kho panete cunda ariyassa vinaye sallekkhā vuccanti. diṭṭha-dhammasukhavihārā ete ariyassa vinaye vuccanti.

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 and mental pain, a certain bhikkhu here enters upon

ṭhānaṃ kho pane-  
taṃ cunda vijjati -  
yaṃ idhekacco bhik-  
khu pītiyā ca virāgā  
upekkhako ca viha-  
reyya, sato ca sam-  
pajāno, sukhañca  
kāyena paṭisaṃve-  
deyya, yaṃ taṃ ariyā  
ācikkhanti upekkhako  
satimā sukhavihārīti,  
tatiyaṃ jhānaṃ upa-  
sampajja vihareyya,  
tassa evamassa: sal-  
lekhena viharāmīti.  
na kho panete cunda  
ariyassa vinaye salle-  
khā vuccanti. diṭṭha-  
dhammasukkhavihārā  
ete ariyassa vinaye  
vuccanti.

ṭhānaṃ kho pane-  
taṃ cunda vijjati -  
yaṃ idhekacco bhik-  
khu sukhassa ca pa-  
hānā dukkhassa ca  
pahānā pubbeva so-  
manassadomanas-  
sānaṃ atthaṅgamā

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 effacement in the Noble One’s

adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajjavihareyya, tassa evamassa: sallekkena viharāmīti. na kho panete cunda ariyassa vinaye sallekkhā vuccanti. diṭṭha dhammasukhavihāra ete ariyassa vinaye vuccanti.

ṭhānaṃ kho pane-taṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso rūpa-saññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākā-soti ākā-sānañcāya-taṃ upasampajja vihareyya. tassa evamassa: sallekkena viharāmīti. na kho panete cunda ariyassa vinaye salle-

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 and dwells in the domain of

khā vuccanti. santā ete vihārā ariyassa vinaye vuccanti.

ṭhānaṃ kho pane-  
taṃ cunda vijjati -  
yaṃ idhekacco bhik-  
khu sabbaso ākāsa-  
nañcāyatanam sama-  
tikkamma anantaṃ  
viññāṇanti viññā-  
ṇañcāyatanam upa-  
sampajja vihareyya.  
tassa evamassa: sal-  
lekkena viharāmīti.  
na kho panete cunda  
ariyassa vinaye salle-  
khā vuccanti. santā  
ete vihārā ariyassa  
vinaye vuccanti.

ṭhānaṃ kho pane-  
taṃ cunda vijjati -  
yaṃ idhekacco bhik-  
khu sabbaso viññā-  
ṇañcāyatanam sa-  
matikkamma natthi  
kiñcīti ākiñcaññāya-

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.

11. Now here, O Cunda, effacement is to be done by

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

ṭhānam kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja vihareyya. tassa evamassa: sallekkena viharāmīti na kho panete cunda ariyassa vinaye sallekkhā vuccanti. santā ete vihārā ariyassa vinaye vuccanti.

idha kho pana vo cunda sallekho kara-

you:“ Others will be harmful;  
we will not be harmful here”:  
is effacement to be done.

ṇīyo: pare vihiṃsakā  
bhavissanti. maya-  
mettha avihīṃsakā  
bhavissāmāti salle-  
kho karaṇīyo.

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

pare pāṇātipātī bha-  
vissanti, mayamet-  
tha pāṇātipātā paṭi-  
viratā 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 bha-  
vissanti, mayamet-  
tha adinnādānā paṭi-  
viratā bhavissāmāti  
sallekho karaṇīyo.

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

pare abrahmacārī  
bhavissanti, maya-  
mettha brahmacārī  
bhavissāmāti salle-  
kho karaṇīyo.

15. “Others will speak false-  
hood we will abstain from  
false speech here”: is efface-  
ment to be done.

pare musāvādī bha-  
vissanti, mayamet-  
tha musāvādā paṭi-  
viratā bhavissāmāti  
sallekho karaṇīyo.



16. “Others will speak maliciously; we will abstain from malicious speech here”: is effacement to be done.
17. “Others will speak harshly; we will abstain from harsh speech here”: is effacement to be done.
18. “Others will gossip; we will abstain from gossip here”: is effacement to be done.
19. “Others will be covetous; we will be uncovetous here”: is effacement to be done.
20. “Others will have ill will; we will be without ill will here”: is effacement to
- pare pisuṇavācā bhavissanti: mayamettha pisuṇā vācā paṭiviratā bhavissāmāti sallekho karaṇīyo.
- pare pharusāvācā<sup>1</sup> bhavissanti, mayamettha pharusāvācā<sup>2</sup> paṭiviratā bhavissāmāti sallekho karaṇīyo.
- pare samphappalāpī<sup>3</sup> bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmāti sallekho karaṇīyo.
- pare abhijjhālu bhavissanti, mayamettha anabhijjhālū bhavissāmāti sallekho karaṇīyo.
- <sup>1</sup>pharusavācā (machasaṃ) ■
- <sup>2</sup>pharusāya vācāya (machasaṃ, syā) ■
- <sup>3</sup>samaphappalāpā (katthaci) ■

be done.

pare byāpannacittā  
bhavissanti, maya-  
mettha abyāpanna-  
cittā bhavissāmāti  
sallekho karaṇīyo.

21. “Others will be of wrong view; we will be of right view here”: is effacement to be done.

pare micchādīṭṭhī<sup>4</sup>  
bhavissanti, maya-  
mettha sammādīṭṭhi  
<sup>5</sup> bhavissāmāti salle-  
kho karaṇīyo

22. “Others will be of wrong intention; we will be of right intention here”: is effacement to be done.

pare micchāsaṅkappā  
bhavissanti, maya-  
mettha sammāsaṅ-  
kappā 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, maya-  
mettha sammāvācā  
bhavissāmāti salle-  
kho karaṇīyo.

24. “Others will be of wrong action; we will be of right action here”: is effacement to be done.

pare micchākam-  
mantā bhavissanti,  
mayamettha sammā-  
kammantā bhavissā-

<sup>4</sup>micchādīṭṭhikā (syā)

<sup>5</sup>sammādīṭṭhikā (syā)

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| <p>25. “Others will be of wrong livelihood; we will be of right livelihood here”: is effacement to be done.</p>   | <p>māti sallekho karaṇīyo.</p>   |
| <p>26. “Others will be of wrong effort; we will be of right effort here”: is effacement to be done.</p>           | <p>pare micchāājīvā bhavissanti, mayamettha sammāājīvā 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 micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā 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 micchāsati bhavissanti, mayamettha sammāsati bhavissāmāti sallekho karaṇīyo.</p>     |
| <p>29. “Others will be of wrong knowledge; we will be of</p>  | <p>pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī</p>                                     |

right knowledge here”: is effacement to be done.

bhavissāmāti sallekho karaṇīyo.

30. “Others will be of wrong liberation; we will be of right liberation here”: is effacement to be done.

pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmāti sallekho karaṇīyo.

31. “Others will be overcome by sloth and torpor; we will be free from sloth and torpor here”: is effacement to be done.

pare thīnamiddha-pariyutṭhitā bhavissanti, mayamettha vigatathīnamiddhā bhavissāmāti sallekho karaṇīyo.

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

pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmāti sallekho karaṇīyo.

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

pare vecikicchī<sup>6</sup> bhavissanti, mayamettha tiṇṇavicikicchā bhavissāmāti sallekho karaṇīyo.

<sup>6</sup>vicikicchī (machasaṃ) ■

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

pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmāti sallekho karaṇīyo.

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

pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmāti sallekho karaṇīyo.

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

pare makkhī bhavissanti, mayamettha amakkhī bhavissāmāti sallekho karaṇīyo.

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

pare paḷāsī bhavissanti, mayamettha apaḷāsī 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<sup>7</sup> bhavissāmāti sallekho karaṇīyo.

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

pare atimānī bhavissanti, mayamettha anatimānī bhavissāmāti sallekho karaṇīyo.

<sup>7</sup>athaddhā (syā) ■

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

pare dubbacā bhavissanti, mayametta subbacā<sup>8</sup> bhavissāmāti sallekho karaṇīyo.

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

pare pāpamittā bhavissanti, mayametta kalyāṇamittā bhavissāmāti sallekho karaṇīyo.

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

pare pamattā bhavissanti, mayametta appamattā bhavissāmāti sallekho karaṇīyo.

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

pare assaddhā<sup>9</sup> bhavissanti, mayametta saddhā bhavissāmāti sallekho karaṇīyo.

48. “Others will lack moral dignity; we will have moral dignity here”: is effacement to be done.

pare ahirikā bhavissanti, mayametta hirimanā bhavissāmāti sallekho kara-

<sup>8</sup>suvacā (machasaṃ) ■

<sup>9</sup>asaddhā (syā) ■

49. “Others will lack moral dread; we will have moral dread here”: is effacement to be done.

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

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

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

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

ṇīyo.

pare anottāpī<sup>10</sup> bhavissanti, mayamettha ottāpī<sup>11</sup> bhavissāmāti sallekho karaṇīyo.

pare appassutā<sup>12</sup> bhavissanti, mayamettha bahussutā bhavissāmāti sallekho karaṇīyo.

pare kusītā bhavissanti, mayamettha āraddhaviyā bhavissāmāti sallekho karaṇīyo.

pare muṭṭhassatī bhavissanti, mayamettha upaṭṭhitasatī<sup>13</sup> bhavissāmāti sallekho karaṇīyo.

<sup>10</sup>anottappī (syā) ■

<sup>11</sup>ottappī (syā) ■

<sup>12</sup>appasutā (syā) ■

<sup>13</sup>upaṭṭhitasatī (machasaṃ) ■



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 arousal of a mental state 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, mayametta paññāsampannā bhavissāmāti sallekho karaṇīyo.

pare sandiṭṭhiparāmāsī<sup>14</sup> ādhānagāhī<sup>15</sup> duppaṭinissaggī bhavissanti, mayametta asandiṭṭhiparāmāsī<sup>16</sup> anādhānagāhī<sup>17</sup> suppaṭinissaggī bhavissāmāti sallekho karaṇīyo.

cittuppādampi kho ahaṃ cunda kusallesu dhammesu bahukāraṃ<sup>18</sup> vadāmi. ko pana vādo kāyena vācāya<sup>19</sup> anuvidhī-

<sup>14</sup>sandiṭṭhiparāmāsī (syā, pts) ■

<sup>15</sup>ādhānagāhī (syā, pts); ādhānaggāhī (machasaṃ) ■

<sup>16</sup>asandiṭṭhiparāmāsī (syā, pts) ■

<sup>17</sup>anādhānagāhī (syā) ■

<sup>18</sup>bahūpakāraṃ (katthaci) ■

<sup>19</sup>vācā (katthaci) ■

56. “Others will be harmful; we will not be harmful here”: is a mental state to be aroused.

57. “Others will kill living beings; we will abstain from killing living beings here”: is a mental state to be aroused.

58. “Others will take what is not given; we will abstain from taking what is not given here”: is a mental state to be aroused.

59. “Others will be uncelibate; we will be celibate here”: is a mental state to be aroused.

yanāsu<sup>20</sup> tasmātiha  
cunda:

pare vihiṃsakā bhavissanti, mayametta vihiṃsakā bhavissāmāti. cittaṃ uppādetabbam.

pare pāṇātipātī bhavissanti, mayametta pāṇātipātā paṭiviratā bhavissāmāti cittaṃ uppādetabbam

pare adinnādāyī bhavissanti, mayametta adinnādānā paṭiviratā bhavissāmāti cittaṃ uppādetabbam

pare abrahmacārī bhavissanti, mayametta brahmacārī bhavissāmāti cittaṃ uppādetabbam

<sup>20</sup>anuvidhīyamānāsu (katthaci);  
anuvidhiyanāsu (syā)■

60. “Others will speak falsehood; we will abstain from false speech here”: is a mental state to be aroused. pare musāvādī bhavissanti, mayametta musāvādā paṭiviratā bhavissāmāti cittaṃ uppādetabbam
61. “Others will speak maliciously; we will abstain from malicious speech here”: is a mental state to be aroused. pare pisuṇāvācā bhavissanti: mayametta pisuṇāvācā paṭiviratā bhavissāmāti cittaṃ uppādetabbam
62. “Others will speak harshly; we will abstain from harsh speech here”: is a mental state to be aroused. pare pharusāvācā bhavissanti, mayametta pharusāvācā paṭiviratā bhavissāmāti cittaṃ uppādetabbam
63. “Others will gossip; we will abstain from gossip here”: is a mental state to be aroused. pare samphappalāpī bhavissanti, mayametta samphappalāpā paṭiviratā bhavissāmāti cittaṃ uppādetabbam
- pare abhijjhālū bhavissanti, mayametta

64. “Others will be covetous; we will be uncovetous here”: is a mental state to be aroused.

tha anabhijjhālū bhavissāmāti cittaṃ uppādetabbaṃ

65. “Others will have ill will; we will be without ill will here”: is a mental state to be aroused.

pare byāpannacittā bhavissanti, maya-mettha abyāpannacittā bhavissāmāti cittaṃ uppādetabbaṃ.

66. “Others will be of wrong view; we will be of right view here”: is a mental state to be aroused.

pare micchādittihī bhavissanti, maya-mettha sammādittihī bhavissāmāti cittaṃ uppādetabbaṃ

67. “Others will be of wrong intention; we will be of right intention here”: is a mental state to be aroused.

pare micchāsaṅkappā bhavissanti, maya-mettha sammāsaṅkappā bhavissāmāti cittaṃ uppādetabbaṃ.

68. “Others will be of wrong speech; we will be of right speech here”: is a mental state to be aroused.

pare micchāvācā bhavissanti, maya-mettha sammāvācā bhavissāmāti cittaṃ uppādetabbaṃ.

69. “Others will be of wrong action; we will be of right action here”: is a mental state to be aroused. pare micchākam-mantā bhavissanti, mayamettha sammā-kammantā bhavissāmāti cittaṃ uppādetabbam.
70. “Others will be of wrong livelihood; we will be of right livelihood here”: is a mental state to be aroused. pare micchājīvā bhavissanti, mayamettha sammājīvā bhavissāmāti cittaṃ uppādetabbam.
71. “Others will be of wrong effort; we will be of right effort here”: is a mental state to be aroused. pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmāti cittaṃ uppādetabbam.
72. “Others will be of wrong mindfulness; we will be of right mindfulness here”: is a mental state to be aroused. pare micchāsati bhavissanti, mayamettha sammāsati bhavissāmāti cittaṃ uppādetabbam.
73. “Others will be of wrong samadhi; we will be of right samadhi here”: is a mental pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissāmāti cit-

state to be aroused.

74. “Others will be of wrong knowledge; we will be of right knowledge here”: is a mental state to be aroused.

75. “Others will be of wrong liberation; we will be of right liberation here”: is a mental state to be aroused.

76. “Others will be overcome by sloth and torpor; we will be free from sloth and torpor here”: is a mental state to be aroused.

77. “Others will be restless; we will not be restless here”: is a mental state to be aroused.

taṃ uppādetabbam.

pare micchāñāṇī  
bhavissanti, mayamettha  
sammāñāṇī  
bhavissāmāti cittaṃ  
uppādetabbam.

pare micchāvimuttī  
bhavissanti, mayamettha  
sammāvi-  
muttī bhavissāmāti  
cittaṃ uppādetab-  
bam.

pare thīnamiddha-  
pariyuṭṭhitā bhavis-  
santi, mayamettha  
vigatathīnamiddhā  
bhavissāmāti cittaṃ  
uppādetabbam.

pare uddhatā bhavis-  
santi, mayamettha  
anuddhatā bhavissā-  
māti cittaṃ uppāde-  
tabbam.

pare vecikicchī bha-  
vissanti, mayamet-

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| <p>78. “Others will be doubters; we will cross over doubt here”: is a mental state to be aroused.</p>        | <p>tha tiṇṇavicikicchā bhavissāmāti cittaṃ uppādetabbam.</p>                            |
| <p>79. “Others will be angry; we will not be angry here”: is a mental state to be aroused.</p>               | <p>pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmāti cittaṃ uppādetabbam.</p> |
| <p>80. “Others will be resentful; we will not be resentful here”: is a mental state to be aroused.</p>       | <p>pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmāti cittaṃ uppādetabbam.</p> |
| <p>81. “Others will be denigrating; we will not be denigrating here”: is a mental state to be aroused.</p>   | <p>pare makkhī bhavissanti, mayamettha amakkhī bhavissāmāti cittaṃ uppādetabbam.</p>    |
| <p>82. “Others will be contemptuous; we will not be contemptuous here”: is a mental state to be aroused.</p> | <p>pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissāmāti cittaṃ uppādetabbam.</p>    |

83. “Others will be envious; we will not be envious here”: is a mental state to be aroused.      pare issukī bhavissanti, mayamettha anissukī bhavissāmāti cittaṃ uppādetabbam.
84. “Others will be stingy; we will not be stingy here”: is a mental state to be aroused.      pare maccharī bhavissanti, mayamettha amaccharī bhavissāmāti cittaṃ uppādetabbam.
85. “Others will be deceitful; we will not be deceitful here”: is a mental state to be aroused.      pare saṭhā bhavissanti, mayamettha asaṭhā bhavissāmāti cittaṃ uppādetabbam.
86. “Others will be fraudulent; we will not be fraudulent here”: is a mental state to be aroused.      pare māyāvī bhavissanti, mayamettha amāyāvī bhavissāmāti cittaṃ uppādetabbam.
87. “Others will be obstinate; we will not be obstinate here”: is a mental state to be aroused.      pare thaddhā bhavissanti, mayamettha atthaddhā bhavissāmāti cittaṃ uppādetabbam.



88. “Others will be arrogant; we will not be arrogant here”: is a mental state to be aroused.

pare atimānī bhavissanti, mayamettha anatimānī bhavissāmāti cittaṃ uppādetabbam.

89. “Others will be difficult to admonish; we will be easy to admonish here”: is a mental state to be aroused.

pare dubbacā bhavissanti, mayamettha subbacā bhavissāmāti cittaṃ uppādetabbam.

90. “Others will have bad friends; we will have good friends here”: is a mental state to be aroused.

pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmāti cittaṃ uppādetabbam.

91. “Others will be negligent; we will be vigilant here”: is a mental state to be aroused.

pare pamattā bhavissanti, mayamettha appamattā bhavissāmāti cittaṃ uppādetabbam.

92. “Others will lack faith; we will possess faith here”: is a mental state to be aroused.

pare assaddhā bhavissanti, mayamettha saddhā bhavissāmāti cittaṃ uppādetabbam.

93. “Others will lack moral dignity; we will have moral dignity here”: is a mental state to be aroused. pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmāti cittaṃ uppādetabbam.
94. “Others will lack moral dread; we will have moral dread here”: is a mental state to be aroused. pare anottāpī bhavissanti, mayamettha ottāpī bhavissāmāti cittaṃ uppādetabbam.
95. “Others will be of little learning; we will be of great learning here”: is a mental state to be aroused. pare appassutā bhavissanti, mayamettha bahussutā bhavissāmāti cittaṃ uppādetabbam.
96. “Others will be lazy; we will be energetic here”: is a mental state to be aroused. pare kusītā bhavissanti, mayamettha āraddhaviriyā bhavissāmāti cittaṃ uppādetabbam.
97. “Others will be unmindful; we will be established in mindfulness here”: is a mental state to be aroused. pare mutṭhassatī bhavissanti, mayamettha upaṭṭhitasatī bhavissāmāti cittaṃ uppādetabbam.

98. “Others will lack wisdom; we will possess wisdom here”: is a mental state to be aroused.

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”: is a mental state to be aroused.

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:

pare duppaññā bhavissanti, mayametta paññāsampannā bhavissāmāti cittaṃ uppādetabbaṃ.

pare sandiṭṭhiparāmāsī ādhānagāhī duppaṭinissaggī bhavissanti, mayametta asandiṭṭhiparāmāsī anādhānagāhī suppaṭinissaggī bhavissāmāti cittaṃ uppādetabbaṃ.

seyyathāpi cunda visamo<sup>21</sup> maggo, tassāssa<sup>22</sup> añño samo maggo parikkamanāya, seyyathāpi<sup>23</sup> pana cunda visamaṃ titthaṃ<sup>24</sup>, tassāssa aññaṃ samaṃ titthaṃ parikkama-

<sup>21</sup> maggo assa (machasaṃ) ■

<sup>22</sup> tassa (machasaṃ) ■

<sup>23</sup> seyyathā vā (machasaṃ) ■

<sup>24</sup> nitthaṃ assa (machasaṃ) ■

101. One given to harmfulness has harmlessness by which to avoid it. nāya. evameva kho cunda:
102. One given to killing living beings has abstention from killing living beings by which to avoid it. vihimsakassa purisa-puggalassa avihimsā hoti parikkamanāya.
103. One given to taking what is not given has abstention from taking what is not given by which to avoid it. pāṇātipātissa puri-sapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya.
104. One given to uncelibacy has celibacy by which to avoid it. adinnādāyissa puri-sapuggalassa adinnādānā veramaṇī hoti parikkamanāya.
105. One given to false speech has abstention from false speech by which to avoid it. abrahmacāriṣṣa puri-sapuggalassa abrahmacariyā veramaṇī<sup>25</sup> hoti parikkamanāya.
- musāvādissa puri-sapuggalassa musāvādā veramaṇī hoti parikkamanāya.

<sup>25</sup>brahmacariyaṃ (sīmu) ■

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

pisuṇavācassa<sup>26</sup> puri-  
sapuggalassa pisuṇā-  
yavācāya<sup>27</sup> veramaṇī  
hoti parikkamanāya.

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

pharusavācassa<sup>28</sup>  
purisapuggalassa  
pharusāya vācāya<sup>29</sup>  
veramaṇī hoti parik-  
kamanāya.

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

samphappalāpissa  
purisapuggalassa  
samphappalāpā ve-  
ramaṇī hoti parikka-  
manāya.

109. One given to covetousness has uncovetousness by which to avoid it.

abhijjhālussa purisa-  
puggalassa anabhij-  
jhā hoti parikkama-  
nāya.

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

byāpannacittassa pu-  
risapuggalassa abyā-  
pādo hoti parikkama-  
nāya.

<sup>26</sup>pisuṇāvācassa (sīmu) ■

<sup>27</sup>pisuṇāvācā (sīmu) ■

<sup>28</sup>pharusāvācassa (sīmu) ■

<sup>29</sup>pharusāvācā (sīmu) ■

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| <p>111. One given to wrong view has right view by which to avoid it.</p>             | <p>micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parikkamanāya.</p>     |
| <p>112. One given to wrong intention has right intention by which to avoid it.</p>   | <p>micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya.</p> |
| <p>113. One given to wrong speech has right speech by which to avoid it.</p>         | <p>micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya.</p>         |
| <p>114. One given to wrong action has right action by which to avoid it.</p>         | <p>micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya.</p> |
| <p>115. One given to wrong livelihood has right livelihood by which to avoid it.</p> | <p>micchāājīvassa purisapuggalassa sammāājīvo hoti parikkamanāya.</p>       |
| <p>116. One given to wrong effort has right effort by which to avoid it.</p>         | <p>micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya.</p>     |

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

micchā satissa purisapuggalassa sammāsati hoti parikkamanāya.

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.

micchāñāṇissa purisapuggalassa sammāñāṇaṃ 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.

vicikicchissa<sup>30</sup> purisapuggalassa tiṇṇavicikicchataṁ 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 which to avoid it.

upanāhissa purisapuggalassa anupānāho hoti parikkamanāya.

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

makkhissa purisapuggalassa amakkho hoti parikkamanāya.

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

palāsissa purisapuggalassa apaḷāso hoti parikkamanāya.

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

issukissa purisapuggalassa anissā<sup>31</sup> hoti parikkamanāya.

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

<sup>30</sup>vicikicchassa (machasam) ■

<sup>31</sup>anissukitā (machasam) ■



to avoid it.

maccharissa puri-  
sapuggalassa amac-  
chariyaṃ hoti parik-  
kamanāya.

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

saṭhassa purisapug-  
galassa asāṭheyyaṃ  
hoti parikkamanāya.

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

māyāvissa purisa-  
puggalassa amāyā  
hoti parikkamanāya.

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

thaddhassa purisa-  
puggalassa atthad-  
dhiyaṃ hoti parikka-  
manāya.

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

atimānissa purisa-  
puggalassa anati-  
māno hoti parikka-  
manāya.

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

dubbacassa purisa-  
puggalassa sovacas-  
satā hoti parikkama-  
nāya.

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

pāpamittassa purisa-puggalassa kalyāṇa-mittatā hoti parikkamanāya.

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

pamattassa purisa-puggalassa appamādo hoti parikkamanāya.

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

assaddhassa purisa-puggalassa saddhā hoti parikkamanāya.

138. One given to lack of moral dignity has moral dignity by which to avoid it.

ahirikassa purisa-puggalassa hiri<sup>32</sup> hoti parikkamanāya.

139. One given to lack of moral dread has moral dread by which to avoid it.

anottāpissa purisa-puggalassa ottappam hoti parikkamanāya.

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

appassutassa purisa-puggalassa bāhusaccaṃ hoti parikkamanāya.

<sup>32</sup>hiri (machasaṃ, pts) ■



so too, O Cunda:

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

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

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

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

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

vaṃ gamanīyā<sup>33</sup> yo  
keci kusalā dhammā  
sabbe te uparibhā-  
vaṃ<sup>34</sup> gamanīyā. eva-  
meva kho cunda:

vihimsakassa purisa-  
puggalassa avihimsā  
hoti uparibhāvāya.

pāṇātipātissa puri-  
sapuggalassa pāṇā-  
tipātā veramaṇī hoti  
uparibhāvāya.

adinnādāyissa puri-  
sapuggalassa adin-  
nādānā veramaṇī  
hoti uparibhāvāya.

abrahmacārissa puri-  
sapuggalassa abrah-  
macariyā veramaṇī  
hoti uparibhāvāya.

<sup>33</sup> gamanīyā (katthaci)■

<sup>34</sup> uparibhāvāya -pe- (machasam)■

wards.

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

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

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

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

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

musāvādissa puri-  
sapuggalassa musā-  
vādā veramaṇī hoti  
uparibhāvāya.

pisuṇavācassa puri-  
sapuggalassa pisuṇā-  
yavācāya veramaṇī  
hoti uparibhāvāya.

pharusavācassa pu-  
risapuggalassa pha-  
rusāya vācāya vera-  
maṇī hoti uparibhā-  
vāya.

samphappalāpissa  
purisapuggalassa  
samphappalāpā ve-  
ramaṇī hoti upari-  
bhāvāya.

abhijjhālussa purisa-  
puggalassa anabhij-  
jhā hoti uparibhā-  
vāya.

byāpannacittassa pu-  
risapuggalassa abyā-

upwards.

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

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

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

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

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

pādo hoti uparibhāvāya.

micchādiṭṭhiṣṣa purisapuggalassa sammādiṭṭhi hoti uparibhāvāya.

micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti uparibhāvāya.

micchāvācassa purisapuggalassa sammāvācā hoti uparibhāvāya.

micchākammantassa purisapuggalassa sammākammanto hoti uparibhāvāya.

micchājīvaṣṣa purisapuggalassa sammājīvo hoti uparibhāvāya.

micchāvāyāmaṣṣa purisapuggalassa

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

sammāvāyāmo hoti  
uparibhāvāya.

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

micchā satissa puri-  
sapuggalassa sam-  
māsati hoti upari-  
bhāvāya.

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

micchāsamādhissa  
purisapuggalassa  
sammāsamādhi hoti  
uparibhāvāya.

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

micchāñāṇissa puri-  
sapuggalassa sam-  
māñāṇaṃ hoti upari-  
bhāvāya.

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

micchāvimuttissa  
purisapuggalassa  
sammāvimutti hoti  
uparibhāvāya.

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

thīnamiddhapariyuṭ-  
ṭhitassa purisapug-  
galassa vigatathīna-  
middhatā hoti upari-  
bhāvāya.

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

uddhatassa purisa-puggalassa anudhaccaṃ hoti uparibhāvāya.

168. One given to doubt has crossing over doubt to lead him upwards.

vicikicchissa purisa-puggalassa tiṇṇavickicchataṃ hoti uparibhāvāya.

169. One given to anger has non-anger to lead him upwards.

kodhanassa purisa-puggalassa akkodho hoti uparibhāvāya.

170. One given to resentment has non-resentment to lead him upwards.

upanāhissa purisa-puggalassa anupānāho hoti uparibhāvāya.

171. One given to denigrating has non-denigrating to lead him upwards.

makkhissa purisa-puggalassa amakkho hoti uparibhāvāya.

172. One given to contempt has non-contempt to lead him upwards.

paḷāsissa purisapuggalassa apaḷāso hoti uparibhāvāya.

issukissa purisapuggalassa anissā hoti



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| 173. One given to envy has non-envy to lead him upwards.             | uparibhāvāya.  |
| 174. One given to stinginess has non-stinginess to lead him upwards. | maccharissa purisapuggalassa amacchariyaṃ hoti uparibhāvāya. |
| 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 anati-māno hoti uparibhāvāya.    |
| 179. One given to being difficult to admonish has                    | dubbacassa purisapuggalassa sovacas-                         |

being easy to admonish to lead him upwards.

satā hoti uparibhāvāya.

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

pāpamittassa purisa-puggalassa kalyāṇamittatā hoti uparibhāvāya.

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

pamattassa purisa-puggalassa appamādo hoti uparibhāvāya.

**182.** One given to faithlessness has faith to lead him upwards.

assaddhassa purisa-puggalassa saddhā hoti uparibhāvāya.

**183.** One given to lack of moral dignity has moral dignity to lead him upwards.

ahirikassa purisa-puggalassa hiri hoti uparibhāvāya.

**184.** One given to lack of moral dread has moral dread to lead him upwards.

anottāpissa purisa-puggalassa ottappaṃ hoti uparibhāvāya.

**185.** One given to little learning has great learning to lead him upwards.

appassutassa purisa-puggalassa bāhusaccaṃ hoti uparibhāvāya.

**186.** One given to laziness has the arousal of energy to lead him upwards.

vāya.

kusītassa purisapuggalassa viriyārambho hoti uparibhāvāya.

**187.** One given to unmindfulness has the establishment of mindfulness to lead him upwards.

muṭṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti uparibhāvāya.

**188.** One given to lack of wisdom has the acquisition of wisdom to lead him upwards.

duppaññaassa purisapuggalassa pañña-sampadā hoti uparibhāvāya.

**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.

sandiṭṭhiparāmāsī ādhānagāhi duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsī anādhānagāhī suppaṭinissaggitā hoti uparibhāvāya.

**190.** “Indeed, O Cunda, that one who is sunk in a mud

so vata cunda attanā palipapalipanno pa-

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 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

raṃ palipapalipannaṃ uddharissatīti netam ṭhānaṃ vijjati. so vata cunda, attanā apalipapalipanno param palipapalipannaṃ uddharissatīti ṭhānametaṃ vijjati. so vata cunda attanā adanto avinīto aparinibbuto param damessati vinesati parinibbāpessatīti netam ṭhānaṃ vijjati. so vata cunda attanā danto vinīto parinibbuto param damessati vinesati parinibbāpessatīti ṭhānametaṃ vijjati. evameva kho cunda:

vihimsakassa purisapuggalassa avihimsā hoti parinibbānāya.

pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti

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 false speech by which to extinguish it.

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

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

parinibbānāya.

adinnādāyissa puri-  
sapuggalassa adin-  
nādānā veramaṇī  
hoti parinibbānāya.

abrahmacāriṣṣa puri-  
sapuggalassa abrah-  
macariyā veramaṇī  
hoti parinibbānāya.

musāvādissa puri-  
sapuggalassa musā-  
vādā veramaṇī hoti  
parinibbānāya.

pisuṇavācassa puri-  
sapuggalassa pisuṇā-  
yavācāya veramaṇī  
hoti parinibbānāya.

pharusavācassa pu-  
risapuggalassa pha-  
rusāya vācāya vera-  
maṇī hoti parinibbā-  
nāya.

**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 to extinguish it.

micchādīṭṭhissa purisapuggalassa sammādīṭṭhi hoti parinibbānāya.

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

micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya.

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

micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya.

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

micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya.

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

micchāājīvassa purisapuggalassa sammāājīvo hoti parinibbānāya.

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

micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya.

207. One given to wrong mindfulness has right mindfulness by which to extinguish it.

micchā satissa purisapuggalassa sammāsati hoti parinibbānāya.

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 purisapuggalassa sammāñāṇaṃ hoti parinibbānāya.

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| <p><b>210.</b> One given to wrong liberation has right liberation by which to extinguish it.</p>              | <p>micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya.</p>                  |
| <p><b>211.</b> One given to sloth and torpor has freedom from sloth and torpor by which to extinguish it.</p> | <p>thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīnamiddhatā hoti parinibbānāya.</p> |
| <p><b>212.</b> One given to restlessness has non-restlessness by which to extinguish it.</p>                  | <p>uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya.</p>                         |
| <p><b>213.</b> One given to doubt has crossing over doubt by which to extinguish it.</p>                      | <p>vecikicchissa purisapuggalassa tiṇṇavicikicchata hoti parinibbānāya.</p>                |
| <p><b>214.</b> One given to anger has non-anger by which to extinguish it.</p>                                | <p>kodhanassa purisapuggalassa akkodho hoti parinibbānāya.</p>                             |
| <p><b>215.</b> One given to resentment has non-resentment by which to extinguish it.</p>                      | <p>upanāhissa purisapuggalassa anupānāho hoti parinibbānāya.</p>                           |



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| <p><b>216.</b> One given to denigrating has non-denigrating by which to extinguish it.</p> | <p>makkhissa purisa-puggalassa amakkho hoti parinibbānāya.</p>        |
| <p><b>217.</b> One given to contempt has non-contempt by which to extinguish it.</p>       | <p>paḷāsisṣa purisa-puggalassa apaḷāso hoti parinibbānāya.</p>        |
| <p><b>218.</b> One given to envy has non-envy by which to extinguish it.</p>               | <p>issukissa purisa-puggalassa anissā hoti parinibbānāya.</p>         |
| <p><b>219.</b> One given to stinginess has non-stinginess by which to extinguish it.</p>   | <p>maccharissa purisa-puggalassa amacchariyaṃ hoti parinibbānāya.</p> |
| <p><b>220.</b> One given to deceit has non-deceit by which to extinguish it.</p>           | <p>saṭṭhassa purisa-puggalassa asāṭṭheyyaṃ hoti parinibbānāya.</p>    |
| <p><b>221.</b> One given to fraud has non-fraud by which to extinguish it.</p>             | <p>māyāvissa purisa-puggalassa amāyā hoti parinibbānāya.</p>          |
| <p><b>222.</b> One given to obstinacy has non-obstinacy by which to extinguish it.</p>     | <p>thaddhassa purisa-puggalassa atthaddhiyaṃ hoti parinib-</p>        |

	bānāya.
223. One given to arrogance has non-arrogance by which to extinguish it.	atimānissa purisa-puggalassa anati-māno hoti parinibbānāya.
224. One given to being difficult to admonish has being easy to admonish by which to extinguish it.	dubbacassa purisa-puggalassa sovacasatā hoti parinibbānāya.
225. One given to making bad friends has making good friends by which to extinguish it.	pāpamittassa purisa-puggalassa kalyāṇamittatā hoti parinibbānāya.
226. One given to negligence has vigilance by which to extinguish it.	pamattassa purisa-puggalassa appamādo hoti parinibbānāya.
227. One given to faithlessness has faith by which to extinguish it.	assaddhassa purisa-puggalassa saddhā hoti parinibbānāya.
228. One given to lack of moral dignity has moral dig-	ahirikassa purisa-puggalassa hiri hoti parinibbānāya.

nity by which to extinguish it.

229. One given to lack of moral dread has moral dread 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.

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

anottāpissa purisapuggalassa ottappam hoti parinibbānāya.

appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya.

kusīṭassa purisapuggalassa viriyārambho hoti parinibbānāya.

mutṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti parinibbānāya.

duppaññassa purisapuggalassa paññāsampadā hoti parinibbānāya.

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, 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

sanditṭhiparāmāsiādhānagāhiduppaṭṭinissaggissa purisapuggalassa asanditṭhiparāmāsianādhānagāhisuppaṭṭinissaggitā hoti parinibbānāya.

iti kho cunda desito mayā sallekha-pariyāyo. desito cit-tuppādapariyāyo. desito parikkama-napariyāyo. desito uparibhāvapariyāyo. desito parinibbā-napariyāyo. yaṃ kho cunda satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. etāni cunda rukkhamūlāni, etāni suññāgārāni. jhāyatha cunda mā pamādattha. mā pacchā vippaṭṭisārino

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.

ahuvattha. ayaṃ vo amhākaṃ anusāsanī "ti.

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

