

### 0.0.1 **sallekhasuttaṃ**

1. Thus was heard by me. At one time the Auspicious One was dwelling at Svatti in Jeta's Grove, Anathapindikā'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?"

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 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.

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

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

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

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

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

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 be done.

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

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

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

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

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

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

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

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

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

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

31. “Others will be overcome by sloth and torpor; we will be free from sloth and 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.

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

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

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

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

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

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

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.



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

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 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:

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.

60. “Others will speak falsehood; we will abstain from false speech here”: is a mental state to be aroused.

61. “Others will speak maliciously; we will abstain from malicious speech here”: is a mental state to be aroused.

62. “Others will speak harshly; we will abstain from harsh speech here”: is a mental state to be aroused.

63. “Others will gossip; we will abstain from gossip here”: is a mental state to be aroused.

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

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

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

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

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

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

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

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

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

73. “Others will be of wrong samadhi; we will be of right samadhi here”: is a mental 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.

78. “Others will be doubters; we will cross over doubt here”: is a mental state to be aroused.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

93. “Others will lack moral dignity; we will have moral dignity here”: is a mental state to be aroused.

94. “Others will lack moral dread; we will have moral dread here”: is a mental state to be aroused.

95. “Others will be of little learning; we will be of great learning here”: is a mental state to be aroused.

96. “Others will be lazy; we will be energetic here”: is a mental state to be aroused.

97. “Others will be unmindful; we will be established in mindfulness here”: is a mental state to be aroused.

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:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

125. One given to resentment has non-resentment by 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.

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

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

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

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

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

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

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

139. One given to lack of moral dread has moral dread 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 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:

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 upwards.

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 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.

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

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

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

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

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

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

173. One given to envy has non-envy to lead him upwards.

174. One given to stinginess has non-stinginess to lead him upwards.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 to extinguish it.

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

228. One given to lack of moral dignity has moral dignity 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.

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 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.