

### 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 Mah 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 Mah Cunda said this to the Auspicious One:

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

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?”

yā imā bhante anekavihitā diṭṭhiyo loke uppajjanti attavādaṭṭisaṃyuttā vā lokavādaṭṭisaṃyuttā vā, ādimeva nu kho bhante bhikkhuno manasi karoto evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti? evametāsaṃ

diṭṭhīnaṃ 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.

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'hamas na me'so attāti evametāṃ yathābhūtaṃ sammappaññāya passato evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti. evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

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 jhāna. 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.

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja vihareyya. tassa evamassa: sallekkena viharāṃīti, na kho panete cunda ariyassa vinaye sallekkhā vuccanti. diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

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.

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

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: sallekkena viharāmīti. na kho panete cunda ariyassa vinaye sallekha vuccanti. diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

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.

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajjavihareyya, tassa evamassa: sallekkena viharāmi. na kho panete cunda ariyassa vinaye sallekha vuccanti. diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

7. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañcāyatanaṃ upasampajja vihareyya. tassa evamassa: sallekkena viharāmi. na kho panete cunda ariyassa vinaye sallekha vuccanti. santā ete viharā ariyassa vinaye vuccanti.

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.

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso ākāsañcāyatanaṃ samatikkamma anantaṃ viññānanti viññāṇañcāyatanaṃ upasampajja

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

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.

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco  
bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma  
natthi kiñcīti ākiñcaññāyatanaṃ upasampajja vihareyya  
tassa evamassa: sallekkena viharāmīti. na kho  
panete cunda ariyassa vinaye sallekkhā vuccanti.  
santā ete viharā ariyassa vinaye vuccanti.

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.

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco  
bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma  
nevasaññānāsaññāyatanaṃ upasampajja vihareyya.  
tassa evamassa: sallekkena viharāmiti na kho panete  
cunda ariyassa vinaye sallekha vuccanti. santā  
ete viharā 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  
vihimsakā bhavissanti. mayamettha avihimsakā  
bhavissāmāti sallekho karaṇīyo.

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

pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā  
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 pisuṇavācā bhavissanti: mayamettha pisuṇā  
vācā paṭiviratā bhavissāmāti sallekho karaṇīyo.

17. “Others will speak harshly; we will abstain from  
harsh speech here”: is effacement to be done.

pare pharusāvācā<sup>1</sup> bhavissanti, mayamettha pharusāvācā<sup>2</sup>  
paṭiviratā bhavissāmāti sallekho karaṇīyo.

18. “Others will gossip; we will abstain from gossip  
here”: is effacement to be done.

<sup>1</sup>pharusavācā (machasaṃ) ■

<sup>2</sup>pharusāya vācāya (machasaṃ, syā) ■



pare samphappalāpī<sup>3</sup> bhavissanti, mayamettha samphappalāp  
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.

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

pare micchādiṭṭhī<sup>4</sup> bhavissanti, mayamettha sammādiṭṭhi  
<sup>5</sup> bhavissāmāti sallekho karaṇīyo

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

pare micchāsaṅkappā bhavissanti, mayamettha

<sup>3</sup>samaphappalāpā (katthaci) ■

<sup>4</sup>micchādiṭṭhikā (syā) ■

<sup>5</sup>sammādiṭṭhikā (syā) ■

sammāsaṅkappā 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 micchājīvā bhavissanti, mayamettha sammājīvā bhavissāmāti sallekho karaṇīyo.

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

pare micchāvāyāmā bhavissanti, mayamettha sammāvāyā bhavissāmāti sallekho karaṇīyo.

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

pare micchāsatī bhavissanti, mayamettha sammāsatī  
bhavissāmāti sallekho karaṇīyo.

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

pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī  
bhavissāmāti sallekho karaṇīyo.

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

pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī  
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 thīnamiddhapariyuṭṭhitā 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.

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 deni-  
grating here”: is effacement to be done.

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<sup>6</sup>vicikicchī (machasam) ■

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 saṭṭhā bhavissanti, mayamettha asaṭṭhā 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 anatiimānī  
bhavissāmāti sallekho karaṇīyo.

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

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

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

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<sup>7</sup>athaddhā (syā) ■

<sup>8</sup>suvacā (machasam) ■

pare pāpamittā bhavissanti, mayamettha kalyāṇamittā  
bhavissāmāti sallekho karaṇīyo.

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

pare pamattā bhavissanti, mayamettha 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, mayamettha saddhā  
bhavissāmāti sallekho karaṇīyo.

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 anottāpī<sup>10</sup> bhavissanti, mayamettha ottāpī<sup>11</sup>

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<sup>9</sup>asaddhā (syā) ■

<sup>10</sup>anottappī (syā) ■

<sup>11</sup>ottappī (syā) ■

bhavissāmāti sallekho karaṇīyo.

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

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

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

pare kusītā bhavissanti, mayamettha āraddhaviriya bhavissāmāti sallekho karaṇīyo.

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

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

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

pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmāti sallekho karaṇīyo.

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<sup>12</sup>appasutā (syā)■

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



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.

pare sandiṭṭhiparāmāsi<sup>14</sup> ādhānagāhi<sup>15</sup> duppaṭinissaggi bhavissanti, mayamettha asandiṭṭhiparāmāsi<sup>16</sup> anādhānagāhi<sup>17</sup> suppaṭinissaggi bhavissāmāti sallekho karaṇīyo.

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:

cittuppadampi kho ahaṃ cunda kusalesu dhammesu bahukāraṃ<sup>18</sup> vadāmi. ko pana vādo kāyena vācāya<sup>19</sup> anuvidhiyanāsu<sup>20</sup> tasmātiha cunda:

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

pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā

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

<sup>15</sup>ādhānagāhi (syā, pts); ādhānaggāhi (machasaṃ) ■

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

<sup>17</sup>anādhānagāhi (syā) ■

<sup>18</sup>bahūpakāraṃ (katthaci) ■

<sup>19</sup>vācā (katthaci) ■

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

bhavissāmāti. cittaṃ uppādetabbam.

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

pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā  
paṭiviratā bhavissāmāti cittaṃ uppādetabbam

**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 uppādetabbam

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

pare abrahmacārī bhavissanti, mayamettha brahmacārī  
bhavissāmāti cittaṃ uppādetabbam

**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 uppādetabbam

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 abhijjhālū bhavissanti, mayamettha anabhijjhālū  
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.

**66.** “Others will be of wrong view; we will be of right view here”: should be the mind’s inclination.

pare micchādiṭṭhī bhavissanti, mayamettha sammādiṭṭhi bhavissāmāti cittaṃ uppādetabbam

**67.** “Others will be of wrong intention; we will be of right intention here”: should be the mind’s inclination.

pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmāti cittaṃ uppādetabbam.

**68.** “Others will be of wrong speech; we will be of right speech here”: should be the mind’s inclination.

pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmāti cittaṃ uppādetabbam.

**69.** “Others will be of wrong action; we will be of right action here”: should be the mind’s inclination.

pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmāti cittaṃ uppādetabbam.

**70.** “Others will be of wrong livelihood; we will be of right livelihood here”: should be the mind’s inclination.

pare micchāājīvā bhavissanti, mayamettha sammāājīvā  
bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā  
bhavissāmāti cittaṃ uppādetabbaṃ.

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 uppādetabbaṃ.

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 uppādetabbaṃ.

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 uppādetabbaṃ.

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

pare micchāvimuttī bhavissanti, mayamettha sammāvimu  
bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare thīnamiddhapariyuṭṭhitā bhavissanti, mayamettha  
vigatathīnamiddhā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare uddhatā bhavissanti, mayamettha anuddhatā  
bhavissāmāti cittaṃ uppādetabbaṃ.

78. “Others will be doubters; we will cross over doubt here”: should be the mind’s inclination.

pare vecikicchī bhavissanti, mayamettha tiṇṇavicikicchā  
bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare makkhī bhavissanti, mayamettha amakkhī bhavissāmāti cittaṃ uppādetabbaṃ.

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 uppādetabbam.

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

pare saṭhā bhavissanti, mayamettha asaṭhā bhavissāmāti  
cittaṃ uppādetabbam.

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

pare māyāvī bhavissanti, mayamettha amāyāvī  
bhavissāmāti cittaṃ uppādetabbam.

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

pare thaddhā bhavissanti, mayamettha atthaddhā  
bhavissāmāti cittaṃ uppādetabbam.

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

pare atimānī bhavissanti, mayamettha anatimānī



bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare dubbacā bhavissanti, mayamettha subbacā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare pamattā bhavissanti, mayamettha appamattā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare assaddhā bhavissanti, mayamettha saddhā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare ahirikā bhavissanti, mayamettha hirimanā  
bhavissāmāti cittaṃ uppādetabbam.

**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 bhavissāmā  
cittaṃ uppādetabbam.

**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 uppādetabbam.

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

pare kusītā bhavissanti, mayamettha āraddhaviriya  
bhavissāmāti cittaṃ uppādetabbam.

**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 uppādetabbam.

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

pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmāti cittaṃ uppādetabbaṃ.

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.

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

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:

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 parikkamanāya. evameva kho cunda:

<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.

vihimsakassa purisapuggalassa avihimsā hoti parikkamanāya.

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

pāṇātipātissa purisapuggalassa 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 purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya.

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

abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī<sup>25</sup> hoti parikkamanāya.

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

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<sup>25</sup>brahmacariyaṃ (sīmu) ■

musāvādissa purisapuggalassa musāvādā veramaṇī  
hoti parikkamanāya.

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

pisuṇāvācassa<sup>26</sup> purisapuggalassa pisuṇāyavācāya  
<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 parikkamanāya.

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

samphappalāpissa purisapuggalassa samphappalāpā  
veramaṇī hoti parikkamanāya.

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

abhiññhālussa purisapuggalassa anabhiññhā hoti parikkamanāya

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<sup>26</sup>pisuṇāvācassa (sīmu) ■

<sup>27</sup>pisuṇāvācā (sīmu) ■

<sup>28</sup>pharusāvācassa (sīmu) ■

**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.

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

micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya.

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

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<sup>29</sup>pharusāvācā (sīmu) ■

micchākammantassa purisapuggalassa sammākammanto  
hoti parikkamanāya.

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

micchāājīvassa purisapuggalassa sammāājīvo hoti  
parikkamanāya.

**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 mind-  
fulness 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 vigatathīna 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 tiṇṇavicikicchatā  
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 anupanāho 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.

paḷāsissa purisapuggalassa apaḷāso hoti parikkamanāya.

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

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

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

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

maccharissa purisapuggalassa amacchariyaṃ hoti parikkamanāya.

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

saṭhassa purisapuggalassa asāṭheyyaṃ hoti parikkamanāya.

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

māyāvissa purisapuggalassa amāyā hoti parikkamanāya.

**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.

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<sup>31</sup>anissukitā (machasaṃ) ■

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 hiri<sup>32</sup> hoti parikkamanāya.

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<sup>32</sup>hiri (machasaṃ, pts) ■

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

anottāpissa purisapuggalassa ottappaṃ hoti parikkamanā

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

appassutassa purisapuggalassa bāhusaccaṃ hoti parikkamanāya.

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

kusītassa purisapuggalassa viriyārambho hoti parikkamanā

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

muṭṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti parikkamanāya.

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

duppaññaassa purisapuggalassa paññāsampadā hoti parikkamanāya.

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.

sandiṭṭhiparāmāsiādhānagāhiduppaṭṭinissaggissa  
purisapuggalassa asandiṭṭhiparāmāsiādhānagāhisuppaṭṭini  
hoti parikkamanāya.

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 adhobhāvaṃ gamanīyā<sup>33</sup> yo keci kusalā dhammā  
sabbe te uparibhāvaṃ<sup>34</sup> gamanīyā. evameva kho  
cunda:

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

vihimsakassa purisapuggalassa avihimsā hoti uparibhāvāya.

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

<sup>33</sup>gamanīyā (katthaci)■

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

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.

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

abrahmacārissa purisapuggalassa 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 purisapuggalassa pisuṇāvavācāya  
veramaṇī hoti uparibhāvāya.

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

pharusavācassa purisapuggalassa 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.

abhiññhālussa purisapuggalassa anabhiññhā 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 him upwards.

micchāvāyāmassa purisapuggalassa sammāvāyāmo



hoti uparibhāvāya.

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

micchā satissa purisapuggalassa sammāsati hoti uparibhāvāya.

**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 purisapuggalassa sammāñāṇaṃ hoti uparibhāvāya.

**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.

thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīna  
hoti uparibhāvāya.

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

uddhatassa purisapuggalassa anuddhaccaṃ hoti  
uparibhāvāya.

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

vicikicchissa purisapuggalassa tiṇṇavicikicchā  
hoti uparibhāvāya.

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

kodhanassa purisapuggalassa akkodho hoti uparibhāvāya.

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

upanāhissa purisapuggalassa anupanāho hoti uparibhāvāya.

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

makkhissa purisapuggalassa amakkho hoti uparibhāvāya.

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

paḷāsissa purisapuggalassa apaḷāso hoti uparibhāvāya.

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

issukissa purisapuggalassa anissā hoti 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.

saṭṭhassa purisapuggalassa asāṭṭheyyaṃ 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.

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

assaddhassa purisapuggalassa saddhā hoti uparibhāvāya.

**183.** One given to shamelessness has shame to lead him upwards.

ahirikassa purisapuggalassa hiri hoti uparibhāvāya.

**184.** One given to fearlessness of wrongdoing has fear of wrongdoing to lead him upwards.

anottāpissa purisapuggalassa ottappaṃ hoti uparibhāvāya.

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

appassutassa purisapuggalassa bāhusaccaṃ hoti uparibhāvāya.

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

kusītassa purisapuggalassa viriyārambho hoti uparibhāvāya.

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

mutṭhassatissa purisapuggalassa upaṭṭhitasatitā  
hoti uparibhāvāya.

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

duppaññaṃ purisapuggalassa paññāsampadā hoti  
uparibhāvāya.

**189.** One given to adhering to his own views, holding  
on to them tenaciously and relinquishing them with dif-  
ficulty, 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  
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:

so vata cunda attanā palipapalipanno param palipapalipannam  
 uddharissatīti netam ṭhānam vijjati. so vata cunda,  
 attanā apalipapalipanno param palipapalipannam  
 uddharissatīti ṭhānametam vijjati. so vata cunda  
 attanā adanto avinīto aparinibbuto param damessati  
 viñessati parinibbāpessatīti netam ṭhānam vijjati.  
 so vata cunda attanā danto vinīto parinibbuto param  
 damessati viñessati parinibbāpessatīti ṭhānametam  
 vijjati. evameva kho cunda:

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

vihimsakassa purisapuggalassa avihimsā hoti parinibbānāya.

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

pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī  
 hoti parinibbānāya.

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

adinnādāyissa purisapuggalassa adinnādānā veramaṇī

hoti parinibbānāya.

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

abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya.

**195.** One given to false speech has abstention from false speech by which to extinguish it.

musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya.

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

pisuṇavācassa purisapuggalassa pisuṇāyavācāya veramaṇī hoti parinibbānāya.

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

pharusavācassa purisapuggalassa 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.

abhiññhālussa purisapuggalassa anabhiññhā 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.

micchādiṭṭhissa purisapuggalassa sammādiṭṭhi 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.

**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 vigatathīnamid  
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 to extinguish it.

vecikicchissa purisapuggalassa tiṇṇavicikicchataṁ  
hoti parinibbānāya.

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

kodhanassa purisapuggalassa akkodho hoti parinibbānāya.

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

upanāhissa purisapuggalassa anupanāho hoti parinibbānāya.

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

makkhissa purisapuggalassa amakkho hoti parinibbānāya.

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

paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya.

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

issukissa purisapuggalassa anissā hoti parinibbānāya.

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

maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya.

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

saṭṭhassa purisapuggalassa asāṭṭheyyaṃ hoti parinibbānāya.

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

māyāvissa purisapuggalassa amāyā hoti parinibbānāya.

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

thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya.

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

atimānissa purisapuggalassa anatimāno hoti parinibbānāya.

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

dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya.

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

pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya.

**226.** One given to negligence has vigilance by which to extinguish it.

pamattassa purisapuggalassa appamādo hoti parinibbānāya.

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

assaddhassa purisapuggalassa saddhā hoti parinibbānāya.

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

ahirikassa purisapuggalassa hiri hoti parinibbānāya.

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

anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya.

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

appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya.

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

kusītassa purisapuggalassa viriyārambho hoti parinibbānāya.

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

mutṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti parinibbānāya.

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

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.

sandiṭṭhiparāmāsiādhānagāhiduppaṭinissaggissa  
purisapuggalassa asandiṭṭhiparāmāsiādhānagāhisuppa  
hoti parinibbānāya.

**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.”

iti kho cunda desito mayā sallekha-pariyāyo. desito  
cittup-pāda-pariyāyo. desito pari-kkama-pariyāyo.  
desito upa-ri-bhāva-pariyāyo. desito pari-nibbāna-pariyāyo.  
yaṃ kho cunda satthārā karaṇīyaṃ sāvakaṇaṃ  
hitesinā anukampakena anukampaṃ upādāya, kataṃ



vo taṃ mayā. etāni cunda rukkkhamūlāni, etāni  
 suññāgārāni. jhāyatha cunda mā pamādattha. mā  
 pacchā vippaṭisārino ahuvattha. ayaṃ vo amhākaṃ  
 anusāsani "ti.

236. idamavoca bhagavā. attamano āyasmā mahācundo  
 bhagavato bhāsitaṃ abhinandī "ti.