

Numbered Discourses

Bhikkhu Sujato

NUMBERED DISCOURSES

A sensible translation of the Aṅguttara Nikāya



translated and introduced by

BHIKKHU SUJATO

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AN 7–9

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THE BOOK OF THE SEVENS

THE FIRST FIFTY

The Chapter on Wealth

AN 7.1

Pleasing (1st)

Paṭhamapiyasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the
Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this: 1.5

“Mendicants, a mendicant with seven qualities is disliked and 2.1
disapproved by their spiritual companions, not respected or ad-
mired. What seven? It’s when a mendicant desires material things,
honor, and status. They lack conscience and prudence. They have
corrupt wishes and wrong view. A mendicant with these seven
qualities is disliked and disapproved by their spiritual companions,
not respected or admired.

A mendicant with seven qualities is liked and approved by their 3.1
spiritual companions, respected and admired. What seven? It’s
when a mendicant doesn’t desire material things, honor, and status.
They have conscience and prudence. They have few desires and
right view. A mendicant with these seven qualities is liked and
approved by their spiritual companions, respected and admired.”

AN 7.2

Pleasing (2nd)

Dutiyaapiyasutta

- 1.1 “Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired. What seven? It’s when a mendicant desires material things, honor, and status. They lack conscience and prudence. They’re jealous and stingy. A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.
- 2.1 A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired. What seven? It’s when a mendicant doesn’t desire material things, honor, and status. They have conscience and prudence. They’re not jealous or stingy. A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired.”

AN 7.3

Powers in Brief

Samkhittabalasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattṭhī in Jeta’s Grove, Anāthapiṇḍika’s monastery. ... “Mendicants, there are these seven powers. What seven? The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom. These are the seven powers.
- 2.1 The powers are faith and energy,
conscience and prudence,
mindfulness and immersion,
and wisdom as the seventh power.
Empowered by these,
an astute mendicant lives happily.

They should examine the teaching rationally, 3.1
 discerning the meaning with wisdom.
 The liberation of their heart
 is like a lamp going out.”

AN 7.4

Powers in Detail

Vitthatabalasutta

“Mendicants, there are these seven powers. What seven? The pow- 1.1
 ers of faith, energy, conscience, prudence, mindfulness, immersion,
 and wisdom.

And what is the power of faith? It’s when a noble disciple has 2.1
 faith in the Realized One’s awakening: ‘That Blessed One is per-
 fected, a fully awakened Buddha, accomplished in knowledge and
 conduct, holy, knower of the world, supreme guide for those who
 wish to train, teacher of gods and humans, awakened, blessed.’ This
 is called the power of faith.

And what is the power of energy? It’s when a noble disciple 3.1
 lives with energy roused up for giving up unskillful qualities and
 embracing skillful qualities. They’re strong, staunchly vigorous,
 not slacking off when it comes to developing skillful qualities. This
 is called the power of energy.

And what is the power of conscience? It’s when a noble disciple 4.1
 has a conscience. They’re conscientious about bad conduct by way
 of body, speech, and mind, and conscientious about acquiring any
 bad, unskillful qualities. This is called the power of conscience.

And what is the power of prudence? It’s when a noble disciple 5.1
 is prudent. They’re prudent when it comes to bad conduct by
 way of body, speech, and mind, and prudent when it comes to the
 acquiring of any bad, unskillful qualities. This is called the power
 of prudence.

And what is the power of mindfulness? It’s when a noble disciple 6.1
 is mindful. They have utmost mindfulness and alertness, and can

remember and recall what was said and done long ago. This is called the power of mindfulness.

7.1 And what is the power of immersion? It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. ... Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of immersion.

8.1 And what is the power of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom.

9.1 These are the seven powers.

10.1 The powers are faith and energy,
conscience and prudence,
mindfulness and immersion,
and wisdom as the seventh power.
Empowered by these,
an astute mendicant lives happily.

11.1 They should examine the teaching rationally,
discerning the meaning with wisdom.
The liberation of their heart
is like a lamp going out."

AN 7.5

Wealth in Brief

Samkhittadhanasutta

1.1 "Mendicants, there are these seven kinds of wealth. What seven?
The wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. These are the seven kinds of wealth.

Faith and ethical conduct are kinds of wealth, 2.1
 as are conscience and prudence,
 learning and generosity,
 and wisdom is the seventh kind of wealth.

When a woman or man 3.1
 has these kinds of wealth,
 they're said to be prosperous,
 their life is not in vain.

So let the wise devote themselves 4.1
 to faith, ethical behavior,
 confidence, and insight into the teaching,
 remembering the instructions of the Buddhas."

AN 7.6

Wealth in Detail

Vitthataadhanasutta

"Mendicants, there are these seven kinds of wealth. What seven? 1.1
 The wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

And what is the wealth of faith? It's when a noble disciple has 2.1
 faith in the Realized One's awakening ... This is called the wealth of faith.

And what is the wealth of ethical conduct? It's when a noble disciple 3.1
 doesn't kill living creatures, steal, commit sexual misconduct, use speech that's false, divisive, harsh, or nonsensical, or consume beer, wine, and liquor intoxicants. This is called the wealth of ethical conduct.

And what is the wealth of conscience? It's when a noble disciple 4.1
 has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. This is called the wealth of conscience.

- 5.1 And what is the wealth of prudence? It's when a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities. This is called the wealth of prudence.
- 6.1 And what is the wealth of learning? It's when a noble disciple is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and comprehending them theoretically. This is called the wealth of learning.
- 7.1 And what is the wealth of generosity? It's when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called the wealth of generosity.
- 8.1 And what is the wealth of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the wealth of wisdom.
- 9.1 These are the seven kinds of wealth.
- 10.1 Faith and ethical conduct are kinds of wealth,
as are conscience and prudence,
learning and generosity,
and wisdom is the seventh kind of wealth.
- 11.1 When a woman or man
has these kinds of wealth,
they're said to be prosperous,
their life is not in vain.
- 12.1 So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,

remembering the instructions of the Buddhas.”

AN 7.7

With Ugga

Uggasutta

Then Ugga the government chief minister went up to the Buddha, 1.1
bowed, sat down to one side, and said to him, “It’s incredible, sir,
it’s amazing! Migāra of Rohaṇa is so rich, so very wealthy.”

“But Ugga, how rich is he?” 2.3

“He has a hundred thousand gold coins, not to mention the 2.4
silver coins!”

“Well, Ugga, that is wealth, I can’t deny it. But fire, water, rulers, 2.5
thieves, and unloved heirs all take a share of that wealth. There are
these seven kinds of wealth that they can’t take a share of. What
seven? The wealth of faith, ethics, conscience, prudence, learning,
generosity, and wisdom. There are these seven kinds of wealth that
fire, water, rulers, thieves, and unloved heirs can’t take a share of.

Faith and ethical conduct are kinds of wealth, 3.1
as are conscience and prudence,
learning and generosity,
and wisdom is the seventh kind of wealth.

When a woman or man 4.1
has these kinds of wealth,
they’re really rich in the world,
invincible among gods and humans.

So let the wise devote themselves 5.1
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

AN 7.8

Fetters

Samyojanasutta

- 1.1 “Mendicants, there are these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. These are the seven fetters.”

AN 7.9

Giving Up

Pahānasutta

- 1.1 “Mendicants, the spiritual life is lived to give up and cut out these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. The spiritual life is lived to give up and cut out these seven fetters. When a mendicant has given up the fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future—they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

AN 7.10

Stinginess

Macchariyasutta

- 1.1 “Mendicants, there are these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, jealousy, and stinginess. These are the seven fetters.”

The Chapter on Tendencies

AN 7.11

Underlying Tendencies (1st)

Paṭhamaanusayasutta

“Mendicants, there are these seven underlying tendencies. What 1.1
seven? The underlying tendencies of sensual desire, repulsion,
views, doubt, conceit, desire to be reborn, and ignorance. These
are the seven underlying tendencies.”

AN 7.12

Underlying Tendencies (2nd)

Dutiyaanusayasutta

“Mendicants, the spiritual life is lived to give up and cut out these 1.1
seven underlying tendencies. What seven? The underlying tenden-
cies of sensual desire, repulsion, views, doubt, conceit, desire to be
reborn, and ignorance. The spiritual life is lived to give up and cut
out these seven underlying tendencies.

When a mendicant has given up the underlying tendencies of 2.1
sensual desire, repulsion, views, doubt, conceit, desire to be reborn,
and ignorance—cut them off at the root, made them like a palm
stump, obliterated them, so they are unable to arise in the future—
they’re called a mendicant who has cut off craving, untied the

fetters, and by rightly comprehending conceit has made an end of suffering.”

AN 7.13

A Family

Kulasutta

1.1 “Mendicants, visiting a family with seven factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile. What seven? They don’t politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have fine things they give coarse things. They give carelessly, not carefully. Visiting a family with these seven factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile.

2.1 Visiting a family with seven factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile. What seven? They politely rise, bow, and offer a seat. They don’t hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. Visiting a family with these seven factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile.”

AN 7.14

Persons

Puggalasutta

1.1 “Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven? The one freed both ways, the one freed by wisdom, the direct witness, the one attained to view, the one freed by faith, the follower of teachings, and the

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

AN 7.15

A Simile With Water

Udakūpamāsutta

“Mendicants, these seven people found in the world are like those 1.1
in water.

What seven? One person sinks under once and stays under. 1.2
One person rises up then sinks under. One person rises up then stays put. One person rises up then sees and discerns. One person rises up then crosses over. One person rises up then finds a footing. One person has risen up, crossed over, and gone beyond, and that brahmin stands on the shore.

And what kind of person sinks under once and stays under? It’s 2.1
the kind of person who has exclusively dark, unskillful qualities. This kind of person sinks under once and stays under.

And what kind of person rises up then sinks under? It’s the kind 3.1
of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ However their faith, conscience, prudence, energy, and wisdom don’t last or grow, but dwindle away. This kind of person rises up then sinks under.

And what kind of person rises up then stays put? It’s the kind of 4.1
person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ And their faith, conscience, prudence, energy, and wisdom lasts, neither dwindling nor growing. This kind of person rises up then stays put.

And what kind of person rises up then sees and discerns? It’s 5.1
the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful quali-

ties.’ With the ending of three fetters they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This kind of person rises up then sees and discerns.

6.1 And what kind of person rises up then crosses over? It’s the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering. This kind of person rises up then crosses over.

7.1 And what kind of person rises up then finds a footing? It’s the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ With the ending of the five lower fetters they’re reborn spontaneously. They are extinguished there, and are not liable to return from that world. This kind of person rises up then finds a footing.

8.1 And what kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore? It’s the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore.

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

AN 7.16

Observing Impermanence

Aniccānupassīutta

1.1 “Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation,

worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven?

First, take a person who meditates observing impermanence 1.3
in all conditions. They perceive impermanence and experience
impermanence. Constantly, continually, and without interruption,
they apply the mind and fathom with wisdom. They’ve realized
the undefiled freedom of heart and freedom by wisdom in this very
life, and live having realized it with their own insight due to the
ending of defilements. This is the first person.

Next, take a person who meditates observing impermanence 2.1
in all conditions. Their defilements and their life come to an end at
exactly the same time. This is the second person.

Next, take a person who meditates observing impermanence 3.1
in all conditions. With the ending of the five lower fetters they’re
extinguished between one life and the next. ...

With the ending of the five lower fetters they’re extinguished 3.3
upon landing. ...

With the ending of the five lower fetters they’re extinguished 3.4
without extra effort. ...

With the ending of the five lower fetters they’re extinguished 3.5
with extra effort. ...

With the ending of the five lower fetters they head upstream, 3.6
going to the Akaniṭṭha realm. This is the seventh person.

These are the seven people who are worthy of offerings dedicated 3.8
to the gods, worthy of hospitality, worthy of a religious donation,
worthy of greeting with joined palms, and are the supreme field of
merit for the world.”

AN 7.17

Observing Suffering

Dukkhānupassīsutta

“Mendicants, these seven people are worthy of offerings dedicated 1.1
to the gods, worthy of hospitality, worthy of a religious donation,

worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven? First, take a person who meditates observing suffering in all conditions. They perceive suffering and experience suffering. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. ...”

AN 7.18

Observing Not-self

Anattānupassīutta

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

AN 7.19

Extinguishment

Nibbānasutta

- 1.1 “First, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. This is the first person worthy of offerings.
- 2.1 Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. Their defilements and their life come to an end at exactly the same time. This is the second person.

Next, take a person who meditates observing the happiness in 3.1
extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom.

With the ending of the five lower fetters they're extinguished 3.2
between one life and the next. ...

With the ending of the five lower fetters they're extinguished 3.3
upon landing. ...

With the ending of the five lower fetters they're extinguished 3.4
without extra effort. ...

With the ending of the five lower fetters they're extinguished 3.5
with extra effort. ...

With the ending of the five lower fetters they head upstream, 3.6
going to the Akaniṭṭha realm. This is the seventh person.

These are the seven people who are worthy of offerings dedicated 3.8
to the gods, worthy of hospitality, worthy of a religious donation,
worthy of greeting with joined palms, and are the supreme field of
merit for the world."

AN 7.20

Qualifications for Graduation

Niddasavatthusutta

"Mendicants, there are these seven qualifications for graduation. 1.1
What seven? It's when a mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future. These are the seven qualifications for graduation."

The Chapter on the Vajji Seven

AN 7.21

At Sārāṇḍada

Sārāṇḍadasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Vesālī, at the Sārāṇḍada Tree-shrine. Then several Licchavis went up to the Buddha, bowed, sat down to one side, and the Buddha said to these Licchavis:
 - 1.4 “Licchavis, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak.”
 - 1.6 “Yes, sir,” they replied. The Buddha said this:
 - 2.1 “And what are the seven principles that prevent decline? As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.
 - 3.1 As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.
 - 4.1 As long as the Vajjis don’t make new decrees or abolish existing decrees, but undertake and follow the ancient Vajjian traditions as they have been decreed, they can expect growth, not decline.
 - 5.1 As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

As long as the Vajjis don't forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline. 6.1

As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline. 7.1

As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline. 8.1

As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline." 9.1

AN 7.22

With Vassakāra

Vassakārasutta

SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. 1.1

Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis. He declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!" 1.3

And then King Ajātasattu addressed Vassakāra the brahmin minister of Magadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis. He has declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so." 2.1

- 3.1 “Yes, sir,” Vassakāra replied. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:
- 3.3 “Mister Gotama, King Ajātasattu bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. King Ajātasattu wants to invade the Vajjis. He has declared: ‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”
- 4.1 Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him: “Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”
- 4.4 “I have heard that, sir.”
- 4.5 “As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.
- 5.1 Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”
- 5.2 “I have heard that, sir.”
- 5.3 “As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.
- 6.1 Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?”
- 6.2 “I have heard that, sir.”
- 6.3 “As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian traditions as they have been decreed, they can expect growth, not decline.
- 7.1 Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”
- 7.2 “I have heard that, sir.”
- 7.3 “As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don't forcibly abduct the women or girls of the clans and make them live with them?" 8.1

"I have heard that, sir." 8.2

"As long as the Vajjis don't forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline. 8.3

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?" 9.1

"I have heard that, sir." 9.2

"As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline. 9.3

Ānanda, have you heard that the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?" 10.1

"I have heard that, sir." 10.2

"As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline." 10.3

Then the Buddha said to Vassakāra: 11.1

"Brahmin, this one time I was staying near Vesālī at the Sārandada woodland shrine. There I taught the Vajjis these principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline." 11.2

When the Buddha had spoken, Vassakāra said to him: "Mister Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by bribery 12.1

or by sowing dissension. Well, now, Mister Gotama, I must go. I have many duties, and much to do.”

- 12.5 “Please, brahmin, go at your convenience.” Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

AN 7.23

Non-Decline for Mendicants (1st)

Paṭhamasattakasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. There the Buddha addressed the mendicants:
- 1.4 “Mendicants, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak.”
- 1.6 “Yes, sir,” they replied. The Buddha said this:
- 2.1 “What are the seven principles that prevent decline? As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.
- 3.1 As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.
- 4.1 As long as the mendicants don’t make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.
- 5.1 As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.
- 6.1 As long as the mendicants don’t fall under the sway of arisen craving for future lives, they can expect growth, not decline.
- 7.1 As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

As long as the mendicants individually establish mindfulness, 8.1
so that more good-hearted spiritual companions might come, and
those that have already come may live comfortably, they can expect
growth, not decline.

As long as these seven principles that prevent decline last among 9.1
the mendicants, and as long as the mendicants are seen following
them, they can expect growth, not decline.”

AN 7.24

Non-Decline for Mendicants (2nd)

Dutiyasattakasutta

“Mendicants, I will teach you seven principles that prevent decline. 1.1
Listen and apply your mind well ... And what are the seven principles that prevent decline?

As long as the mendicants don’t relish work, loving it and liking 2.1
to relish it, they can expect growth, not decline.

As long as they don’t enjoy talk ... sleep ... company ... they 3.1
don’t have corrupt wishes, falling under the sway of corrupt wishes
... they don’t have bad friends, companions, and associates ... they
don’t stop half-way after achieving some insignificant distinction,
they can expect growth, not decline.

As long as these seven principles that prevent decline last among 4.1
the mendicants, and as long as the mendicants are seen following
them, they can expect growth, not decline.”

AN 7.25

Non-Decline for Mendicants (3rd)

Tatīyasattakasutta

“Mendicants, I will teach you seven principles that prevent decline. 1.1
Listen and apply your mind well ... And what are the seven principles that prevent decline? As long as the mendicants are faithful

... conscientious ... prudent ... learned ... energetic ... mindful ... wise, they can expect growth, not decline.

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

AN 7.26

Awakening Factors

Bojjhaṅgasutta

- 1.1 “Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well ... And what are the seven principles that prevent decline? As long as the mendicants develop the awakening factor of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, they can expect growth, not decline.
- 3.1 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

AN 7.27

Perceptions

Saññāsutta

- 1.1 “Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well ... And what are the seven principles that prevent decline? As long as the mendicants develop the perception of impermanence ...
- 2.1 not-self ... ugliness ... drawbacks ... giving up ... fading away ... cessation, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

AN 7.28

Non-decline for a Mendicant Trainee

Paṭhamaparihāṇisutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the
Buddha addressed the mendicants:

“These seven things lead to the decline of a mendicant trainee. 1.4
What seven? They relish work, talk, sleep, and company. They
don't guard the sense doors and they eat too much. And when
there is Saṅgha business to be carried out, they don't reflect: ‘There
are senior mendicants in the Saṅgha of long standing, long gone
forth, responsible. They'll be known for taking care of this.’ So
they try to do it themselves. These seven things lead to the decline
of a mendicant trainee.

These seven things don't lead to the decline of a mendicant 2.1
trainee. What seven? They don't relish work, talk, sleep, and com-
pany. They guard the sense doors and don't eat too much. And
when there is Saṅgha business to be carried out, they reflect: ‘There
are senior mendicants in the Saṅgha of long standing, long gone
forth, responsible. They'll be known for taking care of this.’ So
they don't try to do it themselves. These seven things don't lead to
the decline of a mendicant trainee.”

AN 7.29

Non-decline for a Lay Follower

Dutiyaparihāṇisutta

“These seven things lead to the decline of a lay follower. What seven? 1.1
They miss out on seeing the mendicants. They neglect listening
to the true teaching. They don't train in higher ethical conduct.
They're very suspicious about mendicants, whether senior, junior,
or middle. They listen to the teaching with a hostile, fault-finding

mind. They seek outside of the Buddhist community for those worthy of religious donations. And they serve them first. These seven things lead to the decline of a lay follower.

2.1 These seven things don't lead to the decline of a lay follower. What seven? They don't miss out on seeing the mendicants. They don't neglect listening to the true teaching. They train in higher ethical conduct. They're very confident about mendicants, whether senior, junior, or middle. They don't listen to the teaching with a hostile, fault-finding mind. They don't seek outside of the Buddhist community for those worthy of religious donations. And they serve the Buddhist community first. These seven things don't lead to the decline of a lay follower."

2.11 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

3.1 "A lay follower misses out on seeing
those who are evolved
and listening to the teachings of the Noble One.
They don't train in higher ethical conduct,

4.1 and their suspicion about mendicants
just grows and grows.
They want to listen to the true teaching
with a fault-finding mind.

5.1 They seek outside the Buddhist community
for someone else worthy of religious donations,
and that lay follower
serves them first.

6.1 These seven principles leading to decline
have been well taught.
A lay follower who practices them
falls away from the true teaching.

7.1 A lay follower doesn't miss out on seeing

those who are evolved
and listening to the teachings of the Noble One.
They train in higher ethical conduct,

and their confidence in mendicants 8.1
just grows and grows.
They want to listen to the true teaching
without a fault-finding mind.

They don't seek outside the Buddhist community 9.1
for someone else worthy of religious donations,
and that lay follower
serves the Buddhist community first.

These seven principles that prevent decline 10.1
have been well taught.
A lay follower who practices them
doesn't fall away from the true teaching."

AN 7.30

Failures for a Lay Follower

Vipattisutta

"Mendicants, there are these seven failures for a lay follower ... 1.1
There are these seven accomplishments for a lay follower ..." 1.2

AN 7.31

Downfalls for a Lay Follower

Parābhavasutta

"Mendicants, there are these seven downfalls for a lay follower ... 1.1
There are these seven successes for a lay follower. What seven?
They don't miss out on seeing the mendicants. 1.4
They don't neglect listening to the true teaching. 1.5

- 1.6 They train in higher ethical conduct.
 - 1.7 They're very confident about mendicants, whether senior, junior, or middle.
 - 1.8 They don't listen to the teaching with a hostile, fault-finding mind.
 - 1.9 They don't seek outside of the Buddhist community for those worthy of religious donations.
 - 1.10 And they serve the Buddhist community first.
 - 1.11 These are the seven successes for a lay follower.
-
- 2.1 A lay follower misses out on seeing
those who are evolved
and listening to the teachings of the Noble One.
They don't train in higher ethical conduct,
 - 3.1 and their suspicion about mendicants
just grows and grows.
They want to listen to the true teaching
with a fault-finding mind.
 - 4.1 They seek outside the Buddhist community
for someone else worthy of religious donations,
and that lay follower
serves them first.
 - 5.1 These seven principles leading to decline
have been well taught.
A lay follower who practices these
falls away from the true teaching.
 - 6.1 A lay follower doesn't miss out on seeing
those who are evolved
and listening to the teachings of the Noble One.
They train in higher ethical conduct,
 - 7.1 and their confidence in mendicants

just grows and grows.

They want to listen to the true teaching
without a fault-finding mind.

They don't seek outside the Buddhist community 8.1
for someone else worthy of religious donations,
and that lay follower
serves the Buddhist community first.

These seven principles that prevent decline 9.1
have been well taught.
A lay follower who practices them
doesn't fall away from the true teaching."

The Chapter on Deities

AN 7.32

Respect for Diligence

Appamādagāravasutta

- 1.1 Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:
- 2.1 "Sir, these seven things don't lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for diligence, and for hospitality. These seven things don't lead to the decline of a mendicant trainee."
- 2.5 That's what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.
- 3.1 Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:
 - 4.1 "Respect for the Teacher and the teaching,
and keen respect for the Saṅgha;
respect for immersion, being energetic,
and keen respect for the training.
- 5.1 A mendicant who respects diligence
and hospitality

can't decline,
and has drawn near to extinguishment.”

AN 7.33

Respect for Conscience

Hirigāravasutta

“Mendicants, tonight, a glorious deity, lighting up the entire Jeta’s 1.1
Grove, came to me, bowed, stood to one side, and said to me:
‘Sir, these seven things don’t lead to the decline of a mendicant
trainee. What seven? Respect for the Teacher, for the teaching,
for the Saṅgha, for the training, for immersion, for conscience,
and for prudence. These seven things don’t lead to the decline of a
mendicant trainee.’

That is what that deity said. Then he bowed and respectfully 1.6
circled me, keeping me on his right side, before vanishing right
there.

One respectful of the Teacher and the teaching, 2.1
keenly respecting the Saṅgha;
respecting immersion, being energetic,
and keenly respecting the training;

endowed with conscience and prudence, 3.1
reverential and respectful—
it is impossible for them to decline;
they have drawn near to extinguishment.”

AN 7.34

Easy to Admonish (1st)

Paṭhamasovacassatāsutta

“Mendicants, tonight a deity ... said to me: ‘Sir, these seven things 1.1
don’t lead to the decline of a mendicant trainee. What seven?

Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship. These seven things don't lead to the decline of a mendicant trainee.'

- 1.6 That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.
- 2.1 Respect for the Teacher and the teaching,
and keen respect for the Saṅgha;
respect for immersion, being energetic,
and keen respect for the training.
- 3.1 One with good friends, easy to admonish,
reverential and respectful,
can't decline,
and has drawn near to extinguishment."

AN 7.35

Easy to Admonish (2nd)

Dutiyasovacassatāsutta

- 1.1 "Mendicants, tonight a deity ... said to me: 'Sir, these seven things don't lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship. These seven things don't lead to the decline of a mendicant trainee.'
- 1.6 That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there."
- 2.1 When he said this, Venerable Sāriputta said to the Buddha:
- 2.2 "Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

It's when a mendicant personally respects the Teacher and 2.3
praises such respect. And they encourage other mendicants who
lack such respect to respect the Teacher. And they praise other
mendicants who respect the Teacher at the right time, truthfully
and correctly.

They personally respect the teaching ... 2.6

They personally respect the Saṅgha ... 2.7

They personally respect the training ... 2.8

They personally respect immersion ... 2.9

They are personally easy to admonish ... 2.10

They personally have good friends, and praise such friendship. 2.11
And they encourage other mendicants who lack good friends to
develop good friendship. And they praise other mendicants who
have good friends at the right time, truthfully and correctly.

That's how I understand the detailed meaning of the Buddha's 2.14
brief statement."

"Good, good, Sāriputta! It's good that you understand the de- 3.1
tailed meaning of what I've said in brief like this.

It's when a mendicant personally respects the Teacher ... And 3.3
they encourage other mendicants who lack such respect to respect
the Teacher. And they praise other mendicants who respect the
Teacher at the right time, truthfully and correctly.

They personally respect the teaching ... 3.6

They personally respect the Saṅgha ... 3.7

They personally respect the training ... 3.8

They personally respect immersion ... 3.9

They are personally easy to admonish ... 3.10

They personally have good friends, and praise such friendship. 3.11
And they encourage other mendicants who lack good friends to
develop good friendship. And they praise other mendicants who
have good friends at the right time, truthfully and correctly.

This is how to understand the detailed meaning of what I said 3.14
in brief."

AN 7.36

A Friend (1st)

Paṭhamamittasutta

1.1 “Mendicants, you should associate with a friend who has seven factors. What seven? They give what is hard to give. They do what is hard to do. They endure what is hard to endure. They reveal their secrets to you. They keep your secrets. They don’t abandon you in times of trouble. They don’t look down on you in times of loss. You should associate with a friend who has these seven factors.

2.1 A friend gives what is hard to give,
and does what’s hard to do.
They put up with your harsh words,
and with things hard to endure.

3.1 They tell you their secrets,
and keep your secrets for you.
They don’t abandon you in times of trouble,
or look down on you in times of loss.

4.1 The person in whom
these things are found is your friend.
If you want to have a friend,
you should keep company with such a person.”

AN 7.37

A Friend (2nd)

Dutiyamittasutta

1.1 “Mendicants, when a friend has seven qualities you should associate with, accompany, and attend them, even if they send you away. What seven? They’re likable, agreeable, respected, and admired. They admonish you and they accept admonishment. They speak

on deep matters. And they don't urge you to do bad things. When a friend has these seven qualities you should associate with, accompany, and attend them, even if they send you away.

They're liked, respected, and admired, 2.1
an admonisher who accepts admonishment,
speaks on deep matters,
and doesn't urge you to do bad.

The person in whom 3.1
these things are found is your friend.
If you want to have a friend,
benevolent and sympathetic,
you should keep company with such a person,
even if they send you away."

AN 7.38

Textual Analysis (1st)

Paṭhamapaṭisambhidāsutta

"Mendicants, a mendicant with seven qualities will soon realize the 1.1
four kinds of textual analysis and live having achieved them with
their own insight. What seven?

It's when a mendicant truly understands: 'This is mental slug- 1.3
gishness'.

They truly understand internally constricted mind as 'internally 1.4
constricted mind'.

They truly understand externally scattered mind as 'externally 1.5
scattered mind'.

They know feelings as they arise, as they remain, and as they go 1.6
away.

They know perceptions as they arise, as they remain, and as they 1.7
go away.

They know thoughts as they arise, as they remain, and as they 1.8
go away.

- 1.9 The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—are properly grasped, focused on, borne in mind, and comprehended with wisdom.
- 1.10 A mendicant with these seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight.”

AN 7.39

Textual Analysis (2nd)

Dutiyaṭṭhisambhidāsutta

- 1.1 “Mendicants, having seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight. What seven?
- 1.3 It’s when Sāriputta truly understood: ‘This is mental sluggishness.’
- 1.4 He truly understood internally constricted mind as ‘internally constricted mind’.
- 1.5 He truly understood externally scattered mind as ‘externally scattered mind’.
- 1.6 He knew feelings, perceptions, and thoughts as they arose, as they remained, and as they went away.
- 1.9 The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—were properly grasped, focused on, borne in mind, and comprehended with wisdom.
- 1.10 Having these seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight.”

AN 7.40

Mastery of the Mind (1st)

Paṭhamavasasutta

“Mendicants, a mendicant with seven qualities masters their mind 1.1
and is not mastered by it. What seven? It’s when a mendicant is
skilled at immersion, skilled in entering immersion, skilled in re-
maining in immersion, skilled in emerging from immersion, skilled
in gladdening the mind for immersion, skilled in the meditation
subjects for immersion, and skilled in projecting the mind purified
by immersion. A mendicant with these seven qualities masters
their mind and is not mastered by it.”

AN 7.41

Mastery of the Mind (2nd)

Dutiyavasasutta

“Mendicants, having seven qualities Sāriputta has mastered his mind 1.1
and is not mastered by it. What seven? Sāriputta is skilled at im-
mersion, skilled in entering immersion, skilled in remaining in
immersion, skilled in emerging from immersion, skilled in glad-
dening the mind for immersion, skilled in the meditation subjects
for immersion, and skilled in projecting the mind purified by im-
mersion. Having these seven qualities Sāriputta has mastered his
mind and is not mastered by it.”

AN 7.42

Graduation (1st)

Paṭhamaniddasasutta

Then Venerable Sāriputta robed up in the morning and, taking his 1.1
bowl and robe, entered Sāvattḥī for alms. Then it occurred to him,

“It’s too early to wander for alms in Sāvathī. Why don’t I visit the monastery of the wanderers of other religions?”

1.5 Then he went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

1.7 Now at that time while those wanderers of other religions were sitting together this discussion came up among them, “Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a ‘graduate mendicant.’”

2.1 Sāriputta neither approved nor dismissed that statement of the wanderers of other religions. He got up from his seat, thinking, “I will learn the meaning of this statement from the Buddha himself.”

2.4 Then Sāriputta wandered for alms in Sāvathī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

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

4.1 “No, Sāriputta, we cannot. I make known these seven qualifications for graduation after realizing them with my own insight.

5.1 What seven? It’s when a mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don’t lose these desires in the future. These are the seven qualifications for graduation that I make known after realizing them with my own insight. A mendicant who has these seven qualifications for graduation is qualified to be called a ‘graduate mendicant’. This is so whether they have lived the full and pure spiritual life for twelve years, twenty-four years, thirty-six years, or forty-eight years.”

AN 7.43

Graduation (2nd)

Dutiyaniddasasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Kosambī, in Ghosita's Monastery.

Then Venerable Ānanda robed up in the morning and, taking 1.3
his bowl and robe, entered Kosambī for alms. Then it occurred to
him, "It's too early to wander for alms in Kosambī. Why don't I
visit the monastery of the wanderers of other religions?"

Then he went to the monastery of the wanderers of other re- 1.7
ligions and exchanged greetings with the wanderers there. When
the greetings and polite conversation were over, he sat down to
one side.

Now at that time while those wanderers of other religions were 2.1
sitting together this discussion came up among them, "Reverends,
anyone who lives the full and pure spiritual life for twelve years is
qualified to be called a 'graduate mendicant'."

Ānanda neither approved nor dismissed that statement of the 3.1
wanderers of other religions. He got up from his seat, thinking, "I
will learn the meaning of this statement from the Buddha himself."

Then Ānanda wandered for alms in Kosambī. After the meal, 3.4
on his return from almsround, he went to the Buddha, bowed, sat
down to one side, and told him what had happened, adding:

"Sir, in this teaching and training can we describe a mendicant as 5.1
a 'graduate' solely because they have completed a certain number
of years?"

"No, Ānanda, we cannot. These are the seven qualifications for 6.1
graduation that I make known after realizing them with my own
insight.

What seven? It's when someone is faithful, conscientious, pru- 7.1
dent, learned, energetic, mindful, and wise. These are the seven
qualifications for graduation that I make known after realizing them
with my own insight. A mendicant who has these seven qualifica-

tions for graduation is qualified to be called a ‘graduate mendicant’. This is so whether they have lived the full and pure spiritual life for twelve years, twenty-four years, thirty-six years, or forty-eight years.”

The Chapter on a Great Sacrifice

AN 7.44

Planes of Consciousness

Sattaviññāṇaṭṭhitisutta

“Mendicants, there are these seven planes of consciousness. What 1.1
seven?

There are sentient beings that are diverse in body and diverse in 1.3
perception, such as human beings, some gods, and some beings in
the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in 2.1
perception, such as the gods reborn in the Divinity’s host through
the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse 3.1
in perception, such as the gods of streaming radiance. This is the
third plane of consciousness.

There are sentient beings that are unified in body and unified in 4.1
perception, such as the gods of universal beauty. This is the fourth
plane of consciousness.

There are sentient beings that have gone totally beyond percep- 5.1
tions of form. With the ending of perceptions of impingement, not
focusing on perceptions of diversity, aware that ‘space is infinite’,
they have been reborn in the dimension of infinite space. This is
the fifth plane of consciousness.

- 6.1 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.
- 7.1 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.
- 8.1 These are the seven planes of consciousness.”

AN 7.45

Prerequisites for Immersion

Samādhiparikkhārasutta

- 1.1 “Mendicants, there are these seven prerequisites for immersion. What seven? Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is what is called noble right immersion ‘with its vital conditions’ and also ‘with its prerequisites.’”

AN 7.46

Fires (1st)

Paṭhamaaggisutta

- 1.1 “Mendicants, there are these seven fires. What seven? The fires of greed, hate, delusion. The fire of those worthy of offerings dedicated to the gods. A householder’s fire. The fire of those worthy of a religious donation. And a wood fire. These are the seven fires.”

AN 7.47

Fires (2nd)

Dutiyaaggisutta

Now at that time the brahmin Uggatasarīra had prepared a large 1.1
sacrifice. Bulls, bullocks, heifers, goats and rams—five hundred of
each—had been led to the post for the sacrifice.

Then the brahmin Uggatasarīra went up to the Buddha, and 1.3
exchanged greetings with him. When the greetings and polite
conversation were over, he sat down to one side and said to the
Buddha, “Mister Gotama, I have heard that kindling the sacrificial
fire and raising the sacrificial post is very fruitful and beneficial.”

“I’ve also heard this, brahmin.” 2.2

For a second time ... and third time Uggatasarīra said to the 2.3
Buddha, “Mister Gotama, I have heard that kindling the sacrificial
fire and raising the sacrificial post is very fruitful and beneficial.”

“I’ve also heard this, brahmin.” 2.6

“Then Mister Gotama and I are in total agreement in this matter.” 2.7

When he said this, Venerable Ānanda said to Uggatasarīra, “Brah- 3.1
min, you shouldn’t ask the Buddha in this way. You should ask in
this way: ‘Sir, I want to kindle the sacrificial fire and raise the sacri-
ficial post. May the Buddha please advise and instruct me. It will
be for my lasting welfare and happiness.’”

Then Uggatasarīra said to the Buddha, “Mister Gotama, I want 4.1
to kindle the sacrificial fire and raise the sacrificial post. May Mister
Gotama please advise and instruct me. It will be for my lasting
welfare and happiness.”

“Even before kindling the sacrificial fire and raising the sacrificial 5.1
post, one raises three unskillful knives which ripen and result in
suffering. What three? The knives of the body, speech, and mind.
Even before kindling the sacrificial fire and raising the sacrificial
post one gives rise to the thought: ‘May this many bulls, bullocks,
heifers, goats, and rams be slaughtered for the sacrifice!’ Thinking,
‘May I make goodness’, one makes wickedness. Thinking, ‘May I

do good', one does bad. Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post one raises this first unskillful mental knife which ripens and results in suffering.

6.1 Furthermore, even before kindling the sacrificial fire and raising the sacrificial post, one says such things as: 'May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!' Thinking, 'May I make goodness', one makes wickedness. Thinking, 'May I do good', one does bad. Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post one raises this second unskillful verbal knife which ripens and results in suffering.

7.1 Furthermore, even before kindling the sacrificial fire and raising the sacrificial post one first personally undertakes preparations for the sacrificial slaughter of bulls, bullocks, heifers, goats, and rams. Thinking, 'May I make goodness', one makes wickedness. Thinking, 'May I do good', one does bad. Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post, one raises this third unskillful bodily knife which ripens and results in suffering. Even before kindling the sacrificial fire and raising the sacrificial post, one raises these three unskillful knives which ripen and result in suffering.

8.1 Brahmin, these three fires should be given up and rejected, not cultivated. What three? The fires of greed, hate, and delusion.

9.1 And why should the fire of greed be given up and rejected, not cultivated? A greedy person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of greed should be given up and rejected, not cultivated.

10.1 And why should the fire of hate be given up and rejected, not cultivated? A hateful person does bad things by way of body, speech,

and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of hate should be given up and rejected, not cultivated.

And why should the fire of delusion be given up and rejected, 11.1
not cultivated? A deluded person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of delusion should be given up and rejected, not cultivated. These three fires should be given up and rejected, not cultivated.

Brahmin, you should properly and happily take care of three 12.1
fires, honoring, respecting, esteeming, and venerating them. What three? The fire of those worthy of offerings dedicated to the gods. The fire of a householder. And the fire of those worthy of a religious donation.

And what is the fire of those worthy of offerings dedicated to the 13.1
gods? Your mother and father are called the fire of those worthy of offerings dedicated to the gods. Why is that? Since it is from them that you've been incubated and produced. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

And what is the fire of a householder? Your children, partners, 14.1
bondservants, servants, and workers are called a householder's fire. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

And what is the fire of those worthy of a religious donation? 15.1
The ascetics and brahmins who refrain from intoxication and negligence, are settled in patience and sweetness, and who tame, calm, and extinguish themselves are called the fire of those worthy of a religious donation. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it. You should properly and happily take care of these three fires, honoring, respecting, esteeming, and venerating them.

- 16.1 But the wood fire, brahmin, should, from time to time, be fanned, watched over with equanimity, extinguished, or put aside.”
- 17.1 When he said this, the brahmin Uggatasarīra said to the Buddha, “Excellent, Mister Gotama! Excellent! ... From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life. Mister Gotama, I now set free these five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams. I give them life! May they eat grass and drink cool water and enjoy a cool breeze!”

AN 7.48

Perceptions in Brief

Paṭhamasaññāsutta

- 1.1 “Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.
- 2.1 What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.”

AN 7.49

Perceptions in Detail

Dutiyasaññāsutta

- 1.1 “Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death. What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence,

and not-self in suffering. These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.

‘When the perception of ugliness is developed and cultivated 2.1
it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. They shrink away, turn aside, and don’t get drawn into it. And either equanimity or revulsion become stabilized. It’s like a chicken’s feather or a scrap of sinew thrown in a fire. It shrivels up, shrinks, rolls up, and doesn’t stretch out. In the same way, when a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. ...

If a mendicant often meditates with a mind reinforced with 3.1
the perception of ugliness, but their mind is drawn to sexual intercourse, and not repulsed, they should know: ‘My perception of ugliness is undeveloped. I don’t have any distinction higher than before. I haven’t attained a fruit of development.’ In this way they are aware of the situation. But if a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse ... they should know: ‘My perception of ugliness is well developed. I have realized a distinction higher than before. I have attained a fruit of development.’ In this way they are aware of the situation. ‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.’ That’s what I said, and this is why I said it.

‘When the perception of death is developed and cultivated it’s 4.1
very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced

with the perception of death, their mind draws back from desire to be reborn. ... That's what I said, and this is why I said it.

6.1 'When the perception of the repulsiveness of food is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of the repulsiveness of food, their mind draws back from craving for tastes. ... That's what I said, and this is why I said it.

8.1 'When the perception of dissatisfaction with the whole world is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of dissatisfaction with the whole world, their mind draws back from the world's shiny things. ... That's what I said, and this is why I said it.

10.1 'When the perception of impermanence is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of impermanence, their mind draws back from material things, honors, and fame. ... That's what I said, and this is why I said it.

12.1 'When the perception of suffering in impermanence is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of suffering in impermanence, they establish a keen perception of the danger of sloth, laziness, slackness, negligence, lack of commitment, and failure to review, like a killer with a drawn sword. ... That's what I said, and this is why I said it.

14.1 'When the perception of not-self in suffering is developed and cultivated it's very fruitful and beneficial. It culminates in freedom

from death and ends in freedom from death.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli. It has gone beyond discrimination, and is peaceful and well freed.

If a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, but their mind is not rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; nor has it gone beyond discrimination, and is not peaceful or well freed, they should know: ‘My perception of not-self in suffering is undeveloped. I don’t have any distinction higher than before. I haven’t attained a fruit of development.’ In this way they are aware of the situation. 15.1

But if a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, and their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and it has gone beyond discrimination, and is peaceful and well freed, they should know: ‘My perception of not-self in suffering is well developed. I have realized a distinction higher than before. I have attained a fruit of development.’ In this way they are aware of the situation. ‘When the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.’ That’s what I said, and this is why I said it. 16.1

These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.” 17.1

AN 7.50

Sex

Methunasutta

- 1.1 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Does Mister Gotama claim to be celibate?”
- 1.4 “Brahmin, if anyone should be rightly said to live the celibate life intact, impeccable, spotless, and unmarred, full and pure, it’s me.”
- 1.7 “But what, Mister Gotama, is a break, taint, stain, or mar in celibacy?”
- 2.1 “Firstly, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female. However, they consent to being anointed, massaged, bathed, and rubbed by a female. They enjoy it and like it and find it satisfying. This is a break, taint, stain, or mar in celibacy. This is called one who lives the celibate life impurely, yoked by the yoke of sex. They’re not freed from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.
- 3.1 Furthermore, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female. Nor do they consent to massage and bathing. However, they giggle and play and have fun with females. ...
- 4.1 they gaze into a female’s eyes. ...
- 5.1 they listen through a wall or rampart to the sound of females laughing or chatting or singing or crying. ...
- 6.1 they recall when they used to laugh, chat, and have fun with females ...
- 7.1 they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. ...
- 8.1 They don’t see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

However, they live the celibate life wishing to be reborn in one of the orders of gods. They think: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ They enjoy it and like it and find it satisfying. This is a break, taint, stain, or mar in celibacy. This is called one who lives the celibate life impurely, yoked by the yoke of sex. They’re not free from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They’re not free from suffering, I say.

As long as I saw that these seven sexual yokes—or even one 9.1 of them—had not been given up in me, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans.

But when I saw that these seven sexual yokes—every one of 10.1 them—had been given up in me, I announced my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

When he said this, the brahmin Jānussoṇi said to the Buddha, 11.1 “Excellent, Mister Gotama! Excellent! ... From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 7.51

Yoking and Unyoking

Saṃyogasutta

“Mendicants, I will teach you an exposition of the teaching on yok- 1.1 ing and unyoking. Listen and apply your mind well, I will speak. ... And what is the exposition of the teaching on yoking and unyoking?

A woman focuses on her own femininity: her feminine moves, 2.1 feminine appearance, feminine ways, feminine desires, feminine

voice, and feminine adornment. She's stimulated by this and takes pleasure in it. So she focuses on the masculinity of others: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. She's stimulated by this and takes pleasure in it. So she desires to yoke herself to another. And she desires the pleasure and happiness that comes from such yoking. Sentient beings who relish their femininity are yoked to men. This is how a woman does not transcend her femininity.

3.1 A man focuses on his own masculinity: his masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. He's stimulated by this and takes pleasure in it. So he focuses on the femininity of others: feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. He's stimulated by this and takes pleasure in it. So he desires to yoke himself to another. And he desires the pleasure and happiness that comes from such yoking. Sentient beings who relish their masculinity are yoked to women. This is how a man does not transcend his masculinity. This is how yoking comes about.

4.1 And how does unyoking come about? A woman doesn't focus on her own femininity: her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. She isn't stimulated by this and takes no pleasure in it. So she doesn't focus on the masculinity of others: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. She isn't stimulated by this and takes no pleasure in it. So she doesn't desire to yoke herself to another. Nor does she desire the pleasure and happiness that comes from such yoking. Sentient beings who do not relish their femininity are not yoked to men. This is how a woman transcends her femininity.

5.1 A man doesn't focus on his own masculinity: masculine moves, masculine appearance, masculine ways, masculine desires, mascu-

line voice, and masculine adornment. He isn't stimulated by this and takes no pleasure in it. So he doesn't focus on the femininity of others: feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. He isn't stimulated by this and takes no pleasure in it. So he doesn't desire to yoke himself to another. Nor does he desire the pleasure and happiness that comes from such yoking. Sentient beings who do not relish their masculinity are not yoked to women. This is how a man transcends his masculinity. This is how unyoking comes about. This is the exposition of the teaching on yoking and unyoking."

AN 7.52

A Very Fruitful Gift

Dānamahapphalasutta

At one time the Buddha was staying near Campā on the banks of 1.1
the Gaggarā Lotus Pond.

Then several lay followers of Campā went to Venerable Sāriputta, 1.2
bowed, sat down to one side, and said to him, "Sir, it's been a long
time since we've heard a Dhamma talk from the Buddha. It would
be good if we got to hear a Dhamma talk from the Buddha."

"Well then, reverends, come on the next sabbath day. Hopefully 1.5
you'll get to hear a Dhamma talk from the Buddha."

"Yes, sir" they replied. Then they rose from their seats, bowed 1.7
to Sāriputta, and respectfully circled him before leaving.

Then on the next sabbath the lay followers of Campā went to 2.1
Venerable Sāriputta, bowed, and stood to one side. Then they went
together with Sāriputta to the Buddha, bowed, and sat down to
one side. Sāriputta said to the Buddha:

"Sir, could it be that someone gives a gift and it is not very fruitful 3.1
or beneficial, while someone else gives exactly the same gift and it
is very fruitful and beneficial?"

"Indeed it could, Sāriputta." 3.3

- 3.5 “Sir, what is the cause, what is the reason for this?”
- 4.1 “Sāriputta, take the case of a someone who gives a gift as an investment, their mind tied to it, expecting to keep it, thinking ‘I’ll enjoy this in my next life.’ They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don’t some people give gifts in this way?”
- 4.4 “Yes, sir.”
- 5.1 “Sāriputta, someone who gives a gift as an investment, when their body breaks up, after death, is reborn in the company of the gods of the four great kings. When that deed, success, glory, and sovereignty is spent they return to this place.
- 6.1 Next, take the case of a someone who gives a gift not as an investment, their mind not tied to it, not expecting to keep it, and not thinking, ‘I’ll enjoy this in my next life.’ But they give a gift thinking, ‘It’s good to give’ ...
- 7.1 They give a gift thinking, ‘Giving was practiced by my father and my father’s father. It would not be right for me to abandon this family tradition.’ ...
- 8.1 They give a gift thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ ...
- 9.1 They give a gift thinking, ‘The ancient brahmin seers were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. Just as they performed great sacrifices, I will share a gift.’ ...
- 10.1 They give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ ...
- 11.1 They don’t give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ But they give a gift thinking, ‘This is an adornment and requisite for the mind.’ They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don’t some people give gifts in this way?”

“Yes, sir.”

11.5

“Sāriputta, someone who gives gifts, not for any other reason, but thinking, ‘This is an adornment and requisite for the mind’, when their body breaks up, after death, is reborn among the gods of the Divinity’s host. When that deed, success, glory, and sovereignty is spent they are a non-returner; they do not return to this place.

This is the cause, this is the reason why someone gives a gift and it is not very fruitful or beneficial, while someone else gives exactly the same gift and it is very fruitful and beneficial.”

AN 7.53

Nanda’s Mother

Nandamātāsutta

SO I HAVE HEARD. At one time the venerables Sāriputta and Mahāmoggallāna were wandering in the Southern Hills together with a large Saṅgha of mendicants. Now at that time the laywoman Veḷukaṇṭakī, Nanda’s mother, rose at the crack of dawn and recited the verses of “The Way to the Far Shore”.

And at that time the great king Vessavaṇa was on his way from the north to the south on some business. He heard Nanda’s Mother reciting, and stood waiting for her to finish.

Then when her recital was over she fell silent. Then, knowing she had finished, Vessavaṇa applauded, saying, “Good, sister! Good, sister!”

“But who might you be, dearest?”

“Sister, I am your brother Vessavaṇa, the great king.”

“Good, dearest! Then may my recital of the teaching be my offering to you as my guest.”

‘Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you’ve served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest.’

- 4.1 And when the night had passed the lay woman Nanda's Mother had delicious fresh and cooked foods prepared in her own home. Then the Saṅgha of mendicants headed by Sāriputta and Moggallāna arrived at Veḷukaṇṭha. Then Nanda's Mother addressed a man, "Please, mister, go to the monastery and announce the time to the Saṅgha, saying: 'Sirs, it's time. The meal is ready in the home of the lady Nanda's Mother.'"
- 4.6 "Yes, Ma'am," that man replied, and he did as she said.
- 4.8 And then the Saṅgha of mendicants headed by Sāriputta and Moggallāna robed up in the morning and, taking their bowls and robes, went to the home of Nanda's Mother, where they sat on the seats spread out. Then Nanda's Mother served and satisfied them with her own hands with delicious fresh and cooked foods.
- 5.1 When Sāriputta had eaten and washed his hand and bowl, Nanda's Mother sat down to one side. Sāriputta said to her, "Nanda's Mother, who told you that the Saṅgha of mendicants was about to arrive?"
- 6.1 "Sir, last night I rose at the crack of dawn and recited the verses of 'The Way to the Far Shore', and then I fell silent. Then the great king Vessavaṇa, knowing I had finished, applauded me, 'Good, sister! Good, sister!'
- 6.4 I asked: 'But who might you be, dearest?'
- 6.5 'Sister, I am your brother Vessavaṇa, the great king.'
- 6.6 'Good, dearest! Then may my recital of the teaching be my offering to you as my guest.'
- 6.7 'Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭha before breakfast. When you've served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest.'
- 6.10 And so, sir, may the merit and the flourishing of merit of this gift be for the happiness of the great king Vessavaṇa."

"It's incredible, Nanda's Mother, it's amazing that you converse 7.1
face to face with a mighty and illustrious god like the great king
Vessavaṇa."

"Sir, this is not my only incredible and amazing quality; there 8.1
is another. I had an only son called Nanda who I loved dearly.
The rulers forcibly abducted him on some pretext and had him
executed. But I can't recall getting upset when my boy was under
arrest or being arrested, imprisoned or being put in prison, killed
or being killed."

"It's incredible, Nanda's Mother, it's amazing that you purify 8.6
even the arising of a thought."

"Sir, this is not my only incredible and amazing quality; there is 9.1
another. When my husband passed away he was reborn in one of
the realms of spirits. He revealed to me his previous incarnation.
But I can't recall getting upset on that account."

"It's incredible, Nanda's Mother, it's amazing that you purify 9.6
even the arising of a thought."

"Sir, this is not my only incredible and amazing quality; there is 10.1
another. Ever since we were both young, and I was given in mar-
riage to my husband, I can't recall betraying him even in thought,
still less in deed."

"It's incredible, Nanda's Mother, it's amazing that you purify 10.4
even the arising of a thought."

"Sir, this is not my only incredible and amazing quality; there is 11.1
another. Ever since I declared myself a lay follower, I can't recall
deliberately breaking any precept."

"It's incredible, Nanda's Mother, it's amazing!" 11.4

"Sir, this is not my only incredible and amazing quality; there 12.1
is another. Whenever I want, quite secluded from sensual plea-
sures, secluded from unskillful qualities, I enter and remain in the
first absorption, which has the rapture and bliss born of seclusion,
while placing the mind and keeping it connected. As the placing
of the mind and keeping it connected are stilled, I enter and re-
main in the second absorption, which has the rapture and bliss

born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.”

12.7 “It’s incredible, Nanda’s Mother, it’s amazing!”

13.1 “Sir, this is not my only incredible and amazing quality; there is another. Of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

13.4 “It’s incredible, Nanda’s Mother, it’s amazing!”

14.1 Then Venerable Sāriputta educated, encouraged, fired up, and inspired Nanda’s Mother with a Dhamma talk, after which he got up from his seat and left.

THE SECOND FIFTY

The Chapter on the Undeclared Points

AN 7.54

The Undeclared Points

Abyākatasutta

- 1.1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.2 “Sir, what is the cause, what is the reason why a learned noble disciple has no doubts regarding the undeclared points?”
- 2.1 “Mendicant, it’s due to the cessation of views that a learned noble disciple has no doubts regarding the undeclared points. ‘A realized one still exists after death’: this is a misconception. ‘A realized one no longer exists after death’: this is a misconception. ‘A realized one both still exists and no longer exists after death’: this is a misconception. ‘A realized one neither still exists nor no longer exists after death’: this is a misconception. An unlearned ordinary person doesn’t understand views, their origin, their cessation, or the practice that leads to their cessation. And so their views grow. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.
- 3.1 A learned noble disciple does understand views, their origin, their cessation, and the practice that leads to their cessation. And so their views cease. They’re freed from rebirth, old age, and death,

from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say. Knowing and seeing this, a learned noble disciple does not answer: 'A realized one still exists after death,' 'A realized one no longer exists after death,' 'a realized one both still exists and no longer exists after death,' 'a realized one neither still exists nor no longer exists after death.' Knowing and seeing this, a learned noble disciple does not declare the undeclared points. Knowing and seeing this, a learned noble disciple doesn't shake, tremble, quake, or get nervous regarding the undeclared points.

'A realized one still exists after death': this is just about craving. 4.1
 ... it's just about perception ... it's a conceiving ... it's a proliferation ... it's just about grasping ... 'A realized one still exists after death': this is a regret. 'A realized one no longer exists after death': this is a regret. 'A realized one both still exists and no longer exists after death': this is a regret. 'A realized one neither still exists nor no longer exists after death': this is a regret. An unlearned ordinary person doesn't understand regrets, their origin, their cessation, or the practice that leads to their cessation. And so their regrets grow. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

A learned noble disciple does understand regrets, their origin, 5.1
 their cessation, and the practice that leads to their cessation. And so their regrets cease. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say. Knowing and seeing this, a learned noble disciple does not answer: 'A realized one still exists after death' ... 'a realized one neither still exists nor no longer exists after death.' Knowing and seeing this, a learned noble disciple does not declare the undeclared points. Knowing and seeing this, a learned noble disciple doesn't shake, tremble, quake, or get nervous regarding the undeclared points. This is the cause, this is the reason why a learned noble disciple has no doubts regarding the undeclared points."

AN 7.55

Places People Are Reborn

Purisagatisutta

- 1.1 “Mendicants, I will teach you seven places people are reborn, and extinguishment by not grasping. Listen and apply your mind well, I will speak.”
- 1.3 “Yes, sir,” the mendicants replied. The Buddha said this:
- 1.5 “And what are the seven places people are reborn?”
- 2.1 Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven’t completely realized that state. They haven’t totally given up the underlying tendencies of conceit, desire to be reborn, and ignorance. With the ending of the five lower fetters they’re extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off would be extinguished. In the same way, a mendicant who practices like this . . . With the ending of the five lower fetters they’re extinguished between one life and the next.
- 3.1 Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven’t totally realized that state. They haven’t completely given up the underlying tendencies of conceit, desire to be reborn, and ignorance. With the ending of the five lower fetters they’re extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished. In the same way, a mendicant

who practices like this ... With the ending of the five lower fetters they're extinguished between one life and the next.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished just before landing. In the same way, a mendicant who practices like this ... With the ending of the five lower fetters they're extinguished between one life and the next. 4.1

Take a mendicant who practices like this: 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished upon landing. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished on landing. In the same way, a mendicant who practices like this ... 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished upon landing. 5.1

Take a mendicant who practices like this: 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished without extra effort. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a little heap of grass or twigs. There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs and become extinguished due to not being fed. In the same way, a mendicant who practices like this ... 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished without extra effort. 6.1

Take a mendicant who practices like this: 'It might not be, and it might not be mine. ...' With the ending of the five lower fetters they're extinguished with extra effort. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a large heap of grass or twigs. There it would ignite a fire and produce smoke. But the fire would consume the 7.1

grass or twigs and become extinguished due to not being fed. In the same way, a mendicant who practices like this ... ‘It might not be, and it might not be mine. ...’ With the ending of the five lower fetters they’re extinguished with extra effort.

- 8.1 Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven’t totally realized that state. They haven’t completely given up the underlying tendencies of conceit, desire to be reborn, and ignorance. With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a huge heap of grass or twigs. There it would ignite a fire and produce smoke. And after consuming the grass and twigs, the fire would burn up plants and trees until it reached a green field, a roadside, a cliff’s edge, a body of water, or cleared parkland, where it would be extinguished due to not being fed. In the same way, a mendicant who practices like this ... ‘It might not be, and it might not be mine. ...’ With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. These are the seven places people are reborn.

- 9.1 And what is extinguishment by not grasping? Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. And they have totally realized that state. They’ve completely given up the underlying tendencies of conceit, desire to be reborn, and ignorance. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to

the ending of defilements. This is called extinguishment by not grasping.

These are the seven places people are reborn, and extinguishment by not grasping.” 9.8

AN 7.56

Tissa the Divinity

Tissabrahmāsutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Rājagaha, on the Vulture’s Peak Mountain.

Then, late at night, two glorious deities, lighting up the entire 1.3
Vulture’s Peak, went up to the Buddha, bowed, and stood to one side. One deity said to him, “Sir, these nuns are freed!”

The other deity said to him, “Sir, these nuns are well freed with 1.5
no residue!”

This is what those deities said, and the teacher approved. Then 1.7
those deities, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants 2.1
all that had happened.

Now at that time Venerable Mahāmoggallāna was sitting not 3.1
far from the Buddha. He thought, “Which gods know whether a person has anything left over or not?”

Now, at that time a monk called Tissa had recently passed away 3.5
and been reborn in a realm of divinity. There they knew that Tissa the Divinity was very mighty and powerful.

And then Venerable Mahāmoggallāna, as easily as a strong person 4.1
would extend or contract their arm, vanished from the Vulture’s Peak and reappeared in that realm of divinity.

Tissa saw Moggallāna coming off in the distance, and said to him, 4.2
“Come, my good Moggallāna! Welcome, my good Moggallāna! It’s

been a long time since you took the opportunity to come here. Sit, my good Moggallāna, this seat is for you.”

4.8 Moggallāna sat down on the seat spread out. Then Tissa bowed to Moggallāna and sat to one side.

4.10 Moggallāna said to him, “Which gods know whether a person has anything left over or not?”

4.13 “The gods of the Divinity’s host know this.”

5.1 “But do all of them know this?”

5.3 “No, my good Moggallāna, not all of them.

6.1 Those gods of the Divinity’s host who are content with the lifespan of the Divinity, with the beauty, happiness, glory, and sovereignty of the Divinity, and who don’t truly understand any escape beyond: they don’t know this. But those gods of the Divinity’s host who are not content with the lifespan of the Divinity, with the beauty, happiness, glory, and sovereignty of the Divinity, and who do truly understand any escape beyond: they do know this.

7.1 Take a mendicant who is freed both ways. The gods know of them: ‘This venerable is freed both ways. As long as their body remains they will be seen by gods and humans. But when their body breaks up gods and humans will see them no more.’ This too is how those gods know whether a person has anything left over or not.

8.1 Take a mendicant who is freed by wisdom. The gods know of them: ‘This venerable is freed by wisdom. As long as their body remains they will be seen by gods and humans. But when their body breaks up gods and humans will see them no more.’ This too is how those gods know whether a person has anything left over or not.

9.1 Take a mendicant who is a direct witness. The gods know of them: ‘This venerable is a direct witness. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved

with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' This too is how those gods know whether a person has anything left over or not.

Take a mendicant who is attained to view. ... freed by faith ... 10.1
a follower of teachings. The gods know of them: "This venerable is a follower of teachings. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' This too is how those gods know whether a person has anything left over or not."

Moggallāna approved and agreed with what Tissa the Divinity 11.1
said. Then, as easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared on the Vulture's Peak. Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"But Moggallāna, Tissa the Divinity didn't teach the seventh 12.1
person, the signless meditator."

"Now is the time, Blessed One! Now is the time, Holy One! 12.2
May the Buddha teach the seventh person, the signless meditator. The mendicants will listen and remember it."

"Well then, Moggallāna, listen and apply your mind well, I will 12.4
speak."

"Yes, sir," Mahāmoggallāna replied. The Buddha said this: 12.5

"Moggallāna, take the case of a mendicant who, not focusing 13.1
on any signs, enters and remains in the signless immersion of the heart. The gods know of them: 'This venerable, not focusing on any signs, enters and remains in the signless immersion of the heart. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

This too is how those gods know whether a person has anything left over or not.”

AN 7.57

General Siha

Sīhasenāpatisutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then General Siha went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.4 “Sir, can you point out a fruit of giving that’s apparent in the present life?”
- 2.1 “Well then, Siha, I’ll ask you about this in return, and you can answer as you like. What do you think, Siha? Consider two people. One is faithless, stingy, miserly, and abusive. One is a faithful donor who loves charity. Which do you think the perfected ones will show sympathy for first?”
- 3.1 “Why would the perfected ones first show sympathy for the person who is faithless, stingy, miserly, and abusive? They’d show sympathy first for the faithful donor who loves charity.”
- 4.1 “Which do you think the perfected ones will first approach?” “They’d first approach the faithful donor who loves charity.”
- 5.1 “Which do you think the perfected ones will receive alms from first?” “They’d receive alms first from the faithful donor who loves charity.”
- 6.1 “Which do you think the perfected ones will teach the Dhamma to first?” “They’d first teach the Dhamma to the faithful donor who loves charity.”
- 7.1 “Which do you think would get a good reputation?” “The faithful donor who loves charity would get a good reputation.”
- 8.1 “Which do you think would enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics?”

“How could the person who is faithless, stingy, miserly, and abusive enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics? The faithful donor who loves charity would enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.” 8.3

“When their body breaks up, after death, which do you think would be reborn in a good place, a heavenly realm?” 9.1

“Why would the person who is faithless, stingy, miserly, and abusive be reborn in a good place, a heavenly realm? The faithful donor who loves charity would, when their body breaks up, after death, be reborn in a good place, a heavenly realm.” 9.3

When it comes to these fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha, for I know them too. I’m a giver, a donor, and the perfected ones show sympathy for me first. I’m a giver, and the perfected ones approach me first. I’m a giver, and the perfected ones receive alms from me first. I’m a giver, and the perfected ones teach me Dhamma first. I’m a giver, and I have this good reputation: ‘General Sīha gives, serves, and attends on the Saṅgha.’ I’m a giver, I enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. When it comes to these fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha, for I know them too. But when the Buddha says: ‘When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ I don’t know this, so I have to rely on faith in the Buddha.” 10.1

“That’s so true, Siha! That’s so true! When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.” 10.15

AN 7.58

Nothing to Hide

Arakkheyyasutta

- 1.1 “Mendicants, there are four areas where the Realized One has nothing to hide, and three ways he is irreproachable. What are the four areas where the Realized One has nothing to hide?
- 1.3 His bodily behavior is pure. So the Realized One has no bodily misconduct to hide, thinking: ‘Don’t let others find this out about me!’
- 2.1 His verbal behavior is pure. So the Realized One has no verbal misconduct to hide, thinking: ‘Don’t let others find this out about me!’
- 3.1 His mental behavior is pure. So the Realized One has no mental misconduct to hide, thinking: ‘Don’t let others find this out about me!’
- 4.1 His livelihood is pure. So the Realized One has no wrong livelihood to hide, thinking: ‘Don’t let others find this out about me!’
- 5.1 These are the four areas where the Realized One has nothing to hide.
- 6.1 What are the three ways the Realized One is irreproachable?
- 6.2 The Realized One has explained the teaching well. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: ‘For such and such reasons you haven’t explained the teaching well.’ Since I see no such reason, I live secure, fearless, and assured.
- 7.1 I have clearly described the practice that leads to extinguishment for my disciples. Practicing in accordance with this, my disciples realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: ‘For such and

such reasons you haven't clearly described the practice that leads to extinguishment for your disciples.' Since I see no such reason, I live secure, fearless, and assured.

Many hundreds in my assembly of disciples have realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'For such and such reasons you don't have many hundreds of disciples in your following who have realized the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements.' Since I see no such reason, I live secure, fearless, and assured. 8.1

These are the three ways the Realized One is irreproachable. 9.1

These are the four areas where the Realized One has nothing to hide, and the three ways he is irreproachable." 10.1

AN 7.59

With Kimbila

Kimilasutta

SO I HAVE HEARD. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

"What is the cause, sir, what is the reason why the true teaching does not last long after the final quenching of the Realized One?" 1.4

"Kimbila, it's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final quenching of the Realized One." 2.1

- 3.1 “What is the cause, sir, what is the reason why the true teaching does last long after the final quenching of the Realized One?”
- 3.2 “Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final quenching of the Realized One.”

AN 7.60

Seven Qualities

Sattadhammasutta

- 1.1 “Mendicants, a mendicant with seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. What seven? It’s when a mendicant is faithful, ethical, learned, secluded, energetic, mindful, and wise. A mendicant with these seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

AN 7.61

Nodding Off

Pacalāyamānasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā’s Wood.
- 1.3 Now at that time, in the land of the Magadhans near Kallavālamutta Village, Venerable Mahāmoggallāna was nodding off while

meditating. The Buddha saw him with his clairvoyance that is purified and superhuman. Then, as easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Mahāmoggallāna near Kallavāḷamutta Village in the land of the Magadhans.

He sat on the seat spread out and said to Mahāmoggallāna, “Are you nodding off, Moggallāna? Are you nodding off?” 1.7

“Yes, sir.” 2.2

“So, Moggallāna, don't focus on or cultivate the perception that you were meditating on when you fell drowsy. It's possible that you'll give up drowsiness in this way. 2.3

But what if that doesn't work? Then think about and consider the teaching as you've learned and memorized it, examining it with your mind. It's possible that you'll give up drowsiness in this way. 3.1

But what if that doesn't work? Then recite in detail the teaching as you've learned and memorized it. It's possible that you'll give up drowsiness in this way. 4.1

But what if that doesn't work? Then pinch your ears and rub your limbs. It's possible that you'll give up drowsiness in this way. 5.1

But what if that doesn't work? Then get up from your seat, flush your eyes with water, look around in every direction, and look up at the stars and constellations. It's possible that you'll give up drowsiness in this way. 6.1

But what if that doesn't work? Then apply your mind to the perception of light, focusing on the perception of day: as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, develop a mind that's full of radiance. It's possible that you'll give up drowsiness in this way. 7.1

But what if that doesn't work? Then walk mindfully, focusing on the perception of before and behind, your faculties directed inwards and your mind not scattered outside. It's possible that you'll give up drowsiness in this way. 8.1

- 9.1 But what if that doesn't work? Then lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. When you wake, you should get up quickly, thinking: 'I will not live indulging in the pleasures of sleeping, lying down, and drowsing.' That's how you should train.
- 10.1 So you should train like this: 'I will not approach families with my head swollen with vanity.' That's how you should train. What happens if a mendicant approaches families with a head swollen with vanity? Well, families have business to attend to, so people might not notice when a mendicant arrives. In that case the mendicant thinks: 'Who on earth has turned this family against me? It seems they don't like me any more.' And so, because they don't get anything they feel dismayed. Being dismayed, they become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion.
- 11.1 So you should train like this: 'I won't get into arguments.' That's how you should train. When there's an argument, you can expect there'll be lots of talking. When there's lots of talking, people become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion. Moggallāna, I don't praise all kinds of closeness. Nor do I criticize all kinds of closeness. I don't praise closeness with laypeople and renunciates. I do praise closeness with those lodgings that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat."
- 12.1 When he said this, Venerable Moggallāna asked the Buddha, "Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?"
- 13.1 "Take a mendicant who has heard: 'Nothing is worth insisting on.' When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things,

they completely understand all things. Completely understanding all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

They understand: 'Rebirth is ended, the spiritual journey has 13.9 been completed, what had to be done has been done, there is nothing further for this place.' That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans."

AN 7.62

Don't Fear Good Deeds

Mettasutta

"Mendicants, don't fear good deeds. For 'good deeds' is a term for 1.1 happiness. I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds performed over a long time. I developed a mind of love for seven years. As a result, for seven eons of the cosmos contracting and expanding I didn't return to this world again. As the cosmos contracted I went to the realm of streaming radiance. As it expanded I was reborn in an empty mansion of divinity.

There I was the Divinity, the Great Divinity, the vanquisher, 2.1 the unvanquished, the universal seer, the wielder of power. I was Sakka, lord of gods, thirty-six times. Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. These were my seven treasures: the wheel, the elephant, the horse, the jewel, the woman,

the householder, and the commander as the seventh treasure. I had over a thousand sons who were valiant and heroic, crushing the armies of my enemies. After conquering this land girt by sea, I reigned by principle, without rod or sword.

- 3.1 See the result of good deeds,
 of skillful deeds, for one seeking happiness.
 I developed a mind of love
 for seven years, mendicants.
 For seven eons of expansion and contraction
 I didn't return to this world again.
- 4.1 As the world contracted
 I went to the realm of streaming radiance.
 And when it expanded
 I went to an empty mansion of divinity.
- 5.1 Seven times I was a Great Divinity,
 and at that time I was the wielder of power.
 Thirty-six times I was lord of gods,
 acting as ruler of the gods.
- 6.1 Then I was king, a wheel-turning monarch,
 lord of the Black Plum Tree Land.
 An anointed aristocrat,
 I was sovereign of all humans.
- 7.1 Without rod or sword,
 I conquered this land.
 Through non-violent action
 I guided it justly.
- 8.1 After ruling this vast territory
 by means of principle,
 I was born in a rich family,
 affluent and wealthy.

It was replete with all sense pleasures, 9.1
 and the seven treasures.
 This was well taught by the Buddhas,
 who bring the world together.

This is the cause of greatness 10.1
 by which one is called a lord of the land.
 I was a majestic king,
 with lots of property and assets.

successful and glorious, 11.1
 lord of the Black Plum Tree Land.
 Who would not be inspired by this,
 even someone of dark birth.

Therefore someone who cares for their own welfare, 12.1
 and wants to become the very best they can be,
 should respect the true teaching,
 remembering the instructions of the Buddhas.”

AN 7.63

Kinds of Wives

Bhāriyāsutta

Then the Buddha robed up in the morning and, taking his bowl 1.1
 and robe, went to the home of the householder Anāthapiṇḍika,
 where he sat on the seat spread out.

Now at that time people in Anāthapiṇḍika’s home were making 1.2
 a dreadful racket. Then the householder Anāthapiṇḍika went up to
 the Buddha, bowed, and sat down to one side. The Buddha said to
 him, “Householder, what’s with the people making that dreadful
 racket in your home? You’d think it was fishermen hauling in a
 catch!”

“Sir, that’s my daughter-in-law Sujātā. She’s been brought here 2.2
 from a wealthy family. She doesn’t obey her mother-in-law or

father-in-law or her husband. And she does not honor, respect, esteem, and venerate the Buddha.”

- 3.1 Then the Buddha addressed Sujātā, saying, “Come, Sujātā.”
- 3.3 “Yes, sir,” she replied. She went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:
- 4.1 “Sujātā, a man can have seven kinds of wife. What seven? A wife like a killer, a wife like a thief, a wife like a lord, a wife like a mother, a wife like a sister, a wife like a friend, and a wife like a bondservant. These are the kinds of wife that a man can have. Which one of these are you?”
- 4.6 “Sir, I don’t understand the detailed meaning of what the Buddha has said in brief. Please teach me this matter so I can understand the detailed meaning.”
- 4.8 “Well then, Sujātā, listen and apply your mind well, I will speak.”
- 4.9 “Yes, sir,” she replied. The Buddha said this:
- 5.1 “With a mind full of hate and no kindness,
lusting for others, looking down on her husband,
she longs to murder him who paid the price for her.
A man’s wife of this sort
is called a wife and a killer.
- 6.1 A woman’s husband earns his wealth
by focusing on a profession, trade, or farming.
And even if it’s only a little, she wants to take it.
A man’s wife of this sort
is called a wife and a thief.
- 7.1 She’s an idle glutton who doesn’t want to work.
Her words are harsh, fierce, and rude.
She rules over him, though he rises early.
A man’s wife of this sort
is called a wife and a lord.
- 8.1 She’s always caring and kind,
looking after her husband like a mother her child.

She keeps the wealth that he has earned secure.
A man's wife of this sort
is called a wife and a mother.

She respects her husband 9.1
as a younger sister respects her elder.
Conscientious, she does what her husband says.
A man's wife of this sort
is called a wife and a sister.

She's delighted to see him, 10.1
like one reunited with a long-lost friend.
She's of good pedigree, virtuous, and devoted.
A man's wife of this sort
is called a wife and a friend.

She has no anger 11.1
when threatened with violence by the rod.
Without hate or anger,
she endures her husband and does what he says.
A man's wife of this sort
is called a wife and a bondservant.

The kinds of wives here called 12.1
killer, thief, and lord;
immoral, harsh, and lacking regard for others,
when their body breaks up they set course for hell.

But the kinds of wives here called 13.1
mother, sister, friend, and bondservant;
steadfast in their own morality,
restrained for a long time,
when their body breaks up
they set course for a good place.

- 14.1 Sujātā, these are the seven kinds of wife that a man can have. Which one of these are you?”
- 14.3 “Sir, from this day forth may the Buddha remember me as a wife like a bondservant.”

AN 7.64

Irritable

Kodhanasutta

- 1.1 “Mendicants, these seven things that please and assist an enemy happen to an irritable woman or man. What seven?
- 1.3 Firstly, an enemy wishes for an enemy: ‘If only they’d become ugly!’ Why is that? Because an enemy doesn’t like to have a beautiful enemy. An irritable individual, overcome and overwhelmed by anger, is ugly, even though they’re nicely bathed and anointed, with hair and beard dressed, and wearing white clothes. This is the first thing that pleases and assists an enemy which happens to an irritable woman or man.
- 2.1 Furthermore, an enemy wishes for an enemy: ‘If only they’d sleep badly!’ Why is that? Because an enemy doesn’t like to have an enemy who sleeps at ease. An irritable individual, overcome and overwhelmed by anger, sleeps badly, even though they sleep on a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. This is the second thing ...
- 3.1 Furthermore, an enemy wishes for an enemy: ‘If only they don’t get all they need!’ Why is that? Because an enemy doesn’t like to have an enemy who gets all they need. When an irritable individual, overcome and overwhelmed by anger, gets what they don’t need they think, ‘I’ve got what I need.’ When they get what they need they think, ‘I’ve got what I don’t need.’ When an angry person gets these things that are the exact opposite of what they need, it’s for their lasting harm and suffering. This is the third thing ...

Furthermore, an enemy wishes for an enemy: 'If only they 4.1
weren't wealthy!' Why is that? Because an enemy doesn't like
to have an enemy who is wealthy. When an individual is irritable,
overcome and overwhelmed by anger, the rulers seize the legiti-
mate wealth they've earned by their efforts, built up with their own
hands, gathered by the sweat of their brow. This is the fourth thing
...

Furthermore, an enemy wishes for an enemy: 'If only they 5.1
weren't famous!' Why is that? Because an enemy doesn't like
to have a famous enemy. When an individual is irritable, over-
come and overwhelmed by anger, any fame they have acquired by
diligence falls to dust. This is the fifth thing ...

Furthermore, an enemy wishes for an enemy: 'If only they had 6.1
no friends!' Why is that? Because an enemy doesn't like to have an
enemy with friends. When an individual is irritable, overcome and
overwhelmed by anger, their friends and colleagues, relatives and
kin avoid them from afar. This is the sixth thing ...

Furthermore, an enemy wishes for an enemy: 'If only, when 7.1
their body breaks up, after death, they're reborn in a place of loss, a
bad place, the underworld, hell!' Why is that? Because an enemy
doesn't like to have an enemy who goes to a good place. When an
individual is irritable, overcome and overwhelmed by anger, they
do bad things by way of body, speech, and mind. When their body
breaks up, after death, they're reborn in a place of loss, a bad place,
the underworld, hell. This is the seventh thing that pleases and
assists an enemy which happens to an irritable woman or man.

These are the seven things that please and assist an enemy which 8.1
happen to an irritable woman or man.

An irritable person is ugly 9.1
and they sleep badly.
When they get what they need,
they take it to be what they don't need.

An angry person 10.1

kills with body or speech;
 overcome with anger,
 they lose their wealth.

- 11.1 Mad with anger,
 they fall into disgrace.
 Family, friends, and loved ones
 avoid an irritable person.
- 12.1 Anger creates harm;
 anger upsets the mind.
 That person doesn't recognize
 the danger that arises within.
- 13.1 An angry person doesn't know the good.
 An angry person doesn't see the truth.
 When a person is beset by anger,
 only blind darkness is left.
- 14.1 An angry person destroys with ease
 what was hard to build.
 Afterwards, when the anger is spent,
 they're tormented as if burnt by fire.
- 15.1 Their look betrays their sulkiness
 like a fire's smoky plume.
 And when their anger flares up,
 they make others angry.
- 16.1 They have no conscience or prudence,
 nor any respectful speech.
 One overcome by anger
 has no island refuge anywhere.
- 17.1 The deeds that torment a man
 are far from those that are good.

I'll explain them now;
listen to this, for it is the truth.

An angry person slays their father; 18.1
their mother, too, they slay.
An angry person slays a saint;
a normal person, too, they slay.

A man is raised by his mother, 19.1
who shows him the world.
But an angry ordinary person slays
even that good woman who gave him life.

Like oneself, all sentient beings 20.1
hold themselves most dear.
But angry people kill themselves all kinds of ways,
distraught for many reasons.

Some kill themselves with swords, 21.1
some, distraught, take poison.
Some hang themselves with rope,
or fling themselves down a mountain gorge.

When they commit deeds of killing babes 22.1
and killing themselves,
they don't realize what they do,
for anger leads to their downfall.

The snare of death in the form of anger 23.1
lies hidden in the heart.
You should cut it out by self-control,
by wisdom, energy, and right ideas.

An astute person should cut out 24.1
this unskillful thing.
And they'd train in the teaching in just the same way,

not yielding to sulkiness.

- 25.1 Free of anger, free of despair,
 free of greed, with no more longing,
 tamed, having given up anger,
 the undefiled are fully extinguished.

The Great Chapter

AN 7.65

Conscience and Prudence

Hiriottappasutta

“Mendicants, when there is no conscience and prudence, one who 1.1
lacks conscience and prudence has destroyed a vital condition for
sense restraint. When there is no sense restraint, one who lacks
sense restraint has destroyed a vital condition for ethical conduct.
When there is no ethical conduct, one who lacks ethics has de-
stroyed a vital condition for right immersion. When there is no
right immersion, one who lacks right immersion has destroyed a vi-
tal condition for true knowledge and vision. When there is no true
knowledge and vision, one who lacks true knowledge and vision
has destroyed a vital condition for disillusionment and dispassion.
When there is no disillusionment and dispassion, one who lacks
disillusionment and dispassion has destroyed a vital condition for
knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its 1.7
shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no conscience and prudence, a 1.9
person who lacks conscience and prudence has destroyed a vital
condition for sense restraint. When there is no sense restraint,
one who lacks sense restraint has destroyed a vital condition for
ethical conduct. When there is no ethical conduct, one who lacks
ethics has destroyed a vital condition for right immersion. When

there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

- 2.1 When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.
- 2.7 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.
- 2.8 In the same way, when there is conscience and prudence, one who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 7.66

The Seven Suns

Sattasūriyasutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Vesālī, in Ambapālī’s Mango Grove. There the Buddha addressed
the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this: 1.5

“Mendicants, conditions are impermanent. Conditions are un- 2.1
stable. Conditions are unreliable. This is quite enough for you to
become disillusioned, dispassionate, and freed regarding all condi-
tions.

Sineru, the king of mountains, is 84,000 leagues long and 84,000 3.1
leagues wide. It sinks 84,000 leagues below the ocean and rises
84,000 leagues above it. There comes a time when, after a very long
period has passed—many years, many hundreds, many thousands,
many hundreds of thousands of years—the heavens fail to rain.
When this happens, the plants and seeds, the herbs, grass, and big
trees wither away and dry up, and are no more. So impermanent
are conditions, so unstable, so unreliable. This is quite enough for
you to become disillusioned, dispassionate, and freed regarding all
conditions.

There comes a time when, after a very long period has passed, 4.1
a second sun appears. When this happens, the streams and pools
wither away and dry up, and are no more. So impermanent are
conditions ...

There comes a time when, after a very long period has passed, 5.1
a third sun appears. When this happens, the great rivers—the
Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—wither away and
dry up, and are no more. So impermanent are conditions ...

There comes a time when, after a very long period has passed, 6.1
a fourth sun appears. When this happens, the great lakes from
which the rivers originate—the Anotattā, Sihapapātā, Rathakārā,

Kaṇṇamuṇḍā, Kuṇālā, Chaddantā, and Mandākinī—wither away and dry up, and are no more. So impermanent are conditions ...

- 7.1 There comes a time when, after a very long period has passed, a fifth sun appears. When this happens, the water in the ocean sinks by a hundred leagues. It sinks by two, three, four, five, six, or even seven hundred leagues. The water that remains in the ocean is only seven palm trees deep. It's six, five, four, three, two, or even one palm tree deep. The water that remains in the ocean is only seven fathoms deep. It's six, five, four, three, two, one or even half a fathom deep. It's waist high, knee high, or even ankle high. It's like in autumn, when the heavens rain heavily and water remains here and there in the cows' hoofprints. In the same way, water in the ocean remains here and there in puddles like cows' hoofprints. When the fifth sun appears there's not even enough water left in the great ocean for the tip of the toe. So impermanent are conditions ...

- 8.1 There comes a time when, after a very long period has passed, a sixth sun appears. When this happens, this great earth and Sineru the king of mountains smoke and smolder and give off fumes. It's like when a potter's kiln is first kindled, and it smokes and smolders and gives off fumes. In the same way, this great earth and Sineru the king of mountains smoke and smolder and give off fumes. So impermanent are conditions ...

- 9.1 There comes a time when, after a very long period has passed, a seventh sun appears. When this happens, this great earth and Sineru the king of mountains erupt in one burning mass of fire. And as they blaze and burn the flames are swept by the wind as far as the realm of divinity. Sineru the king of mountains blazes and burns, crumbling as it's overcome by the great fire. And meanwhile, mountain peaks a hundred leagues high, or two, three, four, or five hundred leagues high disintegrate as they burn. And when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the great

earth and Sineru the king of mountains blaze and burn, no soot or ash is found. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Mendicants, who would ever think or believe that this earth and Sineru, king of mountains, will burn and crumble and be no more, except for one who has seen the truth? 10.1

Once upon a time, there was a teacher called Sunetta. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them the path to rebirth in the company of Divinity. Those who totally understood Sunetta's teachings were—when their body broke up, after death—reborn in a good place, the company of Divinity. Of those who didn't totally understand Sunetta's teachings, some—when their body broke up, after death—were reborn in the company of the gods who control what is imagined by others. Some were reborn in the company of the gods who love to imagine, some with the joyful gods, some with the gods of Yama, some with the gods of the thirty-three, and some with the gods of the four great kings. Some were reborn in the company of well-to-do aristocrats or brahmins or householders. 11.1

Then the teacher Sunetta thought: 'It's not proper for me to be reborn in the next life in exactly the same place as my disciples. Why don't I further develop love?' 12.1

Then Sunetta developed love for seven years. Having done so he did not return to this world for seven eons of cosmic expansion and contraction. As the cosmos contracted he went to the realm of streaming radiance. As it expanded he was reborn in an empty mansion of divinity. There he was the Divinity, the Great Divinity, the vanquisher, the unvanquished, the universal seer, the wielder of power. He was Sakka, lord of gods, thirty-six times. Many hundreds of times he was a king, a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he 13.1

achieved stability in the country, and he possessed the seven treasures. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword. Yet even though Sunetta lived so long, he was not exempt from rebirth, old age, and death. He was not exempt from sorrow, lamentation, pain, sadness, and distress, I say.

14.1 Why is that? Because of not understanding and not penetrating four things. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there'll be no more future lives."

14.6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

15.1 "Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

16.1 And so the Buddha, having insight,
explained this teaching to the mendicants.
The Teacher has made an end of suffering;
seeing clearly, he is quenched."

AN 7.67

The Simile of the Citadel

Nagaropamasutta

1.1 "Mendicants, when a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty, it is then called a king's frontier citadel that cannot be overrun by external foes and enemies.

2.1 With what seven essentials is a citadel well provided?

Firstly, a citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable. This is the first essential with which a king's frontier citadel is well provided, to defend those within and repel those outside. 2.2

Furthermore, a citadel has a moat that is deep and wide. This is the second essential ... 3.1

Furthermore, a citadel has a patrol path that is high and wide. This is the third essential ... 4.1

Furthermore, a citadel has stores of many weapons, both projectile and hand-held. This is the fourth essential ... 5.1

Furthermore, many kinds of armed forces reside in a citadel, such as elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. This is the fifth essential ... 6.1

Furthermore, a citadel has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. This is the sixth essential ... 7.1

Furthermore, a citadel has a wall that's high and wide, covered with plaster. This is the seventh essential with which a king's frontier citadel is well provided, to defend those within and repel those outside. 8.1

With these seven essentials a citadel is well provided. 8.3

What are the four kinds of sustenance it gets when needed, without trouble or difficulty? 9.1

Firstly, a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside. 9.2

Furthermore, a king's frontier citadel has much rice and barley stored up for those within. 10.1

Furthermore, a king's frontier citadel has much food such as sesame, green gram, and black gram stored up for those within. 11.1

Furthermore, a king's frontier citadel has much medicine—ghee, butter, oil, honey, molasses, and salt—stored up for the en- 12.1

joyment, relief, and comfort of those within and to repel those outside.

12.3 These are the four kinds of sustenance it gets when needed, without trouble or difficulty.

13.1 When a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty, it is then called a king's frontier citadel that cannot be overrun by external foes and enemies. In the same way, when a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty, they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One. What are the seven good qualities that they have?

14.1 Just as a king's frontier citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable, to defend those within and repel those outside, in the same way a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' A noble disciple with faith as their pillar gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the first good quality they have.

15.1 Just as a citadel has a moat that is deep and wide, in the same way a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. A noble disciple with a conscience as their moat gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the second good quality they have.

Just as a citadel has a patrol path that is high and wide, in the same way a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities. A noble disciple with prudence as their patrol path gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the third good quality they have. 16.1

Just as a citadel has stores of many weapons, both projectile and hand-held, in the same way a noble disciple is very learned. They remember and keep what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically. A noble disciple with learning as their weapon gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the fourth good quality they have. 17.1

Just as many kinds of armed forces reside in a citadel ... in the same way a noble disciple is energetic. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. A noble disciple with energy as their armed forces gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the fifth good quality they have. 18.1

Just as a citadel has a gatekeeper who is astute, competent, and intelligent, who keeps strangers out and lets known people in, in the same way a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. A noble disciple with mindfulness as their gatekeeper gives up the unskillful and develops the skillful, they 19.1

give up the blameworthy and develop the blameless, and they keep themselves pure. This is the sixth good quality they have.

- 20.1 Just as a citadel has a wall that's high and wide, covered with plaster, to defend those within and repel those outside, in the same way a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. A noble disciple with wisdom as their wall gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the seventh good quality they have. These are the seven good qualities that they have.

- 21.1 And what are the four absorptions—blissful meditations in this life that belong to the higher mind—that they get when they want, without trouble or difficulty? Just as a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside, in the same way a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

- 22.1 Just as a king's frontier citadel has much rice and barley stored up, in the same way, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

- 23.1 Just as a king's frontier citadel has much food such as sesame, green gram, and black gram stored up, in the same way with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This

is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Just as a king's frontier citadel has much medicine—ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside, in the same way, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment. These are the four absorptions—blissful meditations in this life that belong to the higher mind—which they get when they want, without trouble or difficulty. 24.1

When a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty, they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One.” 25.1

AN 7.68

One Who Knows the Teachings

Dhammaññūsutta

“A mendicant with seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What seven? It's when a mendicant knows the teachings, knows the meaning, has self-knowledge, knows moderation, knows the right time, knows assemblies, and knows people high and low. 1.1

And how is a mendicant one who knows the teachings? It's when a mendicant knows the teachings: statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. If a mendicant 2.1

did not know these teachings, they would not be called ‘one who knows the teachings’. But because they do know these teachings, they are called ‘one who knows the teachings’. Such is the one who knows the teachings.

3.1 And how are they one who knows the meaning? It’s when a mendicant knows the meaning of this or that statement: ‘This is what that statement means; that is what this statement means.’ If a mendicant did not know the meaning of this or that statement, they would not be called ‘one who knows the meaning’. But because they do know the meaning of this or that statement, they are called ‘one who knows the meaning’. Such is the one who knows the teachings and the one who knows the meaning.

4.1 And how are they one who has self-knowledge? It’s when a mendicant has self-knowledge: ‘This is the extent of my faith, ethics, learning, generosity, wisdom, and eloquence.’ If a mendicant did not have self-knowledge, they would not be called ‘one who has self-knowledge’. But because they do have self-knowledge, they are called ‘one who has self-knowledge’. Such is the one who knows the teachings, the one who knows the meaning, and the one who has self-knowledge.

5.1 And how are they one who knows moderation? It’s when a mendicant knows moderation when receiving robes, almsfood, lodgings, and medicines and supplies for the sick. If a mendicant did not know moderation, they would not be called ‘one who knows moderation’. But because they do know moderation, they are called ‘one who knows moderation’. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, and the one who knows moderation.

6.1 And how are they one who knows the right time? It’s when a mendicant knows the right time: ‘This is the time for recitation; this is the time for questioning; this is the time for meditation; this is the time for retreat.’ If a mendicant did not know the right time, they would not be called ‘one who knows the right time’. But because they do know the right time, they are called ‘one who

knows the right time'. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, and the one who knows the right time.

And how are they one who knows assemblies? It's when a mendicant knows assemblies: 'This is an assembly of aristocrats, of brahmins, of householders, or of ascetics. This one should be approached in this way. This is how to stand, to act, to sit, to speak, or to stay silent when there.' If a mendicant did not know assemblies, they would not be called 'one who knows assemblies'. But because they do know assemblies, they are called 'one who knows assemblies'. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, the one who knows the right time, and the one who knows assemblies. 7.1

And how are they one who knows people high and low? It's when a mendicant understands people in terms of pairs. Two people: one likes to see the noble ones, one does not. The person who doesn't like to see the noble ones is reprehensible in that respect. The person who does like to see the noble ones is praiseworthy in that respect. 8.1

Two people like to see the noble ones: one likes to hear the true teaching, one does not. The person who doesn't like to hear the true teaching is reprehensible in that respect. The person who does like to hear the true teaching is praiseworthy in that respect. 9.1

Two people like to hear the true teaching: one actively listens to the teaching, one does not. The person who doesn't actively listen to the teaching is reprehensible in that respect. The person who does actively listen to the teaching is praiseworthy in that respect. 10.1

Two people actively listen to the teaching: one remembers the teaching they've heard, one does not. The person who doesn't remember the teaching they've heard is reprehensible in that respect. The person who does remember the teaching they've heard is praiseworthy in that respect. 11.1

- 12.1 Two people remember the teaching they've heard: one reflects on the meaning of the teachings they have remembered, one does not. The person who does not reflect on the meaning of the teachings they have remembered is reprehensible in that respect. The person who does reflect on the meaning of the teachings they have remembered is praiseworthy in that respect.
- 13.1 Two people reflect on the meaning of the teachings they have remembered: one understands the meaning and the teaching and practices accordingly, one understands the meaning and the teaching but does not practice accordingly. The person who understands the meaning and the teaching but does not practice accordingly is reprehensible in that respect. The person who understands the meaning and the teaching and practices accordingly is praiseworthy in that respect.
- 14.1 Two people understand the meaning and the teaching and practice accordingly: one practices to benefit themselves but not others, and one practices to benefit both themselves and others. The person who practices to benefit themselves but not others is reprehensible in that respect. The person who practices to benefit both themselves and others is praiseworthy in that respect.
- 15.1 That's how a mendicant understands people in terms of pairs.
- 16.1 That's how a mendicant is one who knows people high and low. A mendicant with these seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

AN 7.69

The Shady Orchid Tree

Pāricchattakasutta

- 1.1 "Mendicants, when the leaves on the Shady Orchid Tree belonging to the gods of the thirty-three turn brown, the gods are elated.

They think: 'Now the leaves on the Shady Orchid Tree have turned brown! It won't be long until they fall.'

When the leaves have fallen, the gods are elated. They think: 2.1
'Now the leaves on the Shady Orchid Tree have fallen. It won't be long until its foliage starts to regrow.'

When the foliage starts to regrow, the gods are elated. They 3.1
think: 'Now the foliage of the Shady Orchid Tree has started to regrow. It won't be long until it's ready to grow flowers and leaves separately.'

When it's ready to grow flowers and leaves separately, the gods 4.1
are elated. They think: 'Now the Shady Orchid Tree is ready to grow flowers and leaves separately. It won't be long until buds start to form.'

When the buds start to form, the gods are elated. They think: 5.1
'Now the buds of the Shady Orchid Tree have started to form. It won't be long until the buds burst.'

When the buds have burst, the gods are elated. They think: 6.1
'Now the buds of the Shady Orchid Tree have burst. It won't be long until it fully blossoms.'

When the Shady Orchid Tree of the gods of the thirty-three has 7.1
fully blossomed, the gods are elated. For four heavenly months they amused themselves at the root of the tree, supplied and provided with the five kinds of sensual stimulation. When the Shady Orchid Tree has fully blossomed, its radiance spreads for fifty leagues, while its fragrance wafts for a hundred leagues. Such is the majesty of the Shady Orchid Tree.

In the same way, when a noble disciple plans to go forth from 8.1
the lay life to homelessness, they're like the Shady Orchid Tree when its leaves turn brown.

When a noble disciple shaves off their hair and beard, dresses 9.1
in ocher robes, and goes forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves fall.

When a noble disciple, quite secluded from sensual pleasures, 10.1
secluded from unskillful qualities, enters and remains in the first

absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected, they're like the Shady Orchid Tree when its foliage starts to regrow.

- 11.1 When, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected, they're like the Shady Orchid Tree when it's ready to grow flowers and leaves separately.
- 12.1 When, with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss', they're like the Shady Orchid Tree when its buds start to form.
- 13.1 When, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness, they're like the Shady Orchid Tree when its buds burst.
- 14.1 When a noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements, they're like the Shady Orchid tree when it fully blossoms.
- 15.1 At that time the earth gods raise the cry: 'This venerable named so-and-so, from such-and-such village or town, the protégé of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'
- 16.1 Hearing the cry of the earth gods, the gods of the four great kings ... the gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to imagine ... the gods who control what is imagined by others ... the gods of the Divinity's host raise

the cry: ‘This venerable named so-and-so, from such-and-such village or town, the protégé of the venerable named so-and-so, went forth from the lay life to homelessness. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.’ And so at that moment, that hour, the cry soars up to the realm of divinity. Such is the majesty of a mendicant who has ended the defilements.”

AN 7.70

Honor

Sakkaccasutta

Then as Venerable Sāriputta was in private retreat this thought 1.1
came to his mind, “What should a mendicant honor and respect
and rely on, to give up the unskillful and develop the skillful?”

Then he thought, “A mendicant should honor and respect 1.3
rely on the Teacher ... the teaching ... the Saṅgha ... the training
... immersion ... diligence ... A mendicant should honor and
respect and rely on hospitality, to give up the unskillful and develop
the skillful.”

Then he thought, “These qualities are pure and bright in me. 2.1
Why don’t I go and tell them to the Buddha? Then these qualities
will not only be purified in me, but will be better known as purified.
Suppose a man were to acquire a gold ingot, pure and bright. They’d
think, ‘My gold ingot is pure and bright. Why don’t I take it to show
the smiths? Then it will not only be purified, but will be better
known as purified.’ In the same way, these qualities are pure and
bright in me. Why don’t I go and tell them to the Buddha? Then
these qualities will not only be purified in me, but will be better
known as purified.”

Then in the late afternoon, Sāriputta came out of retreat and 3.1
went to the Buddha. He bowed, sat down to one side, and told the
Buddha of his thoughts while on retreat.

- 5.1 “Good, good, Sāriputta! A mendicant should honor and respect and rely on the Teacher, to give up the unskillful and develop the skillful. A mendicant should honor and respect and rely on the teaching ... the Saṅgha ... the training ... immersion ... diligence ... A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful.”
- 6.1 When he said this, Venerable Sāriputta said to the Buddha:
- 6.2 “Sir, this is how I understand the detailed meaning of the Buddha’s brief statement. It is quite impossible for a mendicant who doesn’t respect the Teacher to respect the teaching. A mendicant who disrespects the Teacher disrespects the teaching.
- 7.1 It is quite impossible for a mendicant who doesn’t respect the Teacher and the teaching to respect the Saṅgha. A mendicant who disrespects the Teacher and the teaching disrespects the Saṅgha.
- 8.1 It is quite impossible for a mendicant who doesn’t respect the Teacher, the teaching, and the Saṅgha to respect the training. A mendicant who disrespects the Teacher, the teaching, and the Saṅgha disrespects the training.
- 9.1 It is quite impossible for a mendicant who doesn’t respect the Teacher, the teaching, the Saṅgha, and the training to respect immersion. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, and the training disrespects immersion.
- 10.1 It is quite impossible for a mendicant who doesn’t respect the Teacher, the teaching, the Saṅgha, the training, and immersion to respect diligence. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, and immersion disrespects diligence.
- 11.1 It is quite impossible for a mendicant who doesn’t respect the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence to respect hospitality. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.
- 12.1 It is quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. ...

A mendicant who respects the Teacher, the teaching, the Saṅgha, 13.1
the training, immersion, and diligence respects hospitality.

It's quite possible for a mendicant who respects the Teacher to 14.1
respect the teaching. ...

A mendicant who respects the Teacher, the teaching, the Saṅgha, 15.1
the training, immersion, and diligence respects hospitality.

That's how I understand the detailed meaning of the Buddha's 16.1
brief statement."

"Good, good, Sāriputta! It's good that you understand the de- 17.1
tailed meaning of what I've said in brief like this.

It is quite impossible for a mendicant who doesn't respect the 17.3
Teacher to respect the teaching. ...

A mendicant who disrespects the Teacher, the teaching, the 18.1
Saṅgha, the training, immersion, and diligence disrespects hospi-
tality.

It is quite impossible for a mendicant who does respect the 19.1
Teacher to disrespect the teaching. ...

A mendicant who respects the Teacher, the teaching, the Saṅgha, 20.1
the training, immersion, and diligence respects hospitality.

It's quite possible for a mendicant who does respect the Teacher 21.1
to respect the teaching. ...

A mendicant who respects the Teacher, the teaching, the Saṅgha, 22.1
the training, immersion, and diligence respects hospitality.

This is how to understand the detailed meaning of what I said 23.1
in brief."

AN 7.71

Committed to Development

Bhāvanāsutta

"Mendicants, when a mendicant is not committed to development, 1.1
they might wish: 'If only my mind were freed from the defilements
by not grasping!' Even so, their mind is not freed from defilements
by not grasping. Why is that? You should say: 'It's because they're

undeveloped.’ Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

2.1 Suppose there was a chicken with eight or ten or twelve eggs. But she had not properly sat on them to keep them warm and incubated. Even if that chicken might wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can’t break out and hatch safely. Why is that? Because she has not properly sat on them to keep them warm and incubated.

2.8 In the same way, when a mendicant is not committed to development, they might wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

3.1 When a mendicant is committed to development, they might not wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

4.1 Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn’t wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can break out and hatch safely. Why is that? Because she properly sat on them to keep them warm and incubated.

In the same way, when a mendicant is committed to develop- 4.8
ment, they might not wish: ‘If only my mind were freed from the
defilements by not grasping!’ Even so, their mind is freed from
defilements by not grasping. Why is that? You should say: ‘It’s
because they are developed.’ Developed in what? The four kinds of
mindfulness meditation, the four right efforts, the four bases of psy-
chic power, the five faculties, the five powers, the seven awakening
factors, and the noble eightfold path.

Suppose a carpenter or their apprentice sees the marks of his 5.1
fingers and thumb on the handle of his adze. They don’t know how
much of the handle was worn away today, how much yesterday, and
how much previously. They just know what has been worn away.
In the same way, when a mendicant is committed to development,
they don’t know how much of the defilements were worn away
today, how much yesterday, and how much previously. They just
know what has been worn away.

Suppose there was a sea-faring ship bound together with ropes. 6.1
For six months they deteriorated in the water. Then in the cold sea-
son it was hauled up on dry land, where the ropes were weathered
by wind and sun. When the clouds soaked it with rain, the ropes
would readily collapse and rot away. In the same way, when a men-
dicant is committed to development their fetters readily collapse
and rot away.”

AN 7.72

The Simile of the Great Mass of Fire

Aggikkhandhopamasutta

SO I HAVE HEARD. At one time the Buddha was wandering in the 1.1
land of the Kosalans together with a large Saṅgha of mendicants.

While walking along the road, at a certain spot he saw a great 1.3
mass of fire burning, blazing, and glowing. Seeing this he left the
road, sat at the root of a tree on a seat spread out, and addressed

the mendicants, “Mendicants, do you see that great mass of fire burning, blazing, and glowing?”

1.7 “Yes, sir.”

2.1 “What do you think, mendicants? Which is better—to sit or lie down embracing that great mass of fire? Or to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet?”

2.3 “Sir, it would be much better to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet. For it would be painful to sit or lie down embracing that great mass of fire.”

3.1 “I declare this to you, mendicants, I announce this to you! It would be better for that unethical man—of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner, though claiming to be one, rotten inside, festering, and depraved—to sit or lie down embracing that great mass of fire. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

4.1 But when such an unethical man sits or lies down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.

5.1 What do you think, mendicants? Which is better—to have a strong man twist a tough horse-hair rope around both shins and tighten it so that it cuts through your outer skin, your inner skin, your flesh, sinews, and bones, until it reaches your marrow and keeps pushing? Or to consent to well-to-do aristocrats or brahmins or householders bowing down to you?”

5.3 “Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders bowing down. For it would be painful to have a strong man twist a tough horse-hair rope around your

shins and tighten it so that it cut through the outer skin until it reached the marrow and kept pushing.”

“I declare this to you, mendicants, I announce this to you! It 6.1
would be better for that unethical man to have a strong man twist a tough horse-hair rope around both shins and tighten it until it reached the marrow and kept pushing. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man consents to well-to-do aristocrats or brahmins or householders bowing down, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a 7.1
strong man stab you in the chest with a sharp, oiled sword? Or to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms?”

“Sir, it would be much better to consent to well-to-do aristocrats 7.3
or brahmins or householders revering you with joined palms. For it would be painful to have a strong man stab you in the chest with a sharp, oiled sword.”

“I declare this to you, mendicants, I announce this to you! It 8.1
would be better for that unethical man to have a strong man stab him in the chest with a sharp, oiled sword. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man consents to well-to-do aristocrats or brahmins or householders revering him with joined palms, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a 9.1
strong man wrap you up in a red-hot sheet of iron, burning, blazing,

and glowing? Or to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders?”

9.3 “Sir, it would be much better to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing.”

10.1 “I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man wrap him up in a red-hot sheet of iron, burning, blazing, and glowing. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of a robe given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.

11.1 What do you think, mendicants? Which is better—to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails? Or to enjoy almsfood given in faith by well-to-do aristocrats or brahmins or householders?”

11.3 “Sir, it would be much better to enjoy almsfood given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails.”

12.1 “I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man force his mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns his lips, mouth, tongue, throat, and stomach before coming out below with his

entrails. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoy almsfood given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man grab you by the head or shoulders and make you sit or lie down on red-hot iron bed or seat? Or to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders?” 13.1

“Sir, it would be much better to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you by the head or shoulders and make you sit or lie down on a red-hot iron bed or seat.” 13.3

“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him by the head or shoulders and make him sit or lie down on a red-hot iron bed or seat. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of beds and seats given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell. 14.1

What do you think, mendicants? Which is better—to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and 15.1

round. Or to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders?”

15.3 “Sir, it would be much better to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you’re seared in boiling scum, and swept up and down and round and round.”

16.1 “I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him, turn him upside down, and shove him in a red-hot copper pot, burning, blazing, and glowing, where he’s seared in boiling scum, and swept up and down and round and round. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.

17.1 So you should train like this: ‘Our use of robes, almsfood, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them. And our going forth will not be wasted, but will be fruitful and fertile.’ That’s how you should train. Considering what is good for yourself, mendicants, is quite enough for you to persist with diligence. Considering what is good for others is quite enough for you to persist with diligence. Considering what is good for both is quite enough for you to persist with diligence.”

18.1 That is what the Buddha said. And while this discourse was being spoken, sixty monks spewed hot blood from their mouths. Sixty mendicants resigned the training and returned to a lesser life, saying:

“It’s too hard, Blessed One! It’s just too hard!” And sixty monks 18.4
were freed from defilements by not grasping.

AN 7.73

About Sunetta

Sunettasutta

“Once upon a time, mendicants, there was a Teacher called Sunetta. 1.1
He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them the path to rebirth in the company of Divinity. Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Once upon a time there was a teacher called Mūgapakkha ... 2.1
Aranemi ... Kuddālaka ... Hatthipāla ... Jotipāla ... Araka. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them the way to rebirth in the company of Divinity. Those lacking confidence in Araka were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Araka were—when their body broke up, after death—reborn in a good place, a heavenly realm.

What do you think, mendicants? If someone with malicious 3.1
intent were to abuse and insult these seven teachers with their hundreds of followers, would they not create much wickedness?”

“Yes, sir.” 3.3

“They would indeed. But someone who abuses and insults a 3.4
single person accomplished in view with malicious intent creates even more wickedness. Why is that? I say that any injury done by those outside of the Buddhist community does not compare with what is done to one’s own spiritual companions.

- 4.1 So you should train like this: ‘We will have no malicious intent for our spiritual companions.’ That’s how you should train.”

AN 7.74

About Araka

Arakasutta

- 1.1 “Once upon a time, mendicants, there was a Teacher called Araka. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples, and he taught them like this: ‘Brahmins, life as a human is short, brief, and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no-one born can escape death.’
- 2.1 It’s like a drop of dew on a grass tip. When the sun comes up it quickly evaporates and doesn’t last long. In the same way, life as a human is like a dewdrop. It’s brief and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no-one born can escape death.
- 3.1 It’s like when the heavens rain heavily. The bubbles quickly vanish and don’t last long. In the same way, life as a human is like a bubble. ...
- 4.1 It’s like a line drawn in water. It vanishes quickly and doesn’t last long. In the same way, life as a human is like a line drawn in water. ...
- 5.1 It’s like a mountain river traveling far, flowing fast, carrying all before it. It doesn’t turn back—not for a moment, a second, an hour—but runs, rolls, and flows on. In the same way, life as a human is like a mountain river. ...
- 6.1 It’s like a strong man who has formed a glob of spit on the tip of his tongue. He could easily spit it out. In the same way, life as a human is like a glob of spit. ...
- 7.1 Suppose there was an iron cauldron that had been heated all day. If you tossed a scrap of meat in, it would quickly vanish and not

last long. In the same way, life as a human is like a scrap of meat.

...

It's like a cow being led to the slaughterhouse. With every step 8.1
she comes closer to the slaughter, closer to death. In the same
way, life as a human is like a cow being slaughtered. It's brief and
fleeting, full of suffering and distress. Be thoughtful and wake up!
Do what's good and lead the spiritual life, for no-one born can
escape death.'

Now, mendicants, at that time human beings had a lifespan of 9.1
60,000 years. Girls could be married at 500 years of age. And
human beings only had six afflictions: cold, heat, hunger, thirst,
and the need to defecate and urinate. But even though humans
were so long-lived with so few afflictions, Araka still taught in this
way: 'Life as a human is short, brief, and fleeting, full of suffering
and distress. Be thoughtful and wake up! Do what's good and lead
the spiritual life, for no-one born can escape death.'

These days it'd be right to say: 'Life as a human is short, brief, 10.1
and fleeting, full of suffering and distress. Be thoughtful and wake
up! Do what's good and lead the spiritual life, for no-one born
can escape death.' For these days a long life is a hundred years or a
little more. Living for a hundred years, there are just three hundred
seasons, a hundred each of the winter, summer, and rains. Living
for three hundred seasons, there are just twelve hundred months,
four hundred in each of the winter, summer, and rains. Living
for twelve hundred months, there are just twenty-four hundred
fortnights, eight hundred in each of the winter, summer, and rains.
Living for 2,400 fortnights, there are just 36,000 days, 12,000 in
each of the summer, winter, and rains. Living for 36,000 days, you
just eat 72,000 meals, 24,000 in each of the summer, winter, and
rains, including when you're suckling at the breast, and when you're
prevented from eating.

Things that prevent you from eating include anger, pain, sick- 11.1
ness, sabbath, or being unable to get food. So mendicants, for a
human being with a hundred years lifespan I have counted the lifes-

pan, the limit of the lifespan, the seasons, the years, the months, the fortnights, the nights, the days, the meals, and the things that prevent them from eating. Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

The Chapter on the Monastic Law

AN 7.75

An Expert in the Monastic Law (1st)

Paṭhamavinayadharasutta

“Mendicants, a mendicant with seven qualities is an expert in the 1.1
monastic law. What seven? They know what is an offense. They
know what is not an offense. They know what is a light offense.
They know what is a serious offense. They’re ethical, restrained in
the monastic code, conducting themselves well and resorting for
alms in suitable places. Seeing danger in the slightest fault, they
keep the rules they’ve undertaken. They get the four absorptions—
blissful meditations in this life that belong to the higher mind—
when they want, without trouble or difficulty. They realize the
undefiled freedom of heart and freedom by wisdom in this very
life, and live having realized it with their own insight due to the
ending of defilements. A mendicant with these seven qualities is
an expert in the monastic law.”

AN 7.76

An Expert in the Monastic Law (2nd)

Dutiyavinayadharasutta

- 1.1 “Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.”

AN 7.77

An Expert in the Monastic Law (3rd)

Tatiyavinayadharasutta

- 1.1 “Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re firm and unfaltering in the training. They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.”

AN 7.78

An Expert in the Monastic Law (4th)

Catutthavinayadharasutta

“Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.” 1.1

AN 7.79

Shines as an Expert in the Monastic Law (1st)

Paṭhamavinayadharasobhanasutta

“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places; seeing danger in the slightest fault, they keep the rules they’ve undertaken. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.” 1.1

AN 7.80

Shines as an Expert in the Monastic Law (2nd)

Dutiyavinayadharasobhanasutta

- 1.1 “Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.”

AN 7.81

Shines as an Expert in the Monastic Law (3rd)

Tatiyavinayadharasobhanasutta

- 1.1 “Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re firm and unfaltering in the training. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.”

AN 7.82

Shines as an Expert in the Monastic Law (4th)

Catutthavinayadharasobhanasutta

“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.” 1.1

AN 7.83

The Teacher’s Instructions

Satthusāsanasutta

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” 2.1

“Upāli, you might know that certain things don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Categorically, you should remember these things as not the teaching, not the training, and not the Teacher’s instructions. You might know that certain things do lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Categorically, you should remember these things as the teaching, the training, and the Teacher’s instructions.” 2.2

AN 7.84

Settlement of Disciplinary Issues

Adhikaraṇasamathasutta

- 1.1 “Mendicants, there are these seven principles for the settlement of any disciplinary issues that might arise. What seven? Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass. These are the seven principles for the settlement of any disciplinary issues that might arise.”

The Chapter on Ascetics

AN 7.85

A Mendicant

Bhikkhusutta

“Mendicants, it’s because of breaking seven things that you become 1.1
a mendicant. What seven? Substantialist view, doubt, misappre-
hension of precepts and observances, greed, hate, delusion, and
conceit. It’s because of breaking these seven things that you be-
come a mendicant.”

AN 7.86

An Ascetic

Samaṇasutta

“Mendicants, it’s because of quelling seven things that you become 1.1
an ascetic ...”

AN 7.87

Brahmin

Brāhmaṇasutta

“Mendicants, it’s because of barring out seven things that you be- 1.1
come a brahmin ...”

AN 7.88

Scholar

Sottiyasutta

- 1.1 “Mendicants, it’s because of scouring off seven things that you become a scholar ...”

AN 7.89

Bathed

Nhātakasutta

- 1.1 “Mendicants, it’s because of bathing off seven things that you become a bathed initiate ...”

AN 7.90

A Knowledge Master

Vedagūsutta

- 1.1 “Mendicants, it’s because of knowing seven things that you become a knowledge master ...”

AN 7.91

A Noble One

Ariyasutta

- 1.1 “Mendicants, it’s because seven foes have been nobbled that you become a noble one ...”

AN 7.92

A Perfected One

Arahāsutta

“Mendicants, it’s by being impeccably remote from seven things 1.1
that you become a perfected one. What seven? Substantialist view,
doubt, misapprehension of precepts and observances, greed, hate,
delusion, and conceit. It’s because of being impeccably remote
from these seven things that you become a perfected one.”

AN 7.93

Bad Qualities

Asaddhammasutta

“Mendicants, there are these seven bad qualities. What seven? 1.1
Someone is faithless, shameless, imprudent, unlearned, lazy, un-
mindful, and witless. These are the seven bad qualities.”

AN 7.94

Good Qualities

Saddhammasutta

“Mendicants, there are these seven good qualities. What seven? 1.1
Someone is faithful, conscientious, prudent, learned, energetic,
mindful, and wise. These are the seven good qualities.”

The Chapter on Worthy of Offerings

AN 7.95

Observing Impermanence in the Eye

~

- 1.1 “Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven?
- 1.3 First, take a person who meditates observing impermanence in the eye. They perceive impermanence and experience impermanence. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is the first person who is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.
- 2.1 Next, take a person who meditates observing impermanence in the eye. ... Their defilements and their life come to an end at exactly the same time. This is the second person who is worthy of offerings ...

Next, take a person who meditates observing impermanence 3.1
in the eye. ... With the ending of the five lower fetters they're
extinguished between one life and the next. ...

With the ending of the five lower fetters they're extinguished 3.3
upon landing. ...

With the ending of the five lower fetters they're extinguished 3.4
without extra effort. ...

With the ending of the five lower fetters they're extinguished 3.5
with extra effort. ...

With the ending of the five lower fetters they head upstream, 3.6
going to the Akaniṭṭha realm. ... This is the seventh person.

These are the seven people who are worthy of offerings dedicated 3.8
to the gods, worthy of hospitality, worthy of a religious donation,
worthy of greeting with joined palms, and are the supreme field of
merit for the world."

AN 7.96–614

Observing Suffering in the Eye, Etc.

~

"Mendicants, these seven people are worthy of offerings ... What 1.1
seven?

First, take a person who meditates observing suffering in the 1.3
eye. ... observing not-self in the eye. ... observing ending in the
eye. ... observing vanishing in the eye. ... observing fading away
in the eye. ... observing cessation in the eye. ... observing letting
go in the eye. ...

ear ... nose ... tongue ... body ... mind ... 2.1

sights ... sounds ... smells ... tastes ... touches ... ideas ... 3.1

eye consciousness ... ear consciousness ... nose consciousness 4.1
... tongue consciousness ... body consciousness ... mind con-
sciousness ...

eye contact ... ear contact ... nose contact ... tongue contact 5.1
... body contact ... mind contact ...

- 6.1 feeling born of eye contact ... feeling born of ear contact ...
feeling born of nose contact ... feeling born of tongue contact ...
feeling born of body contact ... feeling born of mind contact ...
- 7.1 perception of sights ... perception of sounds ... perception of
smells ... perception of tastes ... perception of touches ... percep-
tion of ideas ...
- 8.1 intention regarding sights ... intention regarding sounds ... in-
tention regarding smells ... intention regarding tastes ... intention
regarding touches ... intention regarding ideas ...
- 9.1 craving for sights ... craving for sounds ... craving for smells ...
craving for tastes ... craving for touches ... craving for ideas ...
- 10.1 thoughts about sights ... thoughts about sounds ... thoughts
about smells ... thoughts about tastes ... thoughts about touches
... thoughts about ideas ...
- 11.1 considerations regarding sights ... considerations regarding
sounds ... considerations regarding smells ... considerations re-
garding tastes ... considerations regarding touches ... consider-
ations regarding ideas ...
- 12.1 meditates observing impermanence in the five aggregates ...
the aggregate of form ... the aggregate of feeling ... the aggregate
of perception ... the aggregate of choices ... the aggregate of con-
sciousness ... meditates observing suffering ... not-self ... ending
... vanishing ... fading away ... cessation ... letting go ...”

Abbreviated Texts

Beginning With Greed

AN 7.615

Untitled Discourse on Greed (1st)

~

“Mendicants, for insight into greed, seven things should be developed. What seven? The awakening factor of mindfulness ... the awakening factor of equanimity. These seven things should be developed for insight into greed.” 1.1

AN 7.616

Untitled Discourse on Greed (2nd)

~

“Mendicants, for insight into greed, seven things should be developed. What seven? The perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation. These seven things should be developed for insight into greed.” 1.1

~

AN 7.617

Untitled Discourse on Greed (3rd)

~

- 1.1 “Mendicants, for insight into greed, seven things should be developed. What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven things should be developed for insight into greed.”

AN 7.618–644

Untitled Discourses on Greed

~

- 1.1 “For the complete understanding of greed ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... For the letting go of greed, these seven things should be developed.”

AN 7.645–1124

Untitled Discourses on Hate, Etc.

~

- 1.1 “Of hate ... delusion ... anger ... acrimony ... disdain ... contempt ... jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... for insight into negligence ... complete understanding ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of negligence these seven things should be developed.”
- 2.1 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

UNTITLED DISCOURSES ON HATE, ETC.

THE BOOK OF THE SEVENS IS FINISHED.

THE BOOK OF THE EIGHTS

THE FIRST FIFTY

The Chapter on Love

AN 8.1

The Benefits of Love

Mettāsutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”

1.5 “Venerable sir,” they replied. The Buddha said this:

2.1 “Mendicants, you can expect eight benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented. What eight? You sleep at ease. You wake happily. You don’t have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can’t be harmed by fire, poison, or blade. If you don’t reach any higher, you’ll be reborn in a realm of divinity. You can expect these eight benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

3.1 A mindful one who develops
limitless love
weakens the fetters,
seeing the ending of attachments.

4.1 Loving just one creature with a hateless heart
makes you a true person.

Sympathetic for all creatures,
a noble one creates abundant merit.

The royal potentates conquered this land 5.1
and traveled around sponsoring sacrifices—
horse sacrifice, human sacrifice,
the sacrifices of the ‘casting of the yoke-pin’, the ‘royal
soma drinking’, and the ‘unimpeded’.

These are not worth a sixteenth part 6.1
of the mind developed with love,
as all the constellations of stars
aren’t worth a sixteenth part of the moon’s light.

Don’t kill or cause others to kill, 7.1
don’t conquer or encourage others to conquer,
with love for all sentient beings,
you’ll have no enmity for anyone.”

AN 8.2

Wisdom

Paññāsutta

“Mendicants, there are eight causes and reasons that lead to acquiring 1.1
the wisdom fundamental to the spiritual life, and to its increase,
growth, and full development once it has been acquired. What
eight?

It’s when a mendicant lives relying on the Teacher or a spiritual 1.3
companion in a teacher’s role. And they set up a keen sense of
conscience and prudence for them, with warmth and respect. This
is the first cause.

When a mendicant lives relying on the Teacher or a spiritual 2.1
companion in a teacher’s role—with a keen sense of conscience and
prudence for them, with warmth and respect—from time to time
they go and ask them questions: ‘Why, sir, does it say this? What

does that mean?’ Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is the second cause.

3.1 After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause.

4.1 A mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is the fourth cause.

5.1 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and comprehending them theoretically. This is the fifth cause.

6.1 They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the sixth cause.

7.1 When in the Saṅgha they don’t engage in motley talk or low talk. Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence. This is the seventh cause.

8.1 They meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ This is the eighth cause.

9.1 Their spiritual companions esteem them: ‘This venerable lives relying on the Teacher or a spiritual companion in a teacher’s role. They set up a keen sense of conscience and prudence for them,

with warmth and respect. Clearly this venerable knows and sees.’
This quality leads to fondness, respect, esteem, harmony, and unity.

‘This venerable lives relying on the Teacher or a spiritual companion in a teacher’s role, and from time to time they go and ask them questions ... Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity. 10.1

‘After hearing that teaching they perfect withdrawal of both body and mind. Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity. 11.1

‘This venerable is ethical ... Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity. 12.1

‘This venerable is very learned, remembering and keeping what they’ve learned. ... Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity. 13.1

‘This venerable lives with energy roused up ... Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity. 14.1

‘When in the Saṅgha they don’t engage in motley talk or low talk. Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence. Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity. 15.1

‘They meditate observing rise and fall in the five grasping aggregates. ... Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity. 16.1

These are the eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired.” 17.1

AN 8.3

Disliked (1st)

Paṭhamaappiyasutta

- 1.1 “Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired. What eight? It’s when a mendicant praises the disliked and criticizes the liked. They desire material things and honor. They lack conscience and prudence. They have corrupt wishes and wrong view. A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.
- 2.1 A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired. What eight? It’s when a mendicant doesn’t praise the disliked and criticize the liked. They don’t desire material things and honor. They have conscience and prudence. They have few desires and right view. A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired.”

AN 8.4

Disliked (2nd)

Dutiyaappiyasutta

- 1.1 “Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired. What eight? It’s when a mendicant desires material things, honor, and status. They know neither moderation nor the proper time. Their conduct is impure, they talk a lot, and they insult and abuse their spiritual companions. A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.
- 2.1 A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired. What eight?

It's when a mendicant doesn't desire material things, honor, and status. They know moderation and the proper time. Their conduct is pure, they don't talk a lot, and they don't insult and abuse their spiritual companions. A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired."

AN 8.5

Worldly Conditions (1st)

Paṭhamalokadhammasutta

"Mendicants, the eight worldly conditions revolve around the world, 1.1
and the world revolves around the eight worldly conditions. What
eight? Gain and loss, fame and disgrace, blame and praise, pleasure
and pain. These eight worldly conditions revolve around the world,
and the world revolves around these eight worldly conditions.

Gain and loss, fame and disgrace, 2.1
blame and praise, and pleasure and pain.
These qualities among people are impermanent,
transient, and perishable.

An intelligent and mindful person knows these 3.1
things,
seeing that they're perishable.
Desirable things don't disturb their mind,
nor are they repelled by the undesirable.

Both favoring and opposing 4.1
are cleared and ended, they are no more.
Knowing the stainless, sorrowless state,
they who have gone beyond rebirth
understand rightly."

AN 8.6

Worldly Conditions (2nd)

Dutiyalokadhammasutta

- 1.1 “Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.
- 2.1 An unlearned ordinary person encounters gain and loss, fame and disgrace, blame and praise, and pleasure and pain. And so does a learned noble disciple. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?”
- 2.4 “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”
- 3.1 “Well then, mendicants, listen and apply your mind well, I will speak.”
- 3.2 “Yes, sir,” they replied. The Buddha said this:
- 3.4 “Mendicants, an unlearned ordinary person encounters gain. They don’t reflect: ‘I’ve encountered this gain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it. They encounter loss ... fame ... disgrace ... blame ... praise ... pleasure ... pain. They don’t reflect: ‘I’ve encountered this pain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it.
- 4.1 So gain and loss, fame and disgrace, blame and praise, and pleasure and pain occupy their mind. They favor gain and oppose loss. They favor fame and oppose disgrace. They favor praise and oppose blame. They favor pleasure and oppose pain. Being so full of favoring and opposing, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

A learned noble disciple encounters gain. They reflect: ‘I’ve 5.1
 encountered this gain. It’s impermanent, suffering, and perishable.’
 They truly understand it. They encounter loss ... fame ... disgrace
 ... blame ... praise ... pleasure ... pain. They reflect: ‘I’ve encoun-
 tered this pain. It’s impermanent, suffering, and perishable.’ They
 truly understand it.

So gain and loss, fame and disgrace, blame and praise, and plea- 6.1
 sure and pain don’t occupy their mind. They don’t favor gain or
 oppose loss. They don’t favor fame or oppose disgrace. They don’t
 favor praise or oppose blame. They don’t favor pleasure or op-
 pose pain. Having given up favoring and opposing, they’re freed
 from rebirth, old age, and death, from sorrow, lamentation, pain,
 sadness, and distress. They’re freed from suffering, I say. This is
 the difference between a learned noble disciple and an unlearned
 ordinary person.

Gain and loss, fame and disgrace, 7.1
 blame and praise, and pleasure and pain.
 These qualities among people are impermanent,
 transient, and perishable.

An intelligent and mindful person knows these 8.1
 things,
 seeing that they’re perishable.
 Desirable things don’t disturb their mind,
 nor are they repelled by the undesirable.

Both favoring and opposing 9.1
 are cleared and ended, they are no more.
 Knowing the stainless, sorrowless state,
 they who have gone beyond rebirth
 understand rightly.”

AN 8.7

Devadatta's Failure

Devadattavipattisutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:
- 1.3 "Mendicants, it's good for a mendicant to check their own failings from time to time. It's good for a mendicant to check the failings of others from time to time. It's good for a mendicant to check their own successes from time to time. It's good for a mendicant to check the successes of others from time to time. Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.
- 2.1 What eight? Overcome and overwhelmed by gain ... loss ... fame ... disgrace ... honor ... dishonor ... corrupt wishes ... bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.
- 3.1 It's good for a mendicant, whenever they encounter it, to overcome gain ... loss ... fame ... disgrace ... honor ... dishonor ... corrupt wishes ... bad friendship.
- 4.1 What advantage does a mendicant gain by overcoming these eight things?
- 5.1 The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them. This is the advantage that a mendicant gains by overcoming these eight things.
- 6.1 So, mendicants, you should train like this: 'Whenever we encounter it, we will overcome gain ... loss ... fame ... disgrace ... honor ... dishonor ... corrupt wishes ... bad friendship.' That's how you should train."

AN 8.8

Uttara on Failure

Uttaravipattisutta

At one time Venerable Uttara was staying on the Saṅkheyyaka 1.1
Mountain in the Mahisa region near Dhavaḷālikā. There Uttara
addressed the mendicants: “Mendicants, it’s good for a mendicant
to check their own failings from time to time. It’s good for a mendi-
cant to check the failings of others from time to time. It’s good for
a mendicant to check their own successes from time to time. It’s
good for a mendicant to check the successes of others from time
to time.”

Now at that time the great king Vessavaṇa was on his way from 2.1
the north to the south on some business. He heard Venerable
Uttara teaching this to the mendicants on Saṅkheyyaka Mountain.

Then Vessavaṇa vanished from Saṅkheyyaka Mountain and ap- 3.1
peared among the gods of the thirty-three, as easily as a strong
person would extend or contract their arm. Then he went up to
Sakka, lord of gods, and said to him:

“Please sir, you should know this. Venerable Uttara is teaching 3.3
the mendicants on Saṅkheyyaka Mountain in this way: ‘It’s good
for a mendicant from time to time to check their own failings. ...
the failings of others ... their own successes ... the successes of
others.’”

Then, as easily as a strong person would extend or contract 4.1
their arm, Sakka vanished from the gods of the thirty-three and
reappeared on Saṅkheyyaka Mountain in front of Venerable Uttara.
Then Sakka went up to Venerable Uttara, bowed, stood to one side,
and said to him:

“Is it really true, sir, that you teach the mendicants in this way: 5.1
‘It’s good for a mendicant from time to time to check their own
failings ... the failings of others ... their own successes ... the
successes of others?’”

“Indeed, lord of gods.” 5.6

- 5.7 “Sir, did this teaching come to you from your own inspiration, or was it spoken by the Blessed One, the perfected one, the fully awakened Buddha?”
- 5.8 “Well then, lord of gods, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.
- 6.1 Suppose there was a large heap of grain not far from a town or village. And a large crowd were to take away grain with carrying poles, baskets, hip sacks, or their cupped hands. If someone were to go to that crowd and ask them where they got the grain from, how should that crowd rightly reply?”
- 6.6 “Sir, they should reply that they took it from the large heap of grain.”
- 6.7 “In the same way, lord of gods, whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha. Both myself and others rely completely on that when we speak.”
- 7.1 “It’s incredible, sir, it’s amazing! How well this was said by Venerable Uttara! ‘Whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha. Both myself and others rely completely on that when we speak.’ At one time, Honorable Uttara, the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:
- 8.1 ‘Mendicants, it’s good for a mendicant from time to time to check their own failings ... the failings of others ... their own successes ... the successes of others. Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. What eight? Overcome and overwhelmed by gain ... loss ... fame ... disgrace ... honor ... dishonor ... corrupt wishes ... bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

It's good for a mendicant, whenever they encounter it, to overcome gain ... loss ... fame ... disgrace ... honor ... dishonor ... corrupt wishes ... bad friendship. 9.1

What advantage does a mendicant gain by overcoming these eight things? 10.1

The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them. This is the advantage that a mendicant gains by overcoming these eight things. 11.1

So you should train like this: 12.1

"Whenever we encounter it, we will overcome gain ... loss ... fame ... disgrace ... honor ... dishonor ... corrupt wishes ... bad friendship." That's how you should train. 12.2

Honorable Uttara, this exposition of the teaching is not established anywhere in the four assemblies—monks, nuns, laymen, and laywomen. Sir, learn this exposition of the teaching! Memorize this exposition of the teaching! Remember this exposition of the teaching! Sir, this exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life." 13.1

AN 8.9

Nanda

Nandasutta

"Mendicants, you could rightly call Nanda 'Gentleman', 'strong', 'lovely', and 'lustful'. How could he live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness? 1.1

This is how Nanda guards the sense doors. If he has to look to the east, he wholeheartedly concentrates before looking, thinking: 'When I look to the east, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way he's aware of the situation. 1.6

- 2.1 If he has to look to the west ... north ... south ... up ... down ... If he has to survey the intermediate directions, he wholeheartedly concentrates before looking, thinking: 'When I survey the intermediate directions, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way he's aware of the situation. This is how Nanda guards the sense doors.
- 3.1 This is how Nanda eats in moderation. Nanda reflects rationally on the food he eats: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' This is how Nanda eats in moderation.
- 4.1 This is how Nanda is committed to wakefulness. Nanda practices walking and sitting meditation by day, purifying his mind from obstacles. In the first watch of the night, he continues to practice walking and sitting meditation. In the middle watch, he lies down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, he gets up and continues to practice walking and sitting meditation, purifying his mind from obstacles. This is how Nanda is committed to wakefulness.
- 5.1 This is how Nanda has mindfulness and situational awareness. Nanda knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This is how Nanda has mindfulness and situational awareness.
- 6.1 How could Nanda live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?"

AN 8.10

Trash

Kāraṇḍavasutta

At one time the Buddha was staying near Campā on the banks of 1.1
the Gaggarā Lotus Pond. Now at that time the mendicants accused
a mendicant of an offense. The accused mendicant dodged the is-
sue, distracted the discussion with irrelevant points, and displayed
annoyance, hate, and bitterness.

Then the Buddha said to the mendicants, “Mendicants, throw 2.1
this person out! Throw this person out! This person should be
shown the door. Why should you be vexed by an outsider?

Take a case where a certain person looks just the same as other 2.6
good-natured mendicants when going out and coming back, when
looking ahead and aside, when bending and extending the limbs,
and when bearing the outer robe, bowl and robes. That is, so long as
the mendicants don’t notice his offense. But when the mendicants
notice the offense, they know that he’s a corrupt ascetic, just useless
trash. When they realize this they send him away. Why is that? So
that he doesn’t corrupt good-natured mendicants.

Suppose in a growing field of barley some bad barley appeared, 3.1
just useless trash. Its roots, stem, and leaves would look just the
same as the healthy barley. That is, so long as the head doesn’t
appear. But when the head appears, they know that it’s bad barley,
just useless trash. When they realize this they pull it up by the roots
and throw it outside the field. Why is that? So that it doesn’t spoil
the good barley.

In the same way, take a case where a certain person looks just 4.1
the same as other good-natured mendicants when going out and
coming back, when looking ahead and aside, when bending and
extending the limbs, and when bearing the outer robe, bowl and
robes. That is, so long as the mendicants don’t notice his offense.
But when the mendicants notice the offense, they know that he’s a
corrupt ascetic, just useless trash. When they realize this they send

him away. Why is that? So that he doesn't corrupt good-natured mendicants.

5.1 Suppose that a large heap of grain is being winnowed. The grains that are firm and solid form a heap on one side. And the grains that are flimsy and insubstantial are blown over to the other side. The owners take a broom and sweep them even further away. Why is that? So that it doesn't spoil the good grain. In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense. But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

6.1 Suppose a man needs an irrigation gutter for a well. He'd take a sharp axe and enter the wood, where he'd knock various trees with the axe. The trees that were firm and solid made a cracking sound. But the trees that were rotten inside, decomposing and decayed, made a thud. He'd cut down such a tree at the root, lop off the crown, and thoroughly clear out the insides. Then he'd use it as an irrigation gutter for the well. In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense. But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

7.1 By living together, know that
they're irritable, with corrupt wishes,
offensive, stubborn, and contemptuous,
jealous, stingy, and devious.

They speak to people with a voice 8.1
 so smooth, just like an ascetic.
 But they act in secret, with their bad views
 and their lack of regard for others.

You should recognize them for what they are: 9.1
 a creep and liar.
 Then having gathered in harmony,
 you should expel them.

Throw out the trash! 10.1
 Get rid of the rubbish!
 And sweep away the scraps—
 they're not ascetics, they just think they are.

When you've thrown out those of corrupt wishes, 11.1
 of bad behavior and alms-resort,
 dwell in communion, ever mindful,
 the pure with the pure.
 Then in harmony, alert,
 make an end of suffering."

The Great Chapter

AN 8.11

At Verañjā

Verañjasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying in Verañjā at the root of a neem tree dedicated to Naḷeru. Then the brahmin Verañja went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2.1 “Mister Gotama, I have heard that the ascetic Gotama doesn’t bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for Mister Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Mister Gotama.”

2.6 “Brahmin, I don’t see anyone in this world—with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans—for whom I should bow down or rise up or offer a seat. If the Realized One bowed down or rose up or offered a seat to anyone, their head would explode!”

3.1 “Mister Gotama lacks taste.”

3.2 “There is, brahmin, a sense in which you could rightly say that I lack taste. For the Realized One has given up taste for sights,

sounds, smells, tastes, and touches. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this sense you could rightly say that I lack taste. But that's not what you're talking about."

"Mister Gotama is indelicate." 4.1

"There is, brahmin, a sense in which you could rightly say that I'm indelicate. For the Realized One has given up delight in sights, sounds, smells, tastes, and touches. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this sense you could rightly say that I'm indelicate. But that's not what you're talking about." 4.2

"Mister Gotama is a teacher of inaction." 5.1

"There is, brahmin, a sense in which you could rightly say that I'm a teacher of inaction. For I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. In this sense you could rightly say that I'm a teacher of inaction. But that's not what you're talking about." 5.2

"Mister Gotama is a teacher of annihilationism." 6.1

"There is, brahmin, a sense in which you could rightly say that I'm a teacher of annihilationism. For I teach the annihilation of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm a teacher of annihilationism. But that's not what you're talking about." 6.2

"Mister Gotama is disgusted." 7.1

"There is, brahmin, a sense in which you could rightly say that I'm disgusted. For I'm disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things. In this sense you could rightly say that I'm disgusted. But that's not what you're talking about." 7.2

"Mister Gotama is an exterminator." 8.1

"There is, brahmin, a sense in which you could rightly say that I'm an exterminator. For I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things. In this sense 8.2

you could rightly say that I'm an exterminator. But that's not what you're talking about."

9.1 "Mister Gotama is a mortifier."

9.2 "There is, brahmin, a sense in which you could rightly say that I'm a mortifier. For I say that bad conduct by way of body, speech, and mind should be mortified. I say that a mortifier is someone who has given up unskillful qualities that should be mortified. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm a mortifier. But that's not what you're talking about."

10.1 "Mister Gotama is immature."

10.2 "There is, brahmin, a sense in which you could rightly say that I'm immature. I say that an immature person is someone who has given up future wombs and rebirth into a new state of existence. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One has given up future wombs and rebirth into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm immature. But that's not what you're talking about."

11.1 Suppose, brahmin, there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Now, the chick that is first to break out of the eggshell with its claws and beak and hatch safely: should that be called the eldest or the youngest?"

11.4 "Mister Gotama, that should be called the eldest. For it is the eldest among them."

12.1 "In the same way, in this population lost in ignorance, swaddled in their shells, I alone have broken open the egg of ignorance and

realized the supreme perfect awakening. So, brahmin, I am the eldest and the first in the world.

My energy was roused up and unflagging, my mindfulness was 13.1
established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When my mind had immersed in samādhi like this—purified, 14.1
bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’

And so I recollected my many kinds of past lives, with features and details.

15.1 This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my first breaking out, like a chick breaking out of the eggshell.

16.1 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

17.1 This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my second breaking out, like a chick breaking out of the eggshell.

18.1 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and

imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’ Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.’ 18.6

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my third breaking out, like a chick breaking out of the eggshell.” 19.1

When he said this, the brahmin Verañja said to the Buddha: 20.1

“Mister Gotama is the eldest! Mister Gotama is the best! Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.” 20.2

AN 8.12

With Sīha

Sīhasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time several very 1.1

prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways.

2.1 Now at that time General Siha, a disciple of the Jains, was sitting in that assembly. He thought, “That Blessed One must without a doubt be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways. Why don’t I go to see that Blessed One, the perfected one, the fully awakened Buddha!”

2.5 Then General Siha went to the Jain ascetic of the Nātika clan and said to him, “Sir, I’d like to go to see the ascetic Gotama.”

3.1 “But Siha, you believe in the doctrine of action. Why should you go to see the ascetic Gotama, who teaches a doctrine of inaction? For the ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way.”

3.3 Then Siha’s determination to go and see the Buddha died down.

4.1 For a second time, several prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways. And for a second time Siha thought: “Why don’t I go to see that Blessed One, the perfected one, the fully awakened Buddha!”

4.5 Then General Siha went to the Jain Nātika ...

5.3 Then for a second time Siha’s determination to go and see the Buddha died down.

6.1 For a third time, several prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways. And for a third time Siha thought, “That Blessed One must without a doubt be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways. What can these Jains do to me, whether I take leave of them or not? Why don’t I, without taking leave of them, go to see that Blessed One, the perfected one, the fully awakened Buddha!”

7.1 Then Siha, with around five hundred chariots, set out from Vesālī in the middle of the day to see the Buddha. He went by carriage as

far as the terrain allowed, then descended and went by foot. Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, I have heard this: ‘The ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way.’ I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism? For we don’t want to misrepresent the Blessed One.” 8.1

“There is, Sīha, a sense in which you could rightly say that I believe in inaction, I teach inaction, and I guide my disciples in that way. 9.1

And there is a sense in which you could rightly say that I believe in action, I teach action, and I guide my disciples in that way. 10.1

And there is a sense in which you could rightly say that I believe in annihilationism, I teach annihilation, and I guide my disciples in that way. 11.1

And there is a sense in which you could rightly say that I’m disgusted, I teach disgust, and I guide my disciples in that way. 12.1

And there is a sense in which you could rightly say that I’m an exterminator, I teach extermination, and I guide my disciples in that way. 13.1

And there is a sense in which you could rightly say that I’m a mortifier, I teach mortification, and I guide my disciples in that way. 14.1

And there is a sense in which you could rightly say that I’m immature, I teach immaturity, and I guide my disciples in that way. 15.1

And there is a sense in which you could rightly say that I’m ambitious, I teach ambition, and I guide my disciples in that way. 16.1

And what’s the sense in which you could rightly say that I believe in inaction, I teach inaction, and I guide my disciples in that way? I teach inaction regarding bad bodily, verbal, and mental conduct, 17.1

and the many kinds of unskillful things. In this sense you could rightly say that I teach inaction.

18.1 And what's the sense in which you could rightly say that I believe in action, I teach action, and I guide my disciples in that way? I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. In this sense you could rightly say that I teach action.

19.1 And what's the sense in which you could rightly say that I believe in annihilationism, I teach annihilation, and I guide my disciples in that way? I teach the annihilation of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I teach annihilationism.

20.1 And what's the sense in which you could rightly say that I'm disgusted, I teach disgust, and I guide my disciples in that way? I'm disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things. In this sense you could rightly say that I'm disgusted.

21.1 And what's the sense in which you could rightly say that I'm an exterminator, I teach extermination, and I guide my disciples in that way? I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm an exterminator.

22.1 And what's the sense in which you could rightly say that I'm a mortifier, I teach mortification, and I guide my disciples in that way? I say that bad conduct by way of body, speech, and mind should be mortified. I say that a mortifier is someone who has given up unskillful qualities that should be mortified. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm a mortifier.

And what's the sense in which you could rightly say that I'm 23.1
immature, I teach immaturity, and I guide my disciples in that way?
I say that an immature person is someone who has given up future
wombs and rebirth into a new state of existence. They've cut them
off at the root, made them like a palm stump, obliterated them, so
that they're unable to arise in the future. The Realized One has
given up future wombs and rebirth into a new state of existence.
He has cut them off at the root, made them like a palm stump,
obliterated them, so that they're unable to arise in the future. In
this sense you could rightly say that I'm immature.

And what's the sense in which you could rightly say that I'm 24.1
ambitious, I teach ambition, and I guide my disciples in that way?
I'm ambitious to offer solace, the highest solace, I teach solace, and
I guide my disciples in that way. In this sense you could rightly say
that I'm ambitious."

When he said this, General Siha said to the Buddha, "Excellent, 25.1
sir! Excellent! From this day forth, may the Buddha remember me
as a lay follower who has gone for refuge for life."

"Siha, you should act after careful consideration. It's good for 26.1
well-known people such as yourself to act after careful consider-
ation."

"Now I'm even more delighted and satisfied with the Buddha, 26.2
since he tells me to act after careful consideration. For if the follow-
ers of other religions were to gain me as a disciple, they'd carry a
banner all over Vesālī, saying: 'General Siha has become our disci-
ple!' And yet the Buddha tells me to act after careful consideration.
For a second time, I go for refuge to the Buddha, to the teaching,
and to the mendicant Saṅgha. From this day forth, may the Buddha
remember me as a lay follower who has gone for refuge for life."

"For a long time now, Siha, your family has been a well-spring of 27.1
support for the Jain ascetics. You should consider giving to them
when they come."

"Now I'm even more delighted and satisfied with the Buddha, 27.2
since he tells me to consider giving to the Jain ascetics when they

come. Sir, I have heard that the ascetic Gotama says this: ‘Gifts should only be given to me, and to my disciples. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.’ Yet the Buddha encourages me to give to the Jain ascetics. Well, sir, we’ll know the proper time for that. For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

28.1 Then the Buddha taught Siha step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Siha’s mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in General Siha: “Everything that has a beginning has an end.”

29.1 Then Siha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented with silence. Then, knowing that the Buddha had consented, Siha got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

30.1 Then Siha addressed a certain man, “Mister, please find out if there is any meat ready for sale.” And when the night had passed General Siha had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl 31.1
and robe, went to Siha's home, where he sat on the seat spread out,
together with the Saṅgha of mendicants. Now at that time many
Jain ascetics in Vesālī went from street to street and from square
to square, calling out with raised arms: "Today General Siha has
slaughtered a fat calf for the ascetic Gotama's meal. The ascetic
Gotama knowingly eats meat prepared specially for him: this is a
deed he caused."

Then a certain person went up to Siha and whispered in his ear, 32.1
"Please sir, you should know this. Many Jain ascetics in Vesālī are
going from street to street and square to square, calling out with
raised arms: 'Today General Siha has slaughtered a fat calf for the
ascetic Gotama's meal. The ascetic Gotama knowingly eats meat
prepared specially for him: this is a deed he caused.'"

"Enough, master. For a long time those venerables have wanted 32.6
to discredit the Buddha, his teaching, and his Saṅgha. They'll never
stop misrepresenting the Buddha with their incorrect, hollow, false,
untruthful claims. We would never deliberately take the life of a
living creature, not even for life's sake."

Then Siha served and satisfied the mendicant Saṅgha headed by 33.1
the Buddha with his own hands with delicious fresh and cooked
foods. When the Buddha had eaten and washed his hand and bowl,
Siha sat down to one side. Then the Buddha educated, encouraged,
fired up, and inspired him with a Dhamma talk, after which he got
up from his seat and left.

AN 8.13

A Thoroughbred

Assājānīyasutta

"Mendicants, a fine royal thoroughbred with eight factors is worthy 1.1
of a king, fit to serve a king, and considered a factor of kingship.
What eight?

- 1.3 It's when a fine royal thoroughbred is well born on both the mother's and the father's sides.
- 1.5 He's bred in the region fine thoroughbreds come from.
- 1.6 Whatever food he's given, fresh or dry, he eats carefully, without making a mess.
- 1.9 He's disgusted by sitting or lying down in excrement or urine.
- 1.10 He's sweet-natured and pleasant to live with, and he doesn't upset the other horses.
- 1.11 He openly shows his tricks, bluffs, ruses, and feints to his trainer, so the trainer can try to subdue them.
- 1.13 He carries his load, determining: 'Whether or not the other horses carry their loads, I'll carry mine.'
- 1.15 He always walks in a straight path. He's strong, and stays strong even until death.
- 1.17 A fine royal thoroughbred with these eight factors is worthy of a king. ...
- 2.1 In the same way, a mendicant with eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. What eight?
- 2.3 It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.
- 2.4 Whatever food they're given, coarse or fine, they eat carefully, without bother.
- 2.7 They're disgusted with bad conduct by way of body, speech, or mind, and by attainment of the many kinds of unskillful things.
- 2.9 They're sweet-natured and pleasant to live with, and they don't upset the other mendicants.
- 2.10 They openly show their tricks, bluffs, ruses, and feints to their sensible spiritual companions, so they can try to subdue them.
- 2.12 They do their training, determining: 'Whether or not the other mendicants do their training, I'll do mine.'

They always walk in a straight path. And here the straight path is 2.14
right view, right thought, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.

They're energetic: 'Gladly, let my skin, sinews, and bones re- 2.17
main! Let the blood and flesh waste away in my body! I will
not stop trying until I have achieved what is possible by human
strength, energy, and vigor.'

A mendicant with these eight qualities is worthy of offerings ded- 2.19
icated to the gods, worthy of hospitality, worthy of a religious do-
nation, worthy of veneration with joined palms, and is the supreme
field of merit for the world."

AN 8.14

A Wild Colt

Assakhaṇḍikasutta

"Mendicants, I will teach you about eight wild colts and eight defects 1.1
in horses, and about eight wild people and eight defects in people.
Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this: 1.3

"And what, mendicants, are the eight wild colts and eight defects 2.1
in horses?

Firstly, when the trainer says 'giddyup!' and spurs and goads 2.2
them on, some wild colts back right up and spin the chariot behind
them. Some wild colts are like that. This is the first defect of a
horse.

Furthermore, when the trainer says 'giddyup!' and spurs and 3.1
goads them on, some wild colts jump back, wreck the hub, and
break the triple rod. Some wild colts are like that. This is the second
defect of a horse.

Furthermore, when the trainer says 'giddyup!' and spurs and 4.1
goads them on, some wild colts shake the cart-pole off their thigh
and trample it. Some wild colts are like that. This is the third defect
of a horse.

- 5.1 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts take a wrong turn, sending the chariot off track. Some wild colts are like that. This is the fourth defect of a horse.
- 6.1 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts rear up and strike out with their fore-legs. Some wild colts are like that. This is the fifth defect of a horse.
- 7.1 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts ignore the trainer and the goad, spit out the bit, and go wherever they want. Some wild colts are like that. This is the sixth defect of a horse.
- 8.1 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts don’t step forward or turn back but stand right there still as a post. Some wild colts are like that. This is the seventh defect of a horse.
- 9.1 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts tuck in their fore-legs and hind-legs, and sit right down on their four legs. Some wild colts are like that. This is the eighth defect of a horse. These are the eight wild colts and the eight defects in horses.
- 10.1 And what are the eight wild people and eight defects in people?
- 10.2 Firstly, the mendicants accuse a mendicant of an offense. But the accused mendicant evades it by saying they don’t remember. I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, back right up and spin the chariot behind them. Some wild people are like that. This is the first defect of a person.
- 11.1 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant objects to the accuser: ‘What has an incompetent fool like you got to say? How on earth could you imagine you’ve got something worth saying!’ I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, jump back, wreck the hub, and break

the triple rod. Some wild people are like that. This is the second defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. 12.1
But the accused mendicant retorts to the accuser: ‘Well, you’ve fallen into such-and-such an offense. You should deal with that first.’ I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, shake the cart-pole off their thigh and trample it. Some wild people are like that. This is the third defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. 13.1
But the accused mendicant dodges the issue, distracts the discussion with irrelevant points, and displays annoyance, hate, and bitterness. I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, take a wrong turn, sending the chariot off track. Some wild people are like that. This is the fourth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. 14.1
But the accused mendicant gesticulates while speaking in the middle of the Saṅgha. I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, rear up and strike out with their fore-legs. Some wild people are like that. This is the fifth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. 15.1
But the accused mendicant ignores the Saṅgha and the accusation and, though still guilty of the offense, they go wherever they want. I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, ignore the trainer and the goad, spit out the bit, and go wherever they want. Some wild people are like that. This is the sixth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. 16.1
But the accused mendicant neither confesses to the offense nor denies it, but frustrates the Saṅgha by staying silent. I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, don’t step forward or turn

back but stand right there still as a post. Some wild people are like that. This is the seventh defect of a person.

- 17.1 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant says this: ‘Why are you venerables making so much of an issue over me? Now I’ll resign the training and return to a lesser life.’ When they have resigned the training, they say: ‘Well, venerables, are you happy now?’ I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, tuck in their fore-legs and hind-legs, and sit right down on their four legs. Some wild people are like that. This is the eighth defect of a person.

- 17.10 These are the eight wild people and eight defects in people.”

AN 8.15

Stains

Malasutta

- 1.1 “Mendicants, there are these eight stains. What eight? Not reciting is the stain of hymns. Neglect is the stain of houses. Laziness is the stain of beauty. Negligence is a guard’s stain. Misconduct is a woman’s stain. Stinginess is a giver’s stain. Bad, unskillful qualities are a stain in this world and the next. Worse than any of these is ignorance, the worst stain of all. These are the eight stains.

- 2.1 Not reciting is the stain of hymns.
The stain of houses is neglect.
Laziness is the stain of beauty.
A guard’s stain is negligence.

- 3.1 Misconduct is a woman’s stain.
A giver’s stain is stinginess.
Bad qualities are a stain
in this world and the next.
But a worse stain than these
is ignorance, the worst stain of all.”

AN 8.16

Going on a Mission

Dūteyyasutta

“Mendicants, a mendicant with eight qualities is worthy of going on 1.1
a mission. What eight? It’s a mendicant who learns and educates
others. They memorize and remember. They understand and help
others understand. They’re skilled at knowing what’s on topic and
what isn’t. And they don’t cause quarrels. A mendicant with these
eight qualities is worthy of going on a mission.

Having eight qualities Sāriputta is worthy of going on a mission. 1.5
What eight? He learns and educates others. He memorizes and
remembers. He understands and helps others understand. He’s
skilled at knowing what’s on topic and what isn’t. And he doesn’t
cause quarrels. Having these eight qualities Sāriputta is worthy of
going on a mission.

They don’t tremble when arriving 2.1
at an assembly of fierce debaters.
They don’t miss out any words,
or conceal the instructions.

Their words aren’t poisoned, 3.1
and they don’t tremble when questioned.
Such a mendicant
is worthy of going on a mission.”

AN 8.17

Catching (1st)

Paṭhamabandhanasutta

“Mendicants, a woman catches a man using eight features. What 1.1
eight? With weeping, laughing, speaking, appearance, gifts of wild-
flowers, scents, tastes, and touches. A woman catches a man using

these eight features. But those beings who are caught by touch are well and truly caught.”

AN 8.18

Catching (2nd)

Dutiyabandhanasutta

- 1.1 “Mendicants, a man catches a woman using eight features. What eight? With weeping, laughing, speaking, appearance, gifts of wild-flowers, scents, tastes, and touches. A man catches a woman using these eight features. But those beings who are caught by touch are well and truly caught.”

AN 8.19

With Pahārāda

Pahārādasutta

- 1.1 At one time the Buddha was staying in Verañjā at the root of a neem tree dedicated to Naḷeru.
- 1.2 Then Pahārāda, lord of titans, went up to the Buddha, bowed, and stood to one side. The Buddha said to him, “Well, Pahārāda, do the titans love the ocean?”
- 2.2 “Sir, they do indeed.”
- 2.3 “But seeing what incredible and amazing things do the titans love the ocean?”
- 2.4 “Sir, seeing eight incredible and amazing things the titans love the ocean. What eight? The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the titans love about the ocean.
- 3.1 Furthermore, the ocean is consistent and doesn’t overflow its boundaries. This is the second thing the titans love about the ocean.

Furthermore, the ocean doesn't accommodate a carcass, but 4.1
quickly carries it to the shore and strands it on the beach. This is
the third thing the titans love about the ocean.

Furthermore, when they reach the ocean, all the great rivers— 5.1
that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose
their names and clans and are simply considered 'the ocean'. This
is the fourth thing the titans love about the ocean.

Furthermore, for all the world's streams that reach it, and the 6.1
showers that fall from the sky, the ocean never empties or fills up.
This is the fifth thing the titans love about the ocean.

Furthermore, the ocean has just one taste, the taste of salt. This 7.1
is the sixth thing the titans love about the ocean.

Furthermore, the ocean is full of many kinds of treasures, such as 8.1
pearls, gems, beryl, conch, quartz, coral, silver, native gold, rubies,
and emeralds. This is the seventh thing the titans love about the
ocean.

Furthermore, many great beings live in the ocean, such as 9.1
leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, drag-
ons, and centaurs. In the ocean there are life-forms a hundred
leagues long, or even two hundred, three hundred, four hundred,
or five hundred leagues long. This is the eighth thing the titans love
about the ocean.

Seeing these eight incredible and amazing things the titans love 9.4
the ocean.

Well, sir, do the mendicants love this teaching and training?" 10.1

"They do indeed, Pahārāda." 10.2

"But seeing how many incredible and amazing things do the 10.3
mendicants love this teaching and training?"

"Seeing eight incredible and amazing things, Pahārāda, the men- 10.4
dicants love this teaching and training. What eight?"

The ocean gradually slants, slopes, and inclines, with no abrupt 10.6
precipice. In the same way in this teaching and training the pene-
tration to enlightenment comes from gradual training, progress,

and practice, not abruptly. This is the first thing the mendicants love about this teaching and training.

11.1 The ocean is consistent and doesn't overflow its boundaries. In the same way, when a training rule is laid down for my disciples they wouldn't break it even for the sake of their own life. This is the second thing the mendicants love about this teaching and training.

12.1 The ocean doesn't accommodate a carcass, but quickly carries it to the shore and strands it on the beach. In the same way, the Saṅgha doesn't accommodate a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved. But they quickly gather and expel them. Even if such a person is sitting in the middle of the Saṅgha, they're far from the Saṅgha, and the Saṅgha is far from them. This is the third thing the mendicants love about this teaching and training.

14.1 When they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered 'the ocean'. In the same way, when they go forth from the lay life to homelessness, all four classes—aristocrats, brahmins, peasants, and menials—lose their former names and clans and are simply considered 'ascetics who follow the Sakyan'. This is the fourth thing the mendicants love about this teaching and training.

15.1 For all the world's streams that reach it, and the showers that fall from the sky, the ocean never empties or fills up. In the same way, though several mendicants become fully extinguished in the element of extinguishment with no residue, the element of extinguishment never empties or fills up. This is the fifth thing the mendicants love about this teaching and training.

16.1 The ocean has just one taste, the taste of salt. In the same way, this teaching and training has one taste, the taste of freedom. This is the sixth thing the mendicants love about this teaching and training.

The ocean is full of many kinds of treasures, such as pearls, gems, 17.1
 beryl, conch, quartz, coral, silver, native gold, rubies, and emeralds.
 In the same way, this teaching and training is full of many kinds
 of treasures, such as the four kinds of mindfulness meditation,
 the four right efforts, the four bases of psychic power, the five
 faculties, the five powers, the seven awakening factors, and the
 noble eightfold path. This is the seventh thing the mendicants love
 about this teaching and training.

Many great beings live in the ocean, such as leviathans, leviathan- 18.1
 gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In
 the ocean there are life-forms a hundred leagues long, or even two
 hundred, three hundred, four hundred, or five hundred leagues
 long. In the same way, great beings live in this teaching and train-
 ing, and these are those beings. The stream-enterer and the one
 practicing to realize the fruit of stream-entry. The once-returner
 and the one practicing to realize the fruit of once-return. The non-
 returner and the one practicing to realize the fruit of non-return.
 The perfected one, and the one practicing for perfection. This is the
 eighth thing the mendicants love about this teaching and training.

Seeing these eight incredible and amazing things, Pahārāda, the 19.1
 mendicants love this teaching and training.”

AN 8.20

Sabbath

Upasathasutta

At one time the Buddha was staying near Sāvattthī in the stilt long- 1.1
 house of Migāra’s mother in the Eastern Monastery.

Now, at that time it was the sabbath, and the Buddha was sitting 1.2
 surrounded by the Saṅgha of monks. And then, as the night was
 getting late, in the first watch of the night, Venerable Ānanda got
 up from his seat, arranged his robe over one shoulder, raised his
 joined palms toward the Buddha and said, “Sir, the night is getting
 late. It is the first watch of the night, and the Saṅgha of monks has

been sitting long. Please, sir, may the Buddha recite the monastic code to the monks.”

2.1 But when he said this, the Buddha kept silent.

2.2 For a second time, as the night was getting late, in the middle watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, “Sir, the night is getting late. It is the middle watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks.”

2.5 But for a second time the Buddha kept silent.

2.6 For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, “Sir, the night is getting late. It is the last watch of the night and dawn stirs, bringing joy to the night. And the Saṅgha has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks.”

2.10 “Ānanda, the assembly is not pure.”

3.1 Then Venerable Mahāmoggallāna thought, “Who is the Buddha talking about?”

3.4 Then he focused on comprehending the minds of everyone in the Saṅgha. He saw that unethical person, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved, sitting in the middle of the Saṅgha.

3.6 When he saw him he got up from his seat, went up to him and said, “Get up, reverend. The Buddha has seen you. You can’t live in communion with the monks.”

4.1 But when he said this, that person kept silent.

4.2 For a second time

4.6 and a third time, he asked that monk to leave.

4.9 But for a third time that person kept silent.

5.1 Then Venerable Mahāmoggallāna took that person by the arm, ejected him out the gate, and bolted the door. Then he went up

to the Buddha, and said to him, “I have ejected that person. The assembly is pure. Please, sir, may the Buddha recite the monastic code to the monks.”

“It’s incredible, Moggallāna, it’s amazing, how that futile man waited to be taken by the arm!” 5.5

Then the Buddha said to the monks: 6.1

“Now, monks, you should perform the sabbath and recite the monastic code. From this day forth, I will not perform the sabbath or recite the monastic code. It’s impossible, monks, it can’t happen that a Realized One could recite the monastic code in an impure assembly. 6.2

Seeing these eight incredible and amazing things the titans love the ocean. What eight? The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the titans love about the ocean. 7.1

(Tell in full as in the previous discourse.)

Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the titans love about the ocean. Seeing these eight incredible and amazing things the titans love the ocean. 8.1

In the same way, seeing eight incredible and amazing things, mendicants, the mendicants love this teaching and training. What eight? 9.1

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly. This is the first thing the mendicants love about this teaching and training. . . . 9.3

Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two 9.7

hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training.

- 9.11 Seeing these eight incredible and amazing things, the mendicants love this teaching and training.”

The Chapter on Householders

AN 8.21

With Ugga of Vesālī

Paṭhamauggasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, 1.1
in the hall with the peaked roof. There the Buddha addressed the
mendicants: “Mendicants, you should remember the householder
Ugga of Vesālī as someone who has eight amazing and incredible
qualities.”

That is what the Buddha said. When he had spoken, the Holy 1.4
One got up from his seat and entered his dwelling.

Then a certain mendicant robed up in the morning and, taking 2.1
his bowl and robe, went to the home of the householder Ugga of
Vesālī, where he sat on the seat spread out. Then Ugga of Vesālī
went up to that mendicant, bowed, and sat down to one side. The
mendicant said to him:

“Householder, the Buddha declared that you have eight amazing 3.1
and incredible qualities. What are the eight qualities that he spoke
of?”

“Sir, I don’t know what eight amazing and incredible qualities the 3.3
Buddha was referring to. But these eight amazing and incredible
qualities are found in me. Listen and apply your mind well, I will
speak.”

- 3.7 “Yes, householder,” replied the mendicant. Ugga of Vesālī said this:
- 3.9 “Sir, when I first saw the Buddha off in the distance, my heart was inspired as soon as I saw him. This is the first incredible and amazing quality found in me.
- 4.1 With confident heart I paid homage to the Buddha. The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that my mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in me: ‘Everything that has a beginning has an end.’ I saw, attained, understood, and fathomed the Dhamma. I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with celibacy as the fifth. This is the second incredible and amazing quality found in me.
- 5.1 I had four teenage wives. And I went to them and said: ‘Sisters, I’ve undertaken the five training rules with celibacy as fifth. If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families. Or would you prefer if I gave you to another man?’ When I said this, my eldest wife said to me: ‘Master, please give me to such-and-such a man.’ Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water. But I can’t recall getting upset while giving away my teenage wife. This is the third incredible and amazing quality found in me.
- 6.1 And though my family has wealth, it’s shared without reserve with ethical people of good character. This is the fourth incredible and amazing quality found in me.

When I pay homage to a mendicant, I do so carefully, not care- 7.1
lessly. This is the fifth incredible and amazing quality found in
me.

If that venerable teaches me the Dhamma, I listen carefully, not 8.1
carelessly. But if they don't teach me the Dhamma, I teach them.
This is the sixth incredible and amazing quality found in me.

It's not unusual for deities to come to me and announce: 'House- 9.1
holder, the Buddha's teaching is well explained!' When they say
this I say to them: 'The Buddha's teaching is well explained, re-
gardless of whether or not you deities say so!' But I don't recall
getting too excited by the fact that the deities come to me, and I
have a conversation with them. This is the seventh incredible and
amazing quality found in me.

Of the five lower fetters taught by the Buddha, I don't see any 10.1
that I haven't given up. This is the eighth incredible and amazing
quality found in me.

These eight amazing and incredible qualities are found in me. 11.1
But I don't know what eight amazing and incredible qualities the
Buddha was referring to."

Then that mendicant, after taking almsfood in Uggā of Vesālī's 12.1
home, got up from his seat and left. Then after the meal, on his
return from almsround, he went to the Buddha, bowed, and sat
down to one side. He informed the Buddha of all he had discussed
with the householder Uggā of Vesālī. The Buddha said:

"Good, good, mendicant! When I declared that the householder 13.1
Uggā of Vesālī was someone who has eight amazing and incredible
qualities, I was referring to the same eight qualities that he rightly
explained to you. You should remember the householder Uggā
of Vesālī as someone who has these eight amazing and incredible
qualities."

AN 8.22

With Ugga of Elephant Village

Dutiyauggasutta

- 1.1 At one time the Buddha was staying in the land of the Vajjis at Elephant Village. There the Buddha addressed the mendicants: “Mendicants, you should remember the householder Ugga of Elephant Village as someone who has eight amazing and incredible qualities.”
- 1.4 That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.
- 2.1 Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Elephant Village, where he sat on the seat spread out. Then Ugga of Elephant Village went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:
- 2.3 “Householder, the Buddha declared that you have eight amazing and incredible qualities. What are the eight qualities that he spoke of?”
- 3.1 “Sir, I don’t know what eight amazing and incredible qualities the Buddha was referring to. But these eight amazing and incredible qualities are found in me. Listen and apply your mind well, I will speak.”
- 3.5 “Yes, householder,” replied the mendicant. Ugga of Elephant Village said this:
- 3.7 “Sir, when I first saw the Buddha off in the distance I was partying in the Dragon’s Park. My heart was inspired as soon as I saw him, and I sobered up. This is the first incredible and amazing quality found in me.
- 4.1 With confident heart I paid homage to the Buddha. The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that my mind was ready, pliable, rid of hindrances, elated, and con-

fidest he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in me: ‘Everything that has a beginning has an end.’ I saw, attained, understood, and fathomed the Dhamma. I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with celibacy as the fifth. This is the second incredible and amazing quality found in me.

I had four teenage wives. And I went to them and said: ‘Sisters, 5.1
I’ve undertaken the five training rules with celibacy as fifth. If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families. Or would you prefer if I gave you to another man?’ When I said this, my eldest wife said to me: ‘Master, please give me to such-and-such a man.’ Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water. But I can’t recall getting upset while giving away my teenage wife. This is the third incredible and amazing quality found in me.

And though my family has wealth, it’s shared without reserve 6.1
with ethical people of good character. This is the fourth incredible and amazing quality found in me.

When I pay homage to a mendicant, I do so carefully, not care- 7.1
lessly. If that venerable teaches me the Dhamma, I listen carefully, not carelessly. But if they don’t teach me the Dhamma, I teach them. This is the fifth incredible and amazing quality found in me.

It’s not unusual for deities to come to me when the Saṅgha 8.1
has been invited and announce: ‘Householder, that mendicant is freed both ways. That one is freed by wisdom. That one is a direct witness. That one is attained to view. That one is freed by faith. That one is a follower of teachings. That one is a follower by faith. That one is ethical, of good character. That one is unethical, of bad

character.’ But while I’m serving the Saṅgha I don’t recall thinking: ‘Let me give this one just a little, and that one a lot.’ Rather, I give impartially. This is the sixth incredible and amazing quality found in me.

9.1 It’s not unusual for deities to come to me and announce: ‘Householder, the Buddha’s teaching is well explained!’ When they say this I say to them: ‘The Buddha’s teaching is well explained, regardless of whether or not you deities say so!’ But I don’t recall getting too excited by the fact that the deities come to me, and I have a conversation with them. This is the seventh incredible and amazing quality found in me.

10.1 If I pass away before the Buddha, it would be no wonder if the Buddha declares of me: ‘The householder Ugga of Elephant Village is bound by no fetter that might return him to this world.’ This is the eighth incredible and amazing quality found in me.

11.1 These eight amazing and incredible qualities are found in me. But I don’t know what eight amazing and incredible qualities the Buddha was referring to.”

12.1 Then that mendicant, after taking almsfood in Ugga of Elephant Village’s home, got up from his seat and left. Then after the meal, on his return from almsround, he went to the Buddha, bowed, and sat down to one side. He informed the Buddha of all he had discussed with the householder Ugga of Elephant Village. The Buddha said:

13.1 “Good, good, mendicant! When I declared that the householder Ugga of Elephant Village was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you. You should remember the householder Ugga of Elephant Village as someone who has these eight amazing and incredible qualities.”

AN 8.23

With Hatthaka (1st)

Paṭhamahatthakasutta

At one time the Buddha was staying near Āḷavī, at the Aggāḷava 1.1
Tree-shrine. There the Buddha addressed the mendicants:

“Mendicants, you should remember the householder Hatthaka 1.3
of Āḷavī as someone who has seven amazing and incredible qual-
ities. What seven? He’s faithful, ethical, conscientious, prudent,
learned, generous, and wise. You should remember the house-
holder Hatthaka of Āḷavī as someone who has these seven amazing
and incredible qualities.”

That is what the Buddha said. When he had spoken, the Holy 1.13
One got up from his seat and entered his dwelling.

Then a certain mendicant robed up in the morning and, taking 2.1
his bowl and robe, went to the home of the householder Hatthaka
of Āḷavī, where he sat on the seat spread out. Then Hatthaka went
up to that mendicant, bowed, and sat down to one side. The men-
dicant said to Hatthaka:

“Householder, the Buddha declared that you have seven amaz- 3.1
ing and incredible qualities. What seven? He said that you’re
faithful, ethical, conscientious, prudent, learned, generous, and
wise. The Buddha declared that you have these seven amazing and
incredible qualities.”

“But sir, I trust that no white-clothed lay people were present?” 3.11

“No, there weren’t any white-clothed lay people present.” 3.12

“That’s good, sir.” 3.13

Then that mendicant, after taking almsfood in Hatthaka of Ā- 4.1
ḷavī’s home, got up from his seat and left. Then after the meal, on
his return from almsround, he went to the Buddha, bowed, sat
down to one side, and told him of what he had discussed with the
householder Hatthaka. The Buddha said:

“Good, good, mendicant! That gentleman has few wishes. He 7.1
doesn’t want his own good qualities to be made known to oth-

ers. Well then, mendicant, you should remember the householder Hatthaka of Āḷavī as someone who has this eighth amazing and incredible quality, that is, fewness of wishes.”

AN 8.24

With Hatthaka (2nd)

Dutiyahatthakasutta

- 1.1 At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine. Then the householder Hatthaka of Āḷavī, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to Hatthaka:
- 1.3 “Hatthaka, you have a large congregation. How do you bring together such a large congregation?”
- 1.5 “Sir, I bring together such a large congregation by using the four ways of being inclusive as taught by the Buddha. When I know that a person can be included by a gift, I include them by giving a gift. When I know that a person can be included by kindly words, I include them by kindly words. When I know that a person can be included by taking care of them, I include them by caring for them. When I know that a person can be included by equality, I include them by treating them equally. But also, sir, my family is wealthy. They wouldn’t think that a poor person was worth listening to in the same way.”
- 1.16 “Good, good, Hatthaka! This is the right way to bring together a large congregation. Whether in the past, future, or present, all those who have brought together a large congregation have done so by using these four ways of being inclusive.”
- 2.1 Then the Buddha educated, encouraged, fired up, and inspired Hatthaka of Āḷavī with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving. Then, not long after Hatthaka had left, the Buddha addressed the mendicants: “Mendicants, you should remember the householder Hatthaka of Āḷavī as someone who has eight amazing and incred-

ible qualities. What eight? He's faithful, ethical, conscientious, prudent, learned, generous, wise, and has few wishes. You should remember the householder Hatthaka of Āḷavī as someone who has these eight amazing and incredible qualities."

AN 8.25

With Mahānāma

Mahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, 1.1
near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma
the Sakyan went up to the Buddha, bowed, sat down to one side,
and said to him:

"Sir, how is a lay follower defined?" 1.3

"Mahānāma, when you've gone for refuge to the Buddha, the 1.4
teaching, and the Saṅgha, you're considered to be a lay follower."

"But how is an ethical lay follower defined?" 2.1

"When a lay follower doesn't kill living creatures, steal, commit 2.2
sexual misconduct, lie, or consume beer, wine, and liquor intoxicants, they're considered to be an ethical lay follower."

"But how do we define a lay follower who is practicing to benefit 3.1
themselves, not others?"

"A lay follower is accomplished in faith, but doesn't encourage 3.2
others to do the same. They're accomplished in ethical conduct, but don't encourage others to do the same. They're accomplished in generosity, but don't encourage others to do the same. They like to see the mendicants, but don't encourage others to do the same. They like to hear the true teaching, but don't encourage others to do the same. They readily memorize the teachings they've heard, but don't encourage others to do the same. They examine the meaning of the teachings they've memorized, but don't encourage others to do the same. Understanding the meaning and the teaching, they practice accordingly, but they don't encourage others to do

the same. That's how we define a lay follower who is practicing to benefit themselves, not others."

- 4.1 "But how do we define a lay follower who is practicing to benefit both themselves and others?"
- 4.2 "A lay follower is accomplished in faith and encourages others to do the same. They're accomplished in ethical conduct and encourage others to do the same. They're accomplished in generosity and encourage others to do the same. They like to see the mendicants and encourage others to do the same. They like to hear the true teaching and encourage others to do the same. They readily memorize the teachings they've heard and encourage others to do the same. They examine the meaning of the teachings they've memorized and encourage others to do the same. Understanding the meaning and the teaching, they practice accordingly and they encourage others to do the same. That's how we define a lay follower who is practicing to benefit both themselves and others."

AN 8.26

With Jīvaka

Jīvakasutta

- 1.1 At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. Then Jīvaka Komārabhacca went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, how is a lay follower defined?"
- 1.4 "Jīvaka, when you've gone for refuge to the Buddha, the teaching, and the Saṅgha, you're considered to be a lay follower."
- 2.1 "But how is an ethical lay follower defined?"
- 2.2 "When a lay follower doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants, they're considered to be an ethical lay follower."
- 3.1 "But how do we define a lay follower who is practicing to benefit themselves, not others?"

“A lay follower is accomplished in faith, but doesn’t encourage 3.2
 others to do the same. They’re accomplished in ethical conduct
 ... they’re accomplished in generosity ... they like to see the men-
 dicants ... they like to hear the true teaching ... they memorize
 the teachings ... they examine the meaning ... Understanding
 the meaning and the teaching, they practice accordingly, but they
 don’t encourage others to do the same. That’s how we define a lay
 follower who is practicing to benefit themselves, not others.”

“But how do we define a lay follower who is practicing to benefit 4.1
 both themselves and others?”

“A lay follower is accomplished in faith and encourages others 4.2
 to do the same. They’re accomplished in ethical conduct and en-
 courage others to do the same. They’re accomplished in generosity
 and encourage others to do the same. They like to see the mendi-
 cants and encourage others to do the same. They like to hear the
 true teaching and encourage others to do the same. They readily
 memorize the teachings they’ve heard and encourage others to
 do the same. They examine the meaning of the teachings they’ve
 memorized and encourage others to do the same. Understand-
 ing the meaning and the teaching, they practice accordingly and
 they encourage others to do the same. That’s how we define a lay
 follower who is practicing to benefit both themselves and others.”

AN 8.27

Powers (1st)

Paṭhamabālasutta

“Mendicants, there are these eight powers. What eight? Crying 1.1
 is the power of babies. Anger is the power of females. Weapons
 are the power of bandits. Authority is the power of rulers. Com-
 plaining is the power of fools. Reason is the power of the astute.
 Reflection is the power of the learned. Patience is the power of
 ascetics and brahmins. These are the eight powers.”

AN 8.28

Powers (2nd)

Dutiyaḃalasutta

- 1.1 Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 1.2 “Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim: ‘My defilements have ended’?”
- 1.4 “Sir, a mendicant who has ended the defilements has eight powers that qualify them to claim: ‘My defilements have ended.’
- 2.1 What eight? Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’
- 3.1 Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’
- 4.1 Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and have totally eliminated defiling influences. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’
- 5.1 Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’
- 6.1 Furthermore, a mendicant with defilements ended has well developed the four bases of psychic power ... the five faculties ... the seven awakening factors ... the noble eightfold path. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

A mendicant who has ended the defilements has these eight powers that qualify them to claim: ‘My defilements have ended.’” 7.1

AN 8.29

Lost Opportunities

Akkhaṇasutta

“‘Now is the time! Now is the time!’ So says an unlearned ordinary person. But they don’t know whether it’s time or not. Mendicants, there are eight lost opportunities for spiritual practice. What eight? 1.1

Firstly, a Realized One has arisen in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice. 1.4

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity. 2.1

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity. 3.1

Furthermore, a Realized One has arisen in the world. But a person has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity. 4.1

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity ... 5.1

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s 6.1

no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is the sixth lost opportunity ...

7.1 Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they're witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity ...

8.1 Furthermore, a Realized One has not arisen in the world ... So he doesn't teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the eighth lost opportunity ...

9.1 There are these eight lost opportunities for spiritual practice.

10.1 Mendicants, there is just one opportunity for spiritual practice. What is that one? It's when a Realized One has arisen in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the one opportunity for spiritual practice.

11.1 When you've gained the human state,
and the true teaching has been so well proclaimed,
those who don't seize the moment
are wasting their time.

12.1 For many wrong times are spoken of,
which obstruct the path.
Only on rare occasions

do Realized Ones arise.

If you find yourself in their presence, 13.1
 so hard to find in the world,
 and if you've gained a human birth,
 and the teaching of the Dhamma;
 that's enough to make an effort,
 for a person who cares for their own welfare.

How is the true teaching to be understood 14.1
 so that the moment doesn't pass you by?
 For if you miss your moment
 you'll grieve when sent to hell.

If you fail to achieve 15.1
 certainty regarding the true teaching
 you'll regret it for a long time,
 like the merchant in the story of the past.

A man shrouded by ignorance, 16.1
 a failure in the true teaching,
 will long undergo
 transmigration through birth and death.

Those who've gained the human state 17.1
 when the true teaching has been so well proclaimed,
 and have completed what the Teacher taught—
 or will do so, or are doing so now—

have realized the right time in the world 18.1
 for the supreme spiritual life.
 You should live guarded, ever mindful,
 not festering with defilements,

among those restrained ones 19.1
 who have practiced the path

proclaimed by the Realized One, the Clear-eyed One,
and taught by the kinsman of the Sun.

- 20.1 Having cut off all underlying tendencies
that follow those drifting in Māra's dominion,
they're the ones in this world
who've truly crossed over,
having reached the ending of defilements."

AN 8.30

Anuruddha and the Great Thoughts

Anuruddhamahāvitakkasutta

- 1.1 At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. And at that time Venerable Anuruddha was staying in the land of the Cetis in the Eastern Bamboo Park. Then as Anuruddha was in private retreat this thought came to his mind:
- 1.4 "This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless."
- 2.1 Then the Buddha knew what Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Anuruddha in the Eastern Bamboo Park in the land of the Cetis, and sat on the seat spread out. Anuruddha bowed to the Buddha and sat down to one side. The Buddha said to him:
- 3.1 "Good, good, Anuruddha! It's good that you reflect on these thoughts of a great man: 'This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who

lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless.' Well then, Anuruddha, you should also reflect on the following eighth thought of a great man: 'This teaching is for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.'

First you'll reflect on these eight thoughts of a great man. Then 4.1
whenever you want, quite secluded from sensual pleasures, secluded from unskillful qualities, you'll enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

You'll enter and remain in the second absorption, which has the 5.1
rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

You'll enter and remain in the third absorption, where you'll 6.1
meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Giving up pleasure and pain, and ending former happiness and 7.1
sadness, you'll enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

First you'll reflect on these eight thoughts of a great man, and 8.1
you'll get the four absorptions—blissful meditations in this life that belong to the higher mind—when you want, without trouble or difficulty. Then as you live contented your rag robe will seem to you like a chest full of garments of different colors seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your scraps of almsfood will seem to you 9.1
like boiled fine rice with the dark grains picked out, served with many soups and sauces seems to a householder or householder's

child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

- 10.1 As you live contented your lodging at the root of a tree will seem to you like a bungalow, plastered inside and out, draft-free, with door fastened and window shuttered seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

- 11.1 As you live contented your lodging at the root of a tree will seem to you like a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

- 12.1 As you live contented your rancid urine as medicine will seem to you like various medicines—ghee, butter, oil, honey, and molasses—seem to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment. Well then, Anuruddha, for the next rainy season residence you should stay right here in the land of the Cetis in the Eastern Bamboo Park.”

- 12.4 “Yes, sir,” Anuruddha replied.

- 13.1 After advising Anuruddha like this, the Buddha—as easily as a strong person would extend or contract their arm, vanished from the Eastern Bamboo Park in the land of the Cetis and reappeared in the deer park at Bhesakaḷa's Wood in the land of the Bhaggas. He sat on the seat spread out and addressed the mendicants: “Mendicants, I will teach you the eight thoughts of a great man. Listen ...

- 13.5 And what are the eight thoughts of a great man? This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless. It's

for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.

'This teaching is for those of few wishes, not those of many wishes.' That's what I said, but why did I say it? A mendicant with few wishes doesn't wish: 'May they know me as having few wishes!' When contented, they don't wish: 'May they know me as contented!' When secluded, they don't wish: 'May they know me as secluded!' When energetic, they don't wish: 'May they know me as energetic!' When mindful, they don't wish: 'May they know me as mindful!' When immersed, they don't wish: 'May they know me as immersed!' When wise, they don't wish: 'May they know me as wise!' When not enjoying proliferation, they don't wish: 'May they know me as one who doesn't enjoy proliferating!' 'This teaching is for those of few wishes, not those of many wishes.' That's what I said, and this is why I said it. 14.1

'This teaching is for the contented, not those who lack contentment.' That's what I said, but why did I say it? It's for a mendicant who's content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. 'This teaching is for the contented, not those who lack contentment.' That's what I said, and this is why I said it. 15.1

'This teaching is for the secluded, not those who enjoy company.' That's what I said, but why did I say it? It's for a mendicant who lives secluded. But monks, nuns, laymen, laywomen, rulers and their chief ministers, monastics of other religions and their disciples go to visit them. With a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, that mendicant invariably gives each of them a talk emphasizing the topic of dismissal. 'This teaching is for the secluded, not those who enjoy company.' That's what I said, and this is why I said it. 16.1

'This teaching is for the energetic, not the lazy.' That's what I said, but why did I say it? It's for a mendicant who lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when 17.1

it comes to developing skillful qualities. ‘This teaching is for the energetic, not the lazy.’ That’s what I said, and this is why I said it.

18.1 ‘This teaching is for the mindful, not the unmindful.’ That’s what I said, but why did I say it? It’s for a mendicant who’s mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. ‘This teaching is for the mindful, not the unmindful.’ That’s what I said, and this is why I said it.

19.1 ‘This teaching is for those with immersion, not those without immersion.’ That’s what I said, but why did I say it? It’s for a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. ‘This teaching is for those with immersion, not those without immersion.’ That’s what I said, and this is why I said it.

20.1 ‘This teaching is for the wise, not the witless.’ That’s what I said, but why did I say it? It’s for a mendicant who’s wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. ‘This teaching is for the wise, not the witless.’ That’s what I said, and this is why I said it.

21.1 ‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’ That’s what I said, but why did I say it? It’s for a mendicant whose mind leaps forth, gains confidence, settles down, and becomes decided regarding the cessation of proliferation. ‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’ That’s what I said, and this is why I said it.”

22.1 Then Anuruddha stayed the next rainy season residence right there in the land of the Cetīs in the Eastern Bamboo Park. And Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has 22.3
 been completed; what had to be done has been done; there is
 nothing further for this place.” And Venerable Anuruddha became
 one of the perfected. And on the occasion of attaining perfection
 he recited these verses:

“Knowing my thoughts, 23.1
 the supreme Teacher in the world
 came to me in a mind-made body,
 using his psychic power.

He taught me more 24.1
 than I had thought of.
 The Buddha who loves non-proliferation
 taught me non-proliferation.

Understanding that teaching, 25.1
 I happily did his bidding.
 I’ve attained the three knowledges,
 and have fulfilled the Buddha’s instructions.”

The Chapter on Giving

AN 8.31

Giving (1st)

Paṭhamadānasutta

- 1.1 “Mendicants, there are these eight gifts. What eight? A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’ These are the eight gifts.”

AN 8.32

Giving (2nd)

Dutiyadānasutta

- 1.1 “Faith, conscience, and skillful giving are qualities true persons follow. For this, they say, is the path of the gods, which leads to the heavenly realm.”

AN 8.33

Reasons to Give

Dānavatthusutta

“Mendicants, there are these eight grounds for giving. What eight? 1.1
 A person might give a gift out of favoritism or hostility or stupidity or cowardice. Or they give thinking, ‘Giving was practiced by my father and my father’s father. It would not be right for me to abandon this family tradition.’ Or they give thinking, ‘After I’ve given this gift, when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ Or they give thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ Or they give a gift thinking, ‘This is an adornment and requisite for the mind.’ These are the eight grounds for giving.”

AN 8.34

A Field

Khettasutta

“Mendicants, when a field has eight factors a seed sown in it is not 1.1
 very fruitful or rewarding or productive. What eight factors does it have? It’s when a field has mounds and ditches. It has stones and gravel. It’s salty. It doesn’t have deep furrows. And it’s not equipped with water inlets, water outlets, irrigation channels, and boundaries. When a field has these eight factors a seed sown in it is not fruitful or rewarding or productive.

In the same way, when an ascetic or brahmin has eight factors a 2.1
 gift given to them is not very fruitful or beneficial or splendid or bountiful. What eight factors do they have? It’s when an ascetic or brahmin has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. When an ascetic or brahmin has these eight fac-

tors a gift given to them is not very fruitful or beneficial or splendid or bountiful.

3.1 When a field has eight factors a seed sown in it is very fruitful and rewarding and productive. What eight factors does it have? It's when a field doesn't have mounds and ditches. It doesn't have stones and gravel. It's not salty. It has deep furrows. And it's equipped with water inlets, water outlets, irrigation channels, and boundaries. When a field has these eight factors a seed sown in it is very fruitful and rewarding and productive.

4.1 In the same way, when an ascetic or brahmin has eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful. What eight factors do they have? It's when an ascetic or brahmin has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. When an ascetic or brahmin has these eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful.

5.1 When the field is excellent,
and the seed sown in it is excellent,
and the rainfall is excellent,
the crop of grain will be excellent.

6.1 The absence of crop loss is excellent,
its growth is excellent,
its maturation is excellent,
and its fruit is excellent.

7.1 So too, when you give excellent food
to those of excellent ethics,
it leads to many excellences,
for what you did was excellent.

8.1 So if a person wants excellence,
let them excel in this.
You should frequent those with excellent wisdom,

so that your own excellence will flourish.

Excelling in knowledge and conduct, 9.1
and having excellence of mind,
you perform excellent deeds,
and gain excellent benefits.

Truly knowing the world, 10.1
and having attained excellence of view,
one who excels in mind proceeds,
relying on excellence in the path.

Shaking off all stains, 11.1
and attaining the excellence of extinguishment,
you're freed from all sufferings:
this is complete excellence."

AN 8.35

Rebirth by Giving

Dānūpapattisutta

"Mendicants, there are these eight rebirths by giving. What eight? 1.1

First, someone gives to ascetics or brahmins such things as food, 1.3
drink, clothing, vehicles; garlands, fragrance, and makeup; and
bed, house, and lighting. Whatever they give they expect back.
They see a well-to-do aristocrat or brahmin or householder amus-
ing themselves, supplied and provided with the five kinds of sensual
stimulation. It occurs to them: 'If only, when my body breaks up,
after death, I would be reborn in the company of well-to-do aristo-
crats or brahmins or householders!' They settle on that thought,
stabilize it, and develop it. As they've settled for less and not devel-
oped further, their thought leads to rebirth there. When their body
breaks up, after death, they're reborn in the company of well-to-do
aristocrats or brahmins or householders. But I say that this is only

for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

- 2.1 Next, someone gives to ascetics or brahmins ... Whatever they give they expect back. And they've heard: 'The gods of the four great kings are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the four great kings!' ... When their body breaks up, after death, they're reborn in the company of the gods of the four great kings. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

- 3.1 Next, someone gives to ascetics or brahmins ... Whatever they give they expect back. And they've heard: 'The gods of the thirty-three ...'

3.5 'The gods of Yama ...'

3.6 'The joyful gods ...'

3.7 'The gods who love to imagine ...'

- 3.8 'The gods who control what is imagined by others are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods who control what is imagined by others!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. When their body breaks up, after death, they're reborn in the company of the gods who control what is imagined by others. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

- 4.1 Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. And they've heard: 'The gods of the Divinity's host are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company

of the gods of the Divinity's host!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. When their body breaks up, after death, they're reborn in the company of the gods of the Divinity's host. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not those with desire. The heart's wish of an ethical person succeeds because of their freedom from desire.

These are the eight rebirths by giving."

4.13

AN 8.36

Grounds for Making Merit

Puññakiriyavatthusutta

"Mendicants, there are these three grounds for making merit. What 1.1
three? Giving, ethical conduct, and meditation are all grounds for making merit.

First, someone has practiced a little giving and ethical conduct as 2.1
grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn among disadvantaged humans.

Next, someone has practiced a moderate amount of giving and 3.1
ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn among well-off humans.

Next, someone has practiced a lot of giving and ethical conduct 4.1
as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods of the four great kings. There, the four great kings themselves have practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So they surpass them in ten respects: heavenly life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

- 5.1 Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods of the thirty-three. There, Sakka, lord of gods, has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...
- 6.1 Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods of Yama. There, the god Suyāma has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...
- 7.1 Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the joyful gods. There, the god Santusita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...
- 8.1 Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods who love to imagine. There, the god Sunimmita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...
- 9.1 Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods who control what is imagined by others. There, the god Vasavatti has practiced giving and ethical conduct as grounds for making merit

to a greater degree than the other gods. So he surpasses them in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

These are the three grounds for making merit.”

9.5

AN 8.37

Gifts of a True Person

Sappurisdānasutta

“Mendicants, there are these eight gifts of a true person. What eight? 1.1

Their gift is pure, good quality, timely, appropriate, intelligent, and regular. While giving their heart is confident, and afterwards they’re uplifted. These are the eight gifts of a true person.

He gives pure, good quality, and timely gifts 2.1
of appropriate food and drinks
regularly to spiritual practitioners
who are fertile fields of merit.

They never regret 3.1
giving away many things of the flesh.
Discerning people praise
giving such gifts.

An intelligent person sacrifices like this, 4.1
faithful, with a mind of letting go.
Such an astute person is reborn
in a happy, pleasing world.”

AN 8.38

A True Person

Sappurisasutta

- 1.1 “Mendicants, a true person is born in a family for the benefit, welfare, and happiness of the people. For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; departed ancestors; the king; the deities; and ascetics and brahmins.
- 2.1 It’s like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people. In the same way, a true person is born in a family for the benefit, welfare, and happiness of the people. ...
- 3.1 A wise person living at home
benefits many people.
Neither by day or at night do they neglect
their mother, father, and ancestors.
They venerate them in accord with the teaching,
remembering what they have done.
- 4.3 One of settled faith and good nature
venerates the homeless renunciates,
the mendicant spiritual practitioners,
knowing their good-hearted qualities.
- 5.3 Good for the king, good for the gods,
and good for relatives and friends.
- 6.1 In fact, they’re good for everyone,
well grounded in the true teaching.
Rid of the stain of stinginess,
they’ll enjoy a world of grace.”

AN 8.39

Overflowing Merit

Abhisandasutta

“Mendicants, there are these eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What eight? 1.1

Firstly, a noble disciple has gone for refuge to the Buddha. This is the first kind of overflowing merit ... 1.3

Furthermore, a noble disciple has gone for refuge to the teaching. This is the second kind of overflowing merit ... 2.1

Furthermore, a noble disciple has gone for refuge to the Saṅgha. This is the third kind of overflowing merit ... 3.1

Mendicants, these five gifts are great, primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them. What five? 3.3

Firstly, a noble disciple gives up killing living creatures. By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will. And they themselves also enjoy unlimited freedom from fear, enmity, and ill will. This is the first gift that is a great offering, primordial, long-standing, traditional, and ancient. It is uncorrupted, as it has been since the beginning. It’s not being corrupted now nor will it be. Sensible ascetics and brahmins don’t look down on it. This is the fourth kind of overflowing merit ... 3.5

Furthermore, a noble disciple gives up stealing. ... This is the fifth kind of overflowing merit ... 4.1

Furthermore, a noble disciple gives up sexual misconduct. ... This is the sixth kind of overflowing merit ... 5.1

Furthermore, a noble disciple gives up lying. ... This is the seventh kind of overflowing merit ... 6.1

- 7.1 Furthermore, a noble disciple gives up beer, wine, and liquor intoxicants. By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will. And they themselves also enjoy unlimited freedom from fear, enmity, and ill will. This is the fifth gift that is a great offering, primordial, long-standing, traditional, and ancient. It is uncorrupted, as it has been since the beginning. It's not being corrupted now nor will it be. Sensible ascetics and brahmins don't look down on it. This is the eighth kind of overflowing merit ...
- 8.1 These are the eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness."

AN 8.40

The Results of Misconduct

Duccaritavipākasutta

- 1.1 "Mendicants, the killing of living creatures, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is a short lifespan.
- 2.1 Stealing, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is loss of wealth.
- 3.1 Sexual misconduct, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is rivalry and enmity.
- 4.1 Lying, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is false accusations.
- 5.1 Divisive speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is being divided against friends.

Harsh speech, when cultivated, developed, and practiced, leads 6.1
to hell, the animal realm, or the ghost realm. The minimum result
it leads to for a human being is hearing disagreeable things.

Talking nonsense, when cultivated, developed, and practiced, 7.1
leads to hell, the animal realm, or the ghost realm. The minimum
result it leads to for a human being is that no-one takes what you
say seriously.

Drinking beer and wine, when cultivated, developed, and prac- 8.1
ticed, leads to hell, the animal realm, or the ghost realm. The mini-
mum result it leads to for a human being is madness.”

The Chapter on Sabbath

AN 8.41

The Sabbath With Eight Factors, In Brief

Samkhittūposathasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”
- 1.5 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed? It’s when a noble disciple reflects: ‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I’ll be scrupulous and kind, and live full of sympathy for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its first factor.
- 3.1 ‘As long as they live, the perfected ones give up stealing. They take only what’s given, and expect only what’s given. They keep themselves clean by not thieving. I, too, for this day and night will give up stealing. I’ll take only what’s given, and expect only what’s given. I’ll keep myself clean by not thieving. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its second factor.

'As long as they live, the perfected ones give up unchastity. They 4.1
are celibate, set apart, avoiding the vulgar act of sex. I, too, for this
day and night will give up unchastity. I will be celibate, set apart,
avoiding the vulgar act of sex. I will observe the sabbath by doing
as the perfected ones do in this respect.' This is its third factor.

'As long as they live, the perfected ones give up lying. They speak 5.1
the truth and stick to the truth. They're honest and trustworthy,
and don't trick the world with their words. I, too, for this day and
night will give up lying. I'll speak the truth and stick to the truth.
I'll be honest and dependable, and won't trick the world with my
words. I will observe the sabbath by doing as the perfected ones
do in this respect.' This is its fourth factor.

'As long as they live, the perfected ones give up beer, wine, and 6.1
liquor intoxicants. I, too, for this day and night will give up beer,
wine, and liquor intoxicants. I will observe the sabbath by doing
as the perfected ones do in this respect.' This is its fifth factor.

'As long as they live, the perfected ones eat in one part of the day, 7.1
abstaining from eating at night and from food at the wrong time. I,
too, for this day and night will eat in one part of the day, abstaining
from eating at night and food at the wrong time. I will observe the
sabbath by doing as the perfected ones do in this respect.' This is
its sixth factor.

'As long as they live, the perfected ones give up seeing shows 8.1
of dancing, singing, and music ; and beautifying and adorning
themselves with garlands, fragrance, and makeup. I, too, for this day
and night will give up seeing shows of dancing, singing, and music
; and beautifying and adorning myself with garlands, fragrance,
and makeup. I will observe the sabbath by doing as the perfected
ones do in this respect.' This is its seventh factor.

'As long as they live, the perfected ones give up high and luxuri- 9.1
ous beds. They sleep in a low place, either a small bed or a straw
mat. I, too, for this day and night will give up high and luxurious
beds. I'll sleep in a low place, either a small bed or a straw mat. I

will observe the sabbath by doing as the perfected ones do in this respect.’ This is its eighth factor.

- 10.1 The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.”

AN 8.42

The Sabbath With Eight Factors, In Detail

Vitthatūposathasutta

- 1.1 “Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed?
- 1.3 It’s when a noble disciple reflects: ‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I’ll be scrupulous and kind, and live full of sympathy for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its first factor. . . .
- 2.1 ‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.
- 3.1 How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāśi, Kosala, Vajji, Malla, Cetī, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things. This wouldn’t be worth a sixteenth part of the sabbath

with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the gods 4.1
of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm is one day and night 5.1
for the gods of the thirty-three. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the thirty-three is a thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the thirty-three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Two hundred years in the human realm is one day and night 6.1
for the gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of Yama is two thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Four hundred years in the human realm is one day and night 7.1
for the joyful gods. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the joyful gods is four thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of

the joyful gods. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

8.1 Eight hundred years in the human realm is one day and night for the gods who love to imagine. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who love to imagine is eight thousand of these heavenly years. It’s possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who love to imagine. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

9.1 Sixteen hundred years in the human realm is one day and night for the gods who control what is imagined by others. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who control what is imagined by others is sixteen thousand of these heavenly years. It’s possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who control what is imagined by others. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

10.1 You shouldn’t kill living creatures, or steal,
or lie, or drink liquor.
Be celibate, refraining from sex,
and don’t eat at night, the wrong time.

11.1 Not wearing garlands or applying fragrance,
you should sleep on a low bed,
or a mat on the ground.
This is the eight-factored sabbath, they say,
explained by the Buddha,
who has gone to suffering’s end.

12.1 The moon and sun are both fair to see,
radiating as far as they revolve.

Those dispellers of darkness, travellers in midair,
shine in the firmament, lighting up the quarters.

All of the wealth that's found in this realm— 13.1
pearls, gems, fine beryl too,
mountain gold or lustrous gold,
or the native gold called 'coruscant'—

they're not worth a sixteenth part 14.1
of the sabbath with its eight factors,
as starlight cannot rival the moon.

So an ethical woman or man, 15.1
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place."

AN 8.43

With Visākhā on the Sabbath

Visākhāsutta

At one time the Buddha was staying near Sāvattī in the stilt long- 1.1
house of Migāra's mother in the Eastern Monastery. Then Visākhā,
Migāra's mother, went up to the Buddha, bowed, and sat down to
one side. The Buddha said to her:

"Visākhā, the observance of the sabbath with its eight factors 1.3
is very fruitful and beneficial and splendid and bountiful. And
how should it be observed? It's when a noble disciple reflects: 'As
long as they live, the perfected ones give up killing living creatures,
renouncing the rod and the sword. They are scrupulous and kind,
and live full of sympathy for all living beings. I, too, for this day and
night will give up killing living creatures, renouncing the rod and
the sword. I'll be scrupulous and kind, and live full of sympathy
for all living beings. I will observe the sabbath by doing as the
perfected ones do in this respect.' This is its first factor. ...

- 2.1 'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.
- 3.1 How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāśi, Kosala, Vajji, Malla, Cetī, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.
- 4.1 Fifty years in the human realm is one day and night for the gods of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'
- 5.1 A hundred years in the human realm is one day and night for the gods of the thirty-three. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the thirty-three is a thousand of these divine years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the thirty-three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'
- 6.1 Two hundred years in the human realm ...

Four hundred years in the human realm ... 6.2
 Eight hundred years in the human realm ... 6.3
 Sixteen hundred years in the human realm is one day and night 6.4
 for the gods who control what is imagined by others. Thirty such
 days make up a month. Twelve such months make up a year. The
 lifespan of the gods who control what is imagined by others is
 sixteen thousand of these heavenly years. It's possible that some
 woman or man who has observed the eight-factored sabbath will—
 when their body breaks up, after death—be reborn in the company
 of the gods who control what is imagined by others. This is what
 I was referring to when I said: 'Human kingship is a poor thing
 compared to the happiness of the gods.'

You shouldn't kill living creatures, or steal, 7.1
 or lie, or drink liquor.
 Be celibate, refraining from sex,
 and don't eat at night, the wrong time.

Not wearing garlands or applying fragrance, 8.1
 you should sleep on a low bed,
 or a mat on the ground.
 This is the eight-factored sabbath, they say,
 explained by the Buddha,
 who has gone to suffering's end.

The moon and sun are both fair to see, 9.1
 radiating as far as they revolve.
 Those dispellers of darkness, travellers in midair,
 shine in the firmament, lighting up the quarters.

All of the wealth that's found in this realm— 10.1
 pearls, gems, fine beryl too,
 mountain gold or lustrous gold,
 or the native gold called 'coruscant'—

they're not worth a sixteenth part 11.1

of the sabbath with its eight factors,
as starlight cannot rival the moon.

- 12.1 So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place.”

AN 8.44

With Vāseṭṭha on the Sabbath

Vāseṭṭhasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the layman Vāseṭṭha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 1.3 “Vāseṭṭha, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful ... blameless, they go to a heavenly place.”
- 2.1 When he said this, Vāseṭṭha said to the Buddha:
- 2.2 “If my loved ones—relatives and kin—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, peasants, and menials were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness.”
- 3.1 “That’s so true, Vāseṭṭha! That’s so true, Vāseṭṭha! If all the aristocrats, brahmins, peasants, and menials were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If these great sal trees were to observe this sabbath with its eight factors, it would

be for their lasting welfare and happiness—if they were sentient. How much more then a human being!”

AN 8.45

With Bojjhā on the Sabbath

Bojjhasutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1
Anāthapiṇḍika’s monastery. Then the laywoman Bojjhā went up
to the Buddha, bowed, and sat down to one side. The Buddha said
to her:

“Bojjhā, the observance of the sabbath with its eight factors is 2.1
very fruitful and beneficial and splendid and bountiful. And how
should it be observed?

It’s when a noble disciple reflects: ‘As long as they live, the per- 2.3
fected ones give up killing living creatures, renouncing the rod and
the sword. They are scrupulous and kind, and live full of sympa-
thy for all living beings. I, too, for this day and night will give up
killing living creatures, renouncing the rod and the sword. I’ll be
scrupulous and kind, and live full of sympathy for all living beings.
I will observe the sabbath by doing as the perfected ones do in this
respect.’ This is its first factor. . . .

‘As long as they live, the perfected ones give up high and luxuri- 3.1
ous beds. They sleep in a low place, either a small bed or a straw
mat. I, too, for this day and night will give up high and luxurious
beds. I’ll sleep in a low place, either a small bed or a straw mat. I
will observe the sabbath by doing as the perfected ones do in this
respect.’ This is its eighth factor. The observance of the sabbath
with its eight factors in this way is very fruitful and beneficial and
splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over 4.1
these sixteen great countries—Aṅga, Magadha, Kāśi, Kosala, Vajji,
Malla, Cetī, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka,
Avanti, Gandhāra, and Kamboja—full of the seven kinds of pre-

cious things. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

5.1 Fifty years in the human realm is one day and night for the gods of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

6.1 A hundred years in the human realm ...

6.2 Two hundred years in the human realm ...

6.3 Four hundred years in the human realm ...

6.4 Eight hundred years in the human realm ...

6.5 Sixteen hundred years in the human realm is one day and night for the gods who control what is imagined by others. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who Control what is imagined by Others is sixteen thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who control what is imagined by others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

7.1 You shouldn't kill living creatures, or steal,
or lie, or drink liquor.

Be celibate, refraining from sex,
and don't eat at night, the wrong time.

8.1 Not wearing garlands or applying fragrance,
you should sleep on a low bed,
or a mat on the ground.

This is the eight-factored sabbath, they say,
 explained by the Buddha,
 who has gone to suffering's end.

The moon and sun are both fair to see, 9.1
 radiating as far as they revolve.
 Those dispellers of darkness, travellers in midair,
 shine in the firmament, lighting up the quarters.

All of the wealth that's found in this realm— 10.1
 pearls, gems, fine beryl too,
 mountain gold or pure gold,
 or the native gold called 'coruscant'—

they're not worth a sixteenth part 11.1
 of the mind developed with love,
 as starlight cannot rival the moon.

So an ethical woman or man, 12.1
 who has observed the eight-factored sabbath,
 having made merit whose outcome is happiness,
 blameless, they go to a heavenly place.”

AN 8.46

Anuruddha and the Agreeable Deities

Anuruddhasutta

At one time the Buddha was staying near Kosambī, in Ghosita's 1.1
 Monastery.

Now at that time Venerable Anuruddha had gone into retreat 1.2
 for the day's meditation. Then several deities of the Agreeable Host
 went up to Venerable Anuruddha, bowed, stood to one side, and
 said to him:

“Honorable Anuruddha, we are the deities called 'Agreeable'. 1.4
 We wield authority and control over three things. We can turn any

color we want on the spot. We can get any voice that we want on the spot. We can get any pleasure that we want on the spot. We are the deities called ‘Agreeable’. We wield authority and control over these three things.”

2.1 Then Venerable Anuruddha thought, “If only these deities would all turn blue, of blue color, clad in blue, adorned with blue!” Then those deities, knowing Anuruddha’s thought, all turned blue.

3.1 Then Venerable Anuruddha thought, “If only these deities would all turn yellow ...”

3.3 “If only these gods would all turn red ...”

3.4 “If only these gods would all turn white ...” Then those deities, knowing Anuruddha’s thought, all turned white.

4.1 Then one of those deities sang, one danced, and one snapped her fingers. Suppose there was a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. They’d sound graceful, tantalizing, sensuous, lovely, and intoxicating. In the same way the performance by those deities sounded graceful, tantalizing, sensuous, lovely, and intoxicating. But Venerable Anuruddha averted his senses.

5.1 Then those deities, thinking “Master Anuruddha isn’t enjoying this,” vanished right there. Then in the late afternoon, Anuruddha came out of retreat and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

9.1 “How many qualities do females have so that—when their body breaks up, after death—they are reborn in company with the Gods of the Agreeable Host?”

10.1 “Anuruddha, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host. What eight?

10.3 Take the case of a female whose mother and father give her to a husband wanting what’s best for her, out of kindness and sympathy. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

She honors, respects, esteems, and venerates those her husband 11.1
 respects, such as mother and father, and ascetics and brahmins.
 And when they arrive she serves them with a seat and water.

She's deft and tireless in her husband's household duties, such 12.1
 as knitting and sewing. She understands how to go about things in
 order to complete and organize the work.

She knows what work her husband's domestic bondservants, 13.1
 servants, and workers have completed, and what they've left in-
 complete. She knows who is sick, and who is fit or unwell. She
 distributes to each a fair portion of fresh and cooked foods.

She ensures that any income her husband earns is guarded and 14.1
 protected, whether money, grain, silver, or gold. She doesn't over-
 spend, steal, waste, or lose it.

She's a lay follower who has gone for refuge to the Buddha, his 15.1
 teaching, and the Saṅgha.

She's ethical. She doesn't kill living creatures, steal, commit sex- 16.1
 ual misconduct, lie, or consume beer, wine, and liquor intoxicants.

She's generous. She lives at home rid of the stain of stinginess, 17.1
 freely generous, open-handed, loving to let go, committed to char-
 ity, loving to give and to share.

When they have these eight qualities females—when their body 18.1
 breaks up, after death—are reborn in company with the Gods of
 the Agreeable Host.

She'd never look down on her husband, 19.1
 who's always eager to work hard,
 always looking after her,
 and bringing whatever she wants.

And a good woman never scolds her husband 20.1
 with jealous words.
 Being astute, she reveres
 those respected by her husband.

She gets up early, works tirelessly, 21.1
 and manages the domestic help.

She's agreeable to her husband,
and preserves his wealth.

- 22.1 A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Agreeable.'"

AN 8.47

With Visākhā on the Agreeable Gods

Dutiyavisākhāsutta

- 1.1 At one time the Buddha was staying near Sāvattthī in the stilt long-house of Migāra's mother in the Eastern Monastery. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:
- 2.1 "Visākhā, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host. What eight? Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and sympathy. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. ...
- 3.1 She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host.
- 4.1 She'd never look down on her husband,
who's always eager to work hard,
always looking after her,
and bringing whatever she wants.
- 5.1 And a good woman never scolds her husband

with jealous words.
Being astute, she reveres
those respected by her husband.

She gets up early, works tirelessly, 6.1
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

A lady who fulfills these duties 7.1
according to her husband's desire,
is reborn among the gods
called 'Agreeable.'"

AN 8.48

With Nakula's Mother on the Agreeable Gods

Nakulamātāsutta

At one time the Buddha was staying in the land of the Bhaggas at 1.1
Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then the
housewife Nakula's mother went up to the Buddha, bowed, and
sat down to one side. The Buddha said to her:

"Nakula's mother, when they have eight qualities females— 2.1
when their body breaks up, after death—are reborn in company
with the Gods of the Agreeable Host. What eight?

Take the case of a female whose mother and father give her to a 2.3
husband wanting what's best for her, out of kindness and sympathy. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

She honors, respects, esteems, and venerates those her husband 3.1
respects, such as mother and father, and ascetics and brahmins.
And when they arrive she serves them with a seat and water.

- 4.1 She's deft and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.
- 5.1 She knows what work her husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods.
- 6.1 She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.
- 7.1 She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.
- 8.1 She's ethical. She doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants.
- 9.1 She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.
- 10.1 When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host.
- 11.1 She'd never look down on her husband,
who's always eager to work hard,
always looking after her,
and bringing whatever she wants.
- 12.1 And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.
- 13.1 She gets up early, works tirelessly,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Agreeable.'"

14.1

AN 8.49

Winning in This Life (1st)

Paṭhamaidhalokikasutta

At one time the Buddha was staying near Sāvattī in the stilt long- 1.1
house of Migāra's mother in the Eastern Monastery. Then Visākhā,
Migāra's mother, went up to the Buddha, bowed, and sat down to
one side. The Buddha said to her:

"Visākhā, a female who has four qualities is practicing to win in 2.1
this life, and she succeeds at it. What four? It's when a female is
well-organized at work, manages the domestic help, acts lovingly
toward her husband, and preserves his earnings.

And how is a female well-organized at work? It's when she's 3.1
deft and tireless in doing domestic duties for her husband, such as
knitting and sewing. She understands how to go about things in
order to complete and organize the work. That's how a female is
well-organized at work.

And how does a female manage the domestic help? It's when she 4.1
knows what work her husband's domestic bondservants, servants,
and workers have completed, and what they've left incomplete.
She knows who is sick, and who is fit or unwell. She distributes to
each a fair portion of fresh and cooked foods. That's how a female
manages the domestic help.

And how does a female act lovingly toward her husband? It's 5.1
when a female would not transgress in any way that her husband
would not consider agreeable, even for the sake of her own life.
That's how a female acts lovingly toward her husband.

And how does a female preserve his earnings? It's when she en- 6.1
sures that any income her husband earns is guarded and protected,

whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it. That's how a female preserves his earnings.

6.4 A female who has these four qualities is practicing to win in this life, and she succeeds at it.

7.1 A female who has four qualities is practicing to win in the next life, and she succeeds at it. What four? It's when a female is accomplished in faith, ethics, generosity, and wisdom.

8.1 And how is a female accomplished in faith? It's when a female has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' That's how a female is accomplished in faith.

9.1 And how is a female accomplished in ethics? It's when a female doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. That's how a female is accomplished in ethics.

10.1 And how is a female accomplished in generosity? It's when she lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. That's how a female is accomplished in generosity.

11.1 And how is a female accomplished in wisdom? It's when a female is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a female is accomplished in wisdom.

12.1 A female who has these four qualities is practicing to win in the next life, and she succeeds at it.

13.1 She's organized at work,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

14.1 Faithful, accomplished in ethics,
bountiful, rid of stinginess,

she always purifies the path
to well-being in lives to come.

And so, a lady in whom 15.1
these eight qualities are found
is known as virtuous,
firm in principle, and truthful.

Accomplished in sixteen respects, 16.1
complete with the eight factors,
a virtuous laywoman such as she
is reborn in the realm of the Agreeable Gods.”

AN 8.50

Winning in This Life (2nd)

Dutiyaidhalokikasutta

“Mendicants, a female who has four qualities is practicing to win in 1.1
this life, and she succeeds at it. What four?

It’s when a female is well-organized at work, manages the do- 1.3
mestic help, acts lovingly toward her husband, and preserves his
earnings.

And how is a female well-organized at work? It’s when she’s 2.1
skilled and tireless in doing domestic duties for her husband ...
That’s how a female is well-organized at work.

And how does a female manage the domestic help? It’s when she 3.1
knows what work her husband’s domestic bondservants, servants,
and workers have completed, and what they’ve left incomplete.
She knows who is sick, and who is fit or unwell. She distributes to
each a fair portion of fresh and cooked foods. That’s how a female
manages the domestic help.

And how does a female act lovingly toward her husband? It’s 4.1
when a female would not transgress in any way that her husband

would not consider agreeable, even for the sake of her own life.
That's how a female acts lovingly toward her husband.

5.1 And how does a female preserve his earnings? It's when she tries to guard and protect any income her husband earns ... That's how a female preserves his earnings.

5.4 A female who has these four qualities is practicing to win in this life, and she succeeds at it.

6.1 A female who has four qualities is practicing to win in the next life, and she succeeds at it. What four? It's when a female is accomplished in faith, ethics, generosity, and wisdom.

7.1 And how is a female accomplished in faith? It's when a female has faith in the Realized One's awakening ... That's how a female is accomplished in faith.

8.1 And how is a female accomplished in ethics? It's when a female doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. That's how a female is accomplished in ethics.

9.1 And how is a female accomplished in generosity? It's when she lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. That's how a female is accomplished in generosity.

10.1 And how is a female accomplished in wisdom? It's when a female is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a female is accomplished in wisdom.

10.4 A female who has these four qualities is practicing to win in the next life, and she succeeds at it.

11.1 She's organized at work,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

12.1 Faithful, accomplished in ethics,
being bountiful and rid of stinginess.

She always purifies the path
to well-being in lives to come.

And so, a lady in whom
these eight qualities are found
is known as virtuous,
firm in principle, and truthful.

13.1

Accomplished in sixteen respects,
complete with the eight factors,
a virtuous laywoman such as she
is reborn in the realm of the Agreeable Gods.”

14.1

THE SECOND FIFTY

The Chapter on Gotamī

AN 8.51

With Gotamī

Gotamīsutta

At one time the Buddha was staying in the land of the Sakyans, near 1.1
Kapilavatthu in the Banyan Tree Monastery. Then Mahāpajāpati
Gotamī went up to the Buddha, bowed, stood to one side, and said
to him:

“Sir, please let females gain the going forth from the lay life 1.3
to homelessness in the teaching and training proclaimed by the
Realized One.”

“Enough, Gotamī. Don’t endorse the going forth for females 1.4
from the lay life to homelessness in the teaching and training pro-
claimed by the Realized One.”

For a second time ... 2.1

For a third time, Mahāpajāpati Gotamī said to the Buddha: 3.1

“Sir, please let females gain the going forth from the lay life 3.2
to homelessness in the teaching and training proclaimed by the
Realized One.”

“Enough, Gotamī. Don’t endorse the going forth for females 3.3
from the lay life to homelessness in the teaching and training pro-
claimed by the Realized One.”

Then Mahāpajāpati Gotamī thought, “The Buddha does not 4.1
permit females to go forth.” Miserable and sad, weeping, with

a tearful face, she bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

- 5.1 When the Buddha had stayed in Kapilavatthu as long as he pleased, he set out for Vesālī. Traveling stage by stage, he arrived at Vesālī, where he stayed at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpati Gotamī had her hair shaved, and dressed in ocher robes. Together with several Sakyan ladies she set out for Vesālī. Traveling stage by stage, she arrived at Vesālī and went to the Great Wood, the hall with the peaked roof. Then Mahāpajāpati Gotamī stood crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face.
- 6.1 Venerable Ānanda saw her standing there, and said to her, “Gotamī, why do you stand crying outside the gate, your feet swollen, your limbs covered with dust, miserable and sad, with tearful face?”
- 6.4 “Honorable Ānanda, it’s because the Buddha does not permit females to go forth in the teaching and training proclaimed by the Realized One.”
- 6.5 “Well then, Gotamī, wait here an hour while I ask the Buddha to grant the going forth for females.”
- 7.1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 7.2 “Sir, Mahāpajāpati Gotamī is standing crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face. She says that it’s because the Buddha does not permit females to go forth. Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”
- 7.5 “Enough, Ānanda. Don’t endorse the going forth for females from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”
- 8.1 For a second time . . .
- 8.2 For a third time, Ānanda said to the Buddha:

“Sir, please let females gain the going forth from the lay life 8.3
to homelessness in the teaching and training proclaimed by the
Realized One.”

“Enough, Ānanda. Don’t endorse the going forth for females 8.4
from the lay life to homelessness in the teaching and training pro-
claimed by the Realized One.”

Then Venerable Ānanda thought, “The Buddha does not permit 9.1
females to go forth. Why don’t I try another approach?”

Then Venerable Ānanda said to the Buddha, “Sir, is a female able 9.4
to realize the fruits of stream-entry, once-return, non-return, and
perfection once she has gone forth?”

“She is able, Ānanda.” 9.6

“If a female is able to realize the fruits of stream-entry, once- 9.7
return, non-return, and perfection once she has gone forth. Sir,
Mahāpajāpati has been very helpful to the Buddha. She is his aunt
who raised him, nurtured him, and gave him her milk. When the
Buddha’s birth mother passed away, she nurtured him at her own
breast. Sir, please let females gain the going forth from the lay life
to homelessness in the teaching and training proclaimed by the
Realized One.”

“Ānanda, if Mahāpajāpati Gotamī accepts these eight principles 10.1
of respect, that will be her ordination.

A nun, even if she has been ordained for a hundred years, should 11.1
bow down to a monk who was ordained that very day. She should
rise up for him, greet him with joined palms, and observe proper
etiquette toward him. This principle should be honored, respected,
esteemed, and venerated, and not transgressed so long as life lasts.

A nun should not commence the rainy season residence in a 12.1
monastery without monks. This principle should be honored,
respected, esteemed, and venerated, and not transgressed so long
as life lasts.

Each fortnight the nuns should expect two things from the com- 13.1
munity of monks: the date of the sabbath, and visiting for advice.

This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

- 14.1 After completing the rainy season residence the nuns should invite admonition from the communities of both monks and nuns in regard to anything that was seen, heard, or suspected. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.
- 15.1 A nun who has committed a grave offense should undergo penance in the communities of both monks and nuns for a fortnight. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.
- 16.1 A trainee nun who has trained in the six rules for two years should seek ordination from the communities of both monks and nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.
- 17.1 A nun should not abuse or insult a monk in any way. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.
- 18.1 From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.
- 19.1 If Mahāpajāpati Gotamī accepts these eight principles of respect, that will be her ordination.”
- 20.1 Then Ānanda, having learned these eight principles of respect from the Buddha himself, went to Mahāpajāpati Gotamī and said:
- 21.1 “Gotamī, if you accept eight principles of respect, that will be your ordination.
- 22.1 A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with joined palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

...

From this day forth it is forbidden for nuns to criticize monks, 23.1
but it is not forbidden for monks to criticize nuns. This principle
should be honored, respected, esteemed, and venerated, and not
transgressed so long as life lasts. If you accept these eight principles
of respect, that will be your ordination.”

“Ānanda, suppose there was a woman or man who was young, 24.1
youthful, and fond of adornments, and had bathed their head. After
getting a garland of lotuses, jasmine, or liana flowers, they would
take them in both hands and place them on the crown of the head.
In the same way, sir, I accept these eight principles of respect as not
to be transgressed so long as life lasts.”

Then Venerable Ānanda went up to the Buddha, bowed, sat 25.1
down to one side, and said to the Buddha:

“Sir, Mahāpajāpati Gotamī has accepted the eight principles of 25.2
respect as not to be transgressed so long as life lasts.”

“Ānanda, if females had not gained the going forth from the lay 26.1
life to homelessness in the teaching and training proclaimed by the
Realized One, the spiritual life would have lasted long. The true
teaching would have remained for a thousand years. But since they
have gained the going forth, now the spiritual life will not last long.
The true teaching will remain only five hundred years.

It’s like those families with many women and few men. They’re 27.1
easy prey for bandits and thieves. In the same way, the spiritual life
does not last long in a teaching and training where females gain the
going forth.

It’s like a field full of rice. Once the disease called ‘white bones’ 28.1
attacks, it doesn’t last long. In the same way, the spiritual life does
not last long in a teaching and training where females gain the going
forth.

It’s like a field full of sugar cane. Once the disease called ‘red 29.1
rot’ attacks, it doesn’t last long. In the same way, the spiritual life
does not last long in a teaching and training where females gain the
going forth.

- 30.1 As a man might build a dyke around a large lake as a precaution against the water overflowing, in the same way as a precaution I've prescribed the eight principles of respect as not to be transgressed so long as life lasts."

AN 8.52

An Adviser for Nuns

Ovādasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:
- 1.3 "Sir, how many qualities should a monk have to be deemed an adviser for nuns?"
- 2.1 "Ānanda, a monk with eight qualities may be deemed an adviser for nuns. What eight?
- 2.3 Firstly, a monk is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.
- 2.4 They're learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.
- 2.5 Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material.
- 2.6 They're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning.
- 2.7 They're able to educate, encourage, fire up, and inspire the community of nuns.

- They're likable and agreeable to most of the nuns. 2.8
- They have never previously sexually harassed any woman wearing the ocher robe who has gone forth in the Buddha's name. 2.9
- They have been ordained for twenty years or more. 2.10
- A monk with these eight qualities may be deemed an adviser for nuns." 2.11

AN 8.53

Brief Advice to Gotamī

Samkhittasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpati Gotamī went up to the Buddha, bowed, stood to one side, and said to him: 1.1

"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute." 2.1

"Gotamī, you might know that certain things lead to passion, not dispassion; to yoking, not to unyoking; to accumulation, not dispersal; to more desires, not fewer; to lack of contentment, not contentment; to crowding, not seclusion; to laziness, not energy; to being burdensome, not being unburdensome. Categorically, you should remember these things as not the teaching, not the training, and not the Teacher's instructions. 2.2

You might know that certain things lead to dispassion, not passion; to unyoking, not to yoking; to dispersal, not accumulation; to fewer desires, not more; to contentment, not lack of contentment; to seclusion, not crowding; to energy, not laziness; to being unburdensome, not being burdensome. Categorically, you should remember these things as the teaching, the training, and the Teacher's instructions." 3.1

AN 8.54

With Dīghajāṇu

Dīghajāṇusutta

1.1 At one time the Buddha was staying in the land of the Koliyans, where they have a town named Kakkarapatta. Then Dīghajāṇu the Koliyan went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

1.3 “Sir, we are laypeople who enjoy sensual pleasures and living at home with our children. We use sandalwood imported from Kāsi, we wear garlands, fragrance, and makeup, and we accept gold and currency. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives.”

2.1 “Byagghapajja, these four things lead to the welfare and happiness of a gentleman in this life. What four?

2.3 Accomplishment in initiative, protection, good friendship, and balanced finances. And what is accomplishment in initiative? It’s when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

3.1 And what is accomplishment in protection? It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: ‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’ This is called accomplishment in protection.

4.1 And what is accomplishment in good friendship? It’s when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and

wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It's when 5.1
a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.' It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.' If a gentleman has little income but an opulent life, people will say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!' But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

There are four drains on wealth that has been gathered in this 6.1
way. Womanizing, drinking, gambling, and having bad friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain. You'd expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

There are four inlets for wealth that has been gathered in this 7.1
way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to

open up the inlets and close off the drains, and the heavens provide plenty of rain. You'd expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

8.1 These are the four things that lead to the welfare and happiness of a gentleman in this life.

9.1 These four things lead to the welfare and happiness of a gentleman in future lives. What four? Accomplishment in faith, ethics, generosity, and wisdom.

10.1 And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

11.1 And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. This is called accomplishment in ethics.

12.1 And what is accomplishment in generosity? It's when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

13.1 And what is accomplishment in wisdom? It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

14.1 These are the four things that lead to the welfare and happiness of a gentleman in future lives.

15.1 They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

Faithful, accomplished in ethics, 16.1
 bountiful, rid of stinginess,
 they always purify the path
 to well-being in lives to come.

And so these eight qualities 17.1
 of a faithful householder
 are declared by the one who is truly named
 to lead to happiness in both spheres,

welfare and benefit in this life, 18.1
 and happiness in the future lives.
 This is how, for a householder,
 merit grows by generosity.”

AN 8.55

With Ujjaya

Ujjayasutta

Then Ujjaya the brahmin went up to the Buddha, and exchanged 1.1
 greetings with him. When the greetings and polite conversation
 were over, he sat down to one side and said to the Buddha:

“Mister Gotama, we wish to travel abroad. May the Buddha 1.3
 please teach us the Dhamma in a way that leads to our welfare and
 happiness in this life and in future lives.”

“Brahmin, these four things lead to the welfare and happiness of 2.1
 a gentleman in this life. What four? Accomplishment in initiative,
 protection, good friendship, and balanced finances.

And what is accomplishment in initiative? A gentleman may 3.1
 earn a living by means such as farming, trade, raising cattle, archery,
 government service, or one of the professions. He understands
 how to go about these things in order to complete and organize
 the work. This is called accomplishment in initiative.

- 4.1 And what is accomplishment in protection? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.
- 5.1 And what is accomplishment in good friendship? It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.
- 6.1 And what is accomplishment in balanced finances? It's when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.' It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.' If a gentleman has little income but an opulent life, people will say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!' But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.
- 7.1 There are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends,

companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain. You'd expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain. You'd expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. 8.1

These are the four things that lead to the welfare and happiness of a gentleman in this life. 9.1

These four things lead to the welfare and happiness of a gentleman in future lives. What four? Accomplishment in faith, ethics, generosity, and wisdom. 10.1

And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: "That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed." This is called accomplishment in faith. 10.4

And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. This is called accomplishment in ethics. 11.1

And what is accomplishment in generosity? It's when a gentleman lives at home rid of the stain of stinginess, freely generous, 12.1

open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

- 13.1 And what is accomplishment in wisdom? It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

- 14.1 These are the four things that lead to the welfare and happiness of a gentleman in future lives.

- 15.1 They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

- 16.1 Faithful, accomplished in ethics,
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.

- 17.1 And so these eight qualities
of a faithful householder
are declared by the one who is truly named
to lead to happiness in both spheres,

- 18.1 welfare and benefit in this life,
and happiness in the next.
This is how, for a householder,
merit grows by generosity.”

AN 8.56

Danger

Bhayasutta

- 1.1 “Mendicants, ‘danger’ is a term for sensual pleasures. ‘Suffering’, ‘disease’, ‘boil’, ‘dart’, ‘snare’, ‘bog’, and ‘womb’ are terms for sensual

pleasures. And why is ‘danger’ a term for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from dangers in this life or in lives to come. That is why ‘danger’ is a term for sensual pleasures. And why are ‘suffering’, ‘disease’, ‘boil’, ‘dart’, ‘snare’, ‘bog’, and ‘womb’ terms for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from wombs in this life or in lives to come. That is why ‘womb’ is a term for sensual pleasures.

Danger, suffering, and disease, 2.1
 boil, dart, and snare,
 and bogs and wombs both.
 These describe the sensual pleasures
 to which ordinary people are attached.

Swamped by things that seem pleasant, 3.1
 you go to another womb.
 But when a mendicant is keen,
 and doesn’t forget awareness,

in this way they transcend 4.1
 this grueling swamp.
 They watch this population flounder,
 fallen into rebirth and old age.”

AN 8.57

Worthy of Offerings Dedicated to the Gods (1st)

Paṭhamaāhuneyyasutta

“Mendicants, a mendicant with eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What eight? 1.1

- 1.3 It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.
- 1.4 They're learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.
- 1.5 They have good friends, companions, and associates.
- 1.6 They have right view, possessing right perspective.
- 1.7 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.
- 1.8 They recollect many kinds of past lives, with features and details.
- 1.9 With clairvoyance that is purified and surpasses the human, they see how sentient beings are reborn according to their deeds.
- 1.10 They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.
- 1.11 A mendicant with these eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

AN 8.58

Worthy of Offerings Dedicated to the Gods (2nd)

Dutiyaāhuneyyasutta

“A mendicant with eight qualities is worthy of offerings dedicated 1.1
to the gods, worthy of hospitality, worthy of a religious donation,
worthy of veneration with joined palms, and is the supreme field
of merit for the world. What eight?

It’s when a mendicant is ethical, restrained in the monastic 1.3
code, conducting themselves well and resorting for alms in suit-
able places. Seeing danger in the slightest fault, they keep the rules
they’ve undertaken.

They’re learned, remembering and keeping what they’ve 1.4
learned. These teachings are good in the beginning, good in
the middle, and good in the end, meaningful and well-phrased,
describing a spiritual practice that’s totally full and pure. They
are very learned in such teachings, remembering them, reciting
them, mentally scrutinizing them, and comprehending them
theoretically.

They live with energy roused up. They’re strong, staunchly vigor- 1.5
ous, not slacking off when it comes to developing skillful qualities.

They live in the wilderness, in remote lodgings. 1.6

They prevail over desire and discontent, and live having mas- 1.7
tered desire and discontent whenever they arose.

They prevail over fear and dread, and live having mastered fear 1.8
and dread whenever they arose.

They get the four absorptions—blissful meditations in this life 1.9
that belong to the higher mind—when they want, without trouble
or difficulty.

They realize the undefiled freedom of heart and freedom by 1.10
wisdom in this very life. And they live having realized it with their
own insight due to the ending of defilements.

- 1.11 A mendicant with these eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 8.59

Eight People (1st)

Paṭhamapuggalasutta

- 1.1 “Mendicants, these eight people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What eight? The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. These are the eight people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.
- 2.1 Four practicing the path,
and four established in the fruit.
This is the sincere Saṅgha,
with wisdom, ethics, and immersion.
- 3.1 For humans, those merit-seeking creatures,
who sponsor sacrifices,
making worldly merit,
what is given to the Saṅgha is very fruitful.”

AN 8.60

Eight People (2nd)

Dutiyapuggalasutta

“Mendicants, these eight people are worthy of offerings dedicated 1.1
to the gods, worthy of hospitality, worthy of a religious donation,
worthy of greeting with joined palms, and are the supreme field of
merit for the world. What eight? The stream-enterer and the one
practicing to realize the fruit of stream-entry. The once-returner
and the one practicing to realize the fruit of once-return. The non-
returner and the one practicing to realize the fruit of non-return.
The perfected one, and the one practicing for perfection. These
are the eight people who are worthy of offerings dedicated to the
gods, worthy of hospitality, worthy of a religious donation, worthy
of greeting with joined palms, and are the supreme field of merit
for the world.

Four practicing the path, 2.1
and four established in the fruit.
This is the exalted Saṅgha,
the eight people among sentient beings.

For humans, those merit-seeking creatures, 3.1
who sponsor sacrifices,
making worldly merit,
what’s given here is very fruitful.”

The Chapter on Earthquakes

AN 8.61

Desire

icchāsutta

1.1 “Mendicants, these eight people are found in the world. What eight?

1.3 First, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. But material things don’t come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material things. This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. But when they do not acquire material things, they sorrow and lament. They’ve fallen from the true teaching.

2.1 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. And material things do come to them. And so they become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. And when they acquire material things, they become intoxicated and negligent. They’ve fallen from the true teaching.

3.1 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don’t try hard, strive, and make an effort to get them. And material things don’t come to

them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things. This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. And when they do not acquire material things, they sorrow and lament. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, 4.1
a desire arises for material things. They don't try hard, strive, and make an effort to get them. But material things do come to them. And so they become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. But when they acquire material things, they become intoxicated and negligent. They've fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, 5.1
a desire arises for material things. They try hard, strive, and make an effort to get them. But material things don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things. This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. But when they do not acquire material things, they don't sorrow and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, 6.1
a desire arises for material things. They try hard, strive, and make an effort to get them. And material things do come to them. But they don't become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. But when they acquire material things, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, 7.1
a desire arises for material things. They don't try hard, strive, and

make an effort to get them. And material things don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things. This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. And when they do not acquire material things, they don't sorrow and lament. They haven't fallen from the true teaching.

- 8.1 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. But material things do come to them. But they don't become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. And when they acquire material things, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

- 9.1 These are the eight people found in the world."

AN 8.62

Good Enough

Alamsutta

- 1.1 "Mendicants, a mendicant with six qualities is good enough for themselves and others. What six? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these six qualities is good enough for themselves and others.
- 2.1 A mendicant with five qualities is good enough for themselves and others. What five? A mendicant is not quick-witted when it

comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these five qualities is good enough for themselves and others.

A mendicant with four qualities is good enough for themselves 3.1 but not for others. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. But they're not a good speaker and do not enunciate well. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for themselves but not for others.

A mendicant with four qualities is good enough for others but 4.1 not for themselves. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for others but not for themselves.

A mendicant with three qualities is good enough for themselves 5.1 but not for others. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. But they're not a good speaker and do

not enunciate well. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for themselves but not for others.

6.1 A mendicant with three qualities is good enough for others but not for themselves. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for others but not for themselves.

7.1 A mendicant with two qualities is good enough for themselves but not for others. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. But they examine the meaning of teachings they have memorized. Understanding the meaning and the teaching, they practice accordingly. They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for themselves but not for others.

8.1 A mendicant with two qualities is good enough for others but not for themselves. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. Nor do they examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice accordingly. But they're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for others but not for themselves."

AN 8.63

A Teaching in Brief

Samkhittasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.” 1.1

“This is exactly how some silly people ask me for something. But when the teaching has been explained they think only of following me around.” 1.3

“Sir, may the Buddha please teach me Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha’s teaching!” 1.5

“Well then, mendicant, you should train like this: ‘My mind will be steady and well settled internally. And bad, unskillful qualities that have arisen will not occupy my mind.’ That’s how you should train. 1.6

When your mind is steady and well settled internally, and bad, unskillful qualities that have arisen don’t occupy your mind, then you should train like this: ‘I will develop the heart’s release by love. I’ll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train. 2.1

When this immersion is developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, merely keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity. 3.1

When this immersion is well developed in this way, you should train like this: ‘I will develop the heart’s release by compassion 4.1

...’ ... ‘I will develop the heart’s release by rejoicing ...’ ... ‘I will develop the heart’s release by equanimity. I’ll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.

5.1 When this immersion is well developed in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, merely keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

6.1 When this immersion is well developed in this way, you should train like this: ‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.’ That’s how you should train.

7.1 When this immersion is developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, merely keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

8.1 When this immersion is well developed in this way, you should train like this: ‘I’ll meditate on an aspect of feelings ...’ ... ‘I’ll meditate on an aspect of the mind ...’ ... ‘I’ll meditate on an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.’ That’s how you should train.

9.1 When this immersion is developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, merely keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed in this way, wherever 10.1
you walk, you'll walk comfortably. Wherever you stand, you'll
stand comfortably. Wherever you sit, you'll sit comfortably. Where-
ever you lie down, you'll lie down comfortably."

When that mendicant had been given this advice by the Buddha, 11.1
he got up from his seat, bowed, and respectfully circled the Buddha,
keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, 11.2
and resolute, soon realized the supreme culmination of the spiritual
path in this very life. He lived having achieved with his own insight
the goal for which gentlemen rightly go forth from the lay life to
homelessness.

He understood: "Rebirth is ended; the spiritual journey has 11.3
been completed; what had to be done has been done; there is
nothing further for this place." And that mendicant became one of
the perfected.

AN 8.64

At Gayā Head

Gayāsīsasutta

At one time the Buddha was staying near Gayā on Gayā Head. 1.1
There the Buddha addressed the mendicants:

"Mendicants, before my awakening—when I was still not awake 1.3
but intent on awakening—I perceived light but did not see forms.

Then it occurred to me, 'What if I were to both perceive light 2.1
and see forms? Then my knowledge and vision would become
even more purified.'

So after some time, living diligent, keen, and resolute, I perceived 3.1
light and saw forms. But I didn't associate with those deities, con-
verse, or engage in discussion.

Then it occurred to me, 'What if I were to perceive light and see 4.1
forms; and associate with those deities, converse, and engage in

discussion? Then my knowledge and vision would become even more purified.’

5.1 So after some time ... I perceived light and saw forms. And I associated with those deities, conversed, and engaged in discussion. But I didn’t know which orders of gods those deities came from.

6.1 Then it occurred to me, ‘What if I were to perceive light and see forms; and associate with those deities, converse, and engage in discussion; and find out which orders of gods those deities come from? Then my knowledge and vision would become even more purified.’

7.1 So after some time ... I perceived light and saw forms. And I associated with those deities ... And I found out which orders of gods those deities came from. But I didn’t know what deeds caused those deities to be reborn there after passing away from here.

7.5 So after some time ... I found out what deeds caused those deities to be reborn there after passing away from here. But I didn’t know what deeds caused those deities to have such food and such an experience of pleasure and pain.

7.9 So after some time ... I found out what deeds caused those deities to have such food and such an experience of pleasure and pain. But I didn’t know that these deities have a lifespan of such a length.

7.13 So after some time ... I found out that these deities have a lifespan of such a length. But I didn’t know whether or not I had previously lived together with those deities.

8.1 Then it occurred to me, ‘What if I were to perceive light and see forms; and associate with those deities, converse, and engage in discussion; and find out which orders of gods those deities come from; and what deeds caused those deities to be reborn there after passing away from here; and what deeds caused those deities to have such food and such an experience of pleasure and pain; and that these deities have a lifespan of such a length; and whether or not I have previously lived together with those deities? Then my knowledge and vision would become even more purified.’

So after some time ... I found out whether or not I have previously lived together with those deities. 9.1

As long as my knowledge and vision about the deities was not fully purified in these eight rounds, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans. 10.1

But when my knowledge and vision about the deities was fully purified in these eight rounds, I announced my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.' 10.2

AN 8.65

Dimensions of Mastery

Abhibhāyatanasutta

"Mendicants, there are these eight dimensions of mastery. What eight? 1.1

Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery. 1.3

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery. 2.1

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery. 3.1

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery. 4.1

Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery. 5.1

- 6.1 Not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.
- 7.1 Not perceiving form internally, someone sees forms externally, red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.
- 8.1 Not perceiving form internally, someone sees forms externally, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery.
- 8.4 These are the eight dimensions of mastery.”

AN 8.66

Liberations

Vimokkhasutta

- 1.1 “Mendicants, there are these eight liberations. What eight? Having physical form, they see forms. This is the first liberation.
- 2.1 Not perceiving form internally, they see forms externally. This is the second liberation.
- 3.1 They’re focused only on beauty. This is the third liberation.
- 4.1 Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation.
- 5.1 Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.
- 6.1 Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation. 7.1

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation. 8.1

These are the eight liberations.” 8.3

AN 8.67

Ignoble Expressions

Anariyavohārasutta

“Mendicants, there are these eight ignoble expressions. What eight? 1.1
Saying you’ve seen, heard, thought, or known something, but you haven’t. And saying you haven’t seen, heard, thought, or known something, and you have. These are the eight ignoble expressions.”

AN 8.68

Noble Expressions

Ariyavohārasutta

“Mendicants, there are these eight noble expressions. What eight? 1.1
Saying you haven’t seen, heard, thought, or known something, and you haven’t. And saying you’ve seen, heard, thought, or known something, and you have. These are the eight noble expressions.”

AN 8.69

Assemblies

Parisāsutta

“Mendicants, there are these eight assemblies. What eight? The 1.1
assemblies of aristocrats, brahmins, householders, and ascetics.

An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities.

1.4 I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

2.1 I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods of the four great kings ... the gods of the thirty-three ... Māras ... divinities. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?' These are the eight assemblies."

AN 8.70

Earthquakes

Bhūmicālasutta

1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

1.2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda, "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation."

“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed 1.6
behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, where he sat 2.1
on the seat spread out. When he was seated he said to Venerable
Ānanda:

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven 3.1
Maidens, Many Sons, Sārandaḍa, and Cāpāla Tree-shrines are all
lovely. Whoever has developed and cultivated the four bases of
psychic power—made them a vehicle and a basis, kept them up,
consolidated them, and properly implemented them—may, if they
wish, live for the proper lifespan or what’s left of it. The Realized
One has developed and cultivated the four bases of psychic power,
made them a vehicle and a basis, kept them up, consolidated them,
and properly implemented them. If he wished, the Realized One
could live for the proper lifespan or what’s left of it.”

But Ānanda didn’t get it, even though the Buddha dropped such 3.4
an obvious hint, such a clear sign. He didn’t beg the Buddha, “Sir,
may the Blessed One please remain for the eon! May the Holy
One please remain for the eon! That would be for the welfare and
happiness of the people, out of sympathy for the world, for the
benefit, welfare, and happiness of gods and humans.” For his mind
was as if possessed by Māra.

For a second time ... 4.1

And for a third time, the Buddha said to him: 4.2

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven 4.3
Maidens, Many Sons, Sārandaḍa, and Cāpāla Tree-shrines are all
lovely. Whoever has developed and cultivated the four bases of
psychic power—made them a vehicle and a basis, kept them up,
consolidated them, and properly implemented them—may, if they
wish, live for the proper lifespan or what’s left of it. The Realized
One has developed and cultivated the four bases of psychic power,
made them a vehicle and a basis, kept them up, consolidated them,
and properly implemented them. If he wished, the Realized One
could live for the proper lifespan or what’s left of it.”

- 4.6 But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.
- 5.1 Then the Buddha said to Venerable Ānanda, "Go now, Ānanda, at your convenience."
- 5.3 "Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.
- 5.4 And then, not long after Ānanda had left, Māra the Wicked said to the Buddha:
- 6.1 "Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.
- 6.2 Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings; not until they practice appropriately, living in line with the teaching; not until they've learned their tradition, and explain, teach, assert, establish, clarify, analyze, and reveal; not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.' Today you do have such monk disciples.
- 7.1 May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.
- 7.2 Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have nun disciples who are competent, educated, assured, learned ...' ...

‘Wicked One, I shall not be fully extinguished until I have lay- 7.4
man disciples who are competent, educated, assured, learned ...’

...

‘Wicked One, I shall not be fully extinguished until I have lay- 7.5
woman disciples who are competent, educated, assured, learned
...’ ... Today you do have such laywoman disciples.

Sir, may the Blessed One now be fully extinguished! May the 8.1
Holy One be fully extinguished! Now is the time for the full extin-
guishment of the Buddha. Sir, you once made this statement:

‘Wicked One, I shall not be fully extinguished until my spiritual 8.3
path is successful and prosperous, extensive, popular, widespread,
and well proclaimed wherever there are gods and humans.’ Today
your spiritual path is successful and prosperous, extensive, popu-
lar, widespread, and well proclaimed wherever there are gods and
humans.

Sir, may the Blessed One now be fully extinguished! May the 9.1
Holy One be fully extinguished! Now is the time for the full extin-
guishment of the Buddha.”

“Relax, Wicked One. The full extinguishment of the Realized 9.2
One will be soon. Three months from now the Realized One will
be fully extinguished.”

So at the Cāpāla Tree-shrine the Buddha, mindful and aware, 10.1
surrendered the life force. When he did so there was a great earth-
quake, awe-inspiring and hair-raising, and thunder cracked the
sky. Then, understanding this matter, on that occasion the Buddha
expressed this heartfelt sentiment:

“Comparing the incomparable 10.4
with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor.”

Then Venerable Ānanda thought, “That was a really big earth- 11.1
quake! That was really a very big earthquake; awe-inspiring and

hair-raising, and thunder cracked the sky! What's the cause, what's the reason for a great earthquake?"

- 13.1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, that was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What's the cause, what's the reason for a great earthquake?"

- 14.1 "Ānanda, there are these eight causes and reasons for a great earthquake. What eight?"

- 14.3 This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

- 15.1 Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

- 16.1 Furthermore, when the being intent on awakening passes away from the host of joyful gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

- 17.1 Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

- 18.1 Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

- 19.1 Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

Furthermore, when the Realized One, mindful and aware, sur- 20.1
renders the life force, the earth shakes and rocks and trembles. This
is the seventh cause and reason for a great earthquake.

Furthermore, when the Realized One becomes fully extin- 21.1
guished in the element of extinguishment with no residue, the
earth shakes and rocks and trembles. This is the eighth cause and
reason for a great earthquake.

These are the eight causes and reasons for a great earthquake.” 21.3

The Chapter on Pairs

AN 8.71

Inspiring All Around (1st)

Paṭhamasaddhāsutta

- 1.1 “Mendicants, a mendicant is faithful but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.
- 2.1 A mendicant is faithful and ethical, but not learned. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned?’ When the mendicant is faithful, ethical, and learned, they’re complete in that respect.
- 3.1 A mendicant is faithful, ethical, and learned, but not a Dhamma speaker. ... they don’t frequent assemblies ... they don’t teach Dhamma to the assembly with assurance ... they don’t get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty ... they don’t realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?’

When they're faithful, ethical, and learned, a Dhamma speaker, 4.1
 one who frequents assemblies, one who teaches Dhamma to the
 assembly with assurance, one who gets the four absorptions when
 they want, and one who lives having realized the ending of defile-
 ments, they're complete in that respect. A mendicant who has
 these eight qualities is impressive all around, and is complete in
 every respect."

AN 8.72

Inspiring All Around (2nd)

Dutiyasaddhāsutta

"A mendicant is faithful, but not ethical. So they're incomplete in 1.1
 that respect, and should fulfill it, thinking: 'How can I become
 faithful and ethical?' When the mendicant is faithful and ethical,
 they're complete in that respect.

A mendicant is faithful and ethical, but not learned. ... they're 2.1
 not a Dhamma speaker ... they don't frequent assemblies ... they
 don't teach Dhamma to the assembly with assurance ... they don't
 have direct meditative experience of the peaceful liberations that
 are formless, transcending form ... they don't realize the undefiled
 freedom of heart and freedom by wisdom in this very life, and live
 having realized it with their own insight due to the ending of de-
 filements. So they're incomplete in that respect, and should fulfill
 it, thinking: 'How can I become faithful, ethical, and learned, a
 Dhamma speaker, one who frequents assemblies, one who teaches
 Dhamma to the assembly with assurance, one who gets the form-
 less liberations, and one who lives having realized the ending of
 defilements?'

When they're faithful, ethical, and learned, a Dhamma speaker, 3.1
 one who frequents assemblies, one who teaches Dhamma to the
 assembly with assurance, one who gets the formless liberations,
 and one who lives having realized the ending of defilements, they're

complete in that respect. A mendicant who has these eight qualities is impressive all around, and is complete in every respect.”

AN 8.73

Mindfulness of Death (1st)

Paṭhamamaraṇassatisutta

- 1.1 At one time the Buddha was staying at Nātika in the brick house. There the Buddha addressed the mendicants, “Mendicants!”
- 1.4 “Venerable sir,” they replied. The Buddha said this:
- 1.6 “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death. But do you develop mindfulness of death?”
- 2.1 When he said this, one of the mendicants said to the Buddha, “Sir, I develop mindfulness of death.”
- 2.3 “But mendicant, how do you develop it?”
- 2.4 “In this case, sir, I think: ‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”
- 3.1 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”
- 3.3 “But mendicant, how do you develop it?”
- 3.4 “In this case, sir, I think: ‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”
- 4.1 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”
- 4.3 “But mendicant, how do you develop it?”
- 4.4 “In this case, sir, I think: ‘Oh, if I’d only live for half a day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”
- 5.1 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?” 5.3

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to eat a single almsmeal, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.” 5.4

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.” 6.1

“But mendicant, how do you develop it?” 6.3

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to eat half an almsmeal, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.” 6.4

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.” 7.1

“But mendicant, how do you develop it?” 7.3

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.” 7.4

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.” 8.1

“But mendicant, how do you develop it?” 8.3

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.” 8.4

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.” 9.1

“But mendicant, how do you develop it?” 9.3

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.” 9.4

When this was said, the Buddha said to those mendicants: 10.1

- 10.2 “The mendicants who develop mindfulness of death by wishing to live for a day and night ... or to live for a day ... or to live for half a day ... or to live as long as it takes to eat a meal of almsfood ... or to live as long as it takes to eat half a meal of almsfood ... or to live as long as it takes to chew and swallow four or five mouthfuls ... These are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.
- 11.1 But the mendicants who develop mindfulness of death by wishing to live as long as it takes to chew and swallow a single mouthful ... or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out ... These are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.
- 12.1 So you should train like this: ‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’ That’s how you should train.”

AN 8.74

Mindfulness of Death (2nd)

Dutiyaṃaraṇassatisutta

- 1.1 At one time the Buddha was staying at Nātika in the brick house. There the Buddha addressed the mendicants: “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.
- 2.1 And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in freedom from death and end in freedom from death? As day passes by and night draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans

or non-humans. And if I died from that it would be an obstacle to my progress.' That mendicant should reflect: 'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to my progress if I die tonight?'

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. 3.1

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm ... 4.1

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities. 5.1

Or else, as night passes by and day draws close, a mendicant reflects: 'I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans. And if I died from that it would be an obstacle to my progress.' That mendicant should reflect: 'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to my progress if I die today?' 6.1

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. 7.1

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order 8.1

to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm . . .

- 9.1 But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities. Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.”

AN 8.75

Accomplishments (1st)

Paṭhamasampadāsutta

- 1.1 “Mendicants, there are these eight accomplishments. What eight? Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom. These are the eight accomplishments.
- 2.1 They’re enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.
- 3.1 Faithful, accomplished in ethics,
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.
- 4.1 And so these eight qualities
of a faithful householder
are declared by the one who is truly named
to lead to happiness in both spheres,
- 5.1 welfare and benefit in this life,
and happiness in lives to come.

This is how, for a householder,
merit grows by generosity.”

AN 8.76

Accomplishments (2nd)

Dutiyasampadāsutta

“Mendicants, there are these eight accomplishments. What eight? 1.1
Accomplishment in initiative, protection, good friendship, and
balanced finances. And accomplishment in faith, ethics, generosity,
and wisdom.

And what is accomplishment in initiative? It’s when a gentle- 1.4
man earns a living by means such as farming, trade, raising cattle,
archery, government service, or one of the professions. He un-
derstands how to go about these things in order to complete and
organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It’s when a gentle- 2.1
man owns legitimate wealth that he has earned by his own efforts
and initiative, built up with his own hands, gathered by the sweat of
the brow. He ensures it is guarded and protected, thinking: ‘How
can I prevent my wealth from being taken by rulers or bandits,
consumed by fire, swept away by flood, or taken by unloved heirs?’
This is called accomplishment in protection.

And what is accomplishment in good friendship? It’s when a 3.1
gentleman resides in a town or village. And in that place there are
householders or their children who may be young or old, but are
mature in conduct, accomplished in faith, ethics, generosity, and
wisdom. He associates with them, converses and engages in discus-
sion. And he emulates the same kind of accomplishment in faith,
ethics, generosity, and wisdom. This is called accomplishment in
good friendship.

And what is accomplishment in balanced finances? It’s when 4.1
a gentleman, knowing his income and expenditure, balances his
finances, being neither too extravagant nor too frugal. He thinks,

‘In this way my income will exceed my expenditure, not the reverse.’ It’s like an appraiser or their apprentice who, holding up the scales, knows that it’s low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’ If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’ If a gentleman has a large income but a spartan life, people will say: ‘This gentleman is starving themselves to death!’ But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, ‘In this way my income will exceed my expenditure, not the reverse.’ This is called accomplishment in balanced finances.

5.1 And what is accomplishment in faith? It’s when a gentleman has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha . . . teacher of gods and humans, awakened, blessed.’ This is called accomplishment in faith.

6.1 And what is accomplishment in ethics? It’s when a gentleman doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants. This is called accomplishment in ethics.

7.1 And what is accomplishment in generosity? It’s when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

8.1 And what is accomplishment in wisdom? It’s when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

9.1 These are the eight accomplishments.

10.1 They’re enterprising in the workplace,
diligent in managing things,
they balance their finances,

and preserve their wealth.

Faithful, accomplished in ethics, 11.1
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.

And so these eight qualities 12.1
of a faithful householder
are declared by the one who is truly named
to lead to happiness in both spheres,

welfare and benefit in this life, 13.1
and happiness in the next.
This is how, for a householder,
merit grows by generosity.”

AN 8.77

Desires

Ichhāsutta

There Sāriputta addressed the mendicants: “Reverends, mendicants!” 1.1

“Reverend,” they replied. Sāriputta said this: 1.3

“Reverends, these eight people are found in the world. What eight? 2.1

First, when a mendicant stays secluded, living independently, a 2.3
desire arises for material things. They try hard, strive, and make an
effort to get them. But material things don’t come to them. And so
they sorrow and wail and lament, beating their breast and falling
into confusion because they don’t get those material things. This
is called a mendicant who lives desiring material things. They try
hard, strive, and make an effort to get them. But when they do not
acquire material things, they sorrow and lament. They’ve fallen
from the true teaching.

- 3.1 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. And material things do come to them. And so they become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. And when they acquire material things, they become intoxicated and negligent. They've fallen from the true teaching.
- 4.1 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. And material things don't come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things. This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. But when they do not acquire material things, they sorrow and lament. They've fallen from the true teaching.
- 5.1 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. But material things do come to them. And so they become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. But when they acquire material things, they become intoxicated and negligent. They've fallen from the true teaching.
- 6.1 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. But material things don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things. This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. But when they do not acquire material things, they don't sorrow and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, 7.1
a desire arises for material things. They try hard, strive, and make
an effort to get them. And material things do come to them. But
they don't become indulgent and fall into negligence regarding
those material things. This is called a mendicant who lives desir-
ing material things. They try hard, strive, and make an effort to
get them. But when they acquire material things, they don't be-
come intoxicated and negligent. They haven't fallen from the true
teaching.

Next, when a mendicant stays secluded, living independently, 8.1
a desire arises for material things. They don't try hard, strive, and
make an effort to get them. And material things don't come to
them. But they don't sorrow and wail and lament, beating their
breast and falling into confusion because they don't get those ma-
terial things. This is called a mendicant who lives desiring material
things. They don't try hard, strive, and make an effort to get them.
And when they do not acquire material things, they don't sorrow
and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, 9.1
a desire arises for material things. They don't try hard, strive, and
make an effort to get them. But material things do come to them.
But they don't become indulgent and fall into negligence regarding
those material things. This is called a mendicant who lives desiring
material things. They don't try hard, strive, and make an effort
to get them. And when they acquire material things, they don't
become intoxicated and negligent. They haven't fallen from the
true teaching.

These eight people are found in the world." 9.6

AN 8.78

Good Enough

Alamsutta

- 1.1 There Sāriputta addressed the mendicants: “Reverends, a mendicant with six qualities is good enough for themselves and others. What six? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these six qualities is good enough for themselves and others.
- 2.1 A mendicant with five qualities is good enough for themselves and others. What five? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these five qualities is good enough for themselves and others.
- 3.1 A mendicant with four qualities is good enough for themselves but not for others. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual com-

panions. A mendicant with these four qualities is good enough for themselves but not for others.

A mendicant with four qualities is good enough for others but not for themselves. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for others but not for themselves. 4.1

A mendicant with three qualities is good enough for themselves but not for others. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for themselves but not for others. 5.1

A mendicant with three qualities is good enough for others but not for themselves. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for others but not for themselves. 6.1

A mendicant with two qualities is good enough for themselves but not for others. What two? A mendicant is not quick-witted 7.1

when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice accordingly. They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for themselves but not for others.

- 8.1 A mendicant with two qualities is good enough for others but not for themselves. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. Nor do they examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice accordingly. They're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for others but not for themselves."

AN 8.79

Decline

Parihānasutta

- 1.1 "These eight things lead to the decline of a mendicant trainee. What eight? They relish work, talk, sleep, and company. They don't guard the sense doors and they eat too much. They relish closeness and proliferation. These eight things lead to the decline of a mendicant trainee.
- 2.1 These eight things don't lead to the decline of a mendicant trainee. What eight? They don't relish work, talk, and sleep. They guard the sense doors, and they don't eat too much. They don't relish closeness and proliferation. These eight things don't lead to the decline of a mendicant trainee."

AN 8.80

Grounds for Laziness and Arousing Energy

Kusitārambhavatthusutta

“Mendicants, there are eight grounds for laziness. What eight? 1.1

Firstly, a mendicant has some work to do. They think: ‘I have 1.3
some work to do. But while doing it my body will get tired. I’d
better have a lie down.’ They lie down, and don’t rouse energy for
attaining the unattained, achieving the unachieved, and realizing
the unrealized. This is the first ground for laziness.

Furthermore, a mendicant has done some work. They think: 2.1
‘I’ve done some work. But while working my body got tired. I’d
better have a lie down.’ They lie down, and don’t rouse energy for
attaining the unattained, achieving the unachieved, and realizing
the unrealized. This is the second ground for laziness.

Furthermore, a mendicant has to go on a journey. They think: 3.1
‘I have to go on a journey. But while walking my body will get
tired. I’d better have a lie down.’ They lie down, and don’t rouse
energy for attaining the unattained, achieving the unachieved, and
realizing the unrealized. This is the third ground for laziness.

Furthermore, a mendicant has gone on a journey. They think: 4.1
‘I’ve gone on a journey. But while walking my body got tired. I’d
better have a lie down.’ They lie down, and don’t rouse energy for
attaining the unattained, achieving the unachieved, and realizing
the unrealized. This is the fourth ground for laziness.

Furthermore, a mendicant has wandered for alms, but they 5.1
didn’t get to fill up on as much food as they like, coarse or fine.
They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as
much food as I like, coarse or fine. My body is tired and unfit for
work. I’d better have a lie down.’ They lie down, and don’t rouse
energy for achieving the unachieved, attaining the unattained, and
realizing the unrealized. This is the fifth ground for laziness.

Furthermore, a mendicant has wandered for alms, and they got 6.1
to fill up on as much food as they like, coarse or fine. They think:

‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’ They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the sixth ground for laziness.

7.1 Furthermore, a mendicant feels a little sick. They think: ‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’ They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the seventh ground for laziness.

8.1 Furthermore, a mendicant has recently recovered from illness. They think: ‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness. These are the eight grounds for laziness.

9.1 There are eight grounds for arousing energy. What eight? Firstly, a mendicant has some work to do. They think: ‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

10.1 Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse up energy ... This is the second ground for arousing energy.

11.1 Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. While walking it’s not easy to focus on

the instructions of the Buddhas. I'd better preemptively rouse up energy ...' ... This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: 12.1
 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy ...' ... This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they 13.1
 didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, rough or fine. My body is light and fit for work. I'd better preemptively rouse up energy ...' ... This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got 14.1
 to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy ...' ... This is the sixth ground for arousing energy.

Furthermore, a mendicant feels a little sick. They think: 'I feel 15.1
 a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy ...' ... This is the seventh ground for arousing energy.

Furthermore, a mendicant has recently recovered from illness. 16.1
 They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

These are the eight grounds for arousing energy." 17.1

The Chapter on Mindfulness

AN 8.81

Mindfulness and Situational Awareness

Satisampajaññasutta

- 1.1 “Mendicants, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence. When there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.
- 1.8 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence. When there is no conscience and prudence ... One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom. 1.9

When there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence. When there is conscience and prudence, one who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom. 2.1

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. 2.8

In the same way, when there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence. When there is conscience and prudence ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.” 2.9

AN 8.82

With Puṇṇiya

Puṇṇiyasutta

- 1.1 Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.2 “Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?”
- 1.3 “Puṇṇiya, when a mendicant has faith but doesn’t approach, the Realized One doesn’t feel inspired to teach. But when a mendicant has faith and approaches, the Realized One feels inspired to teach. When a mendicant has faith and approaches, but doesn’t pay homage ... they pay homage, but don’t ask questions ... they ask questions, but don’t actively listen to the teaching ... they actively listen to the teaching, but don’t remember the teaching they’ve heard ... they remember the teaching they’ve heard, but don’t reflect on the meaning of the teachings they’ve remembered ... they reflect on the meaning of the teachings they’ve remembered, but, not having understood the meaning and the teaching, they don’t practice accordingly. The Realized One doesn’t feel inspired to teach.
- 2.1 But when a mendicant has faith, approaches, pays homage, asks questions, actively listen to the teachings, remembers the teachings, reflects on the meaning, and practices accordingly, the Realized One feels inspired to teach. When someone has these eight qualities, the Realized One feels totally inspired to teach.”

AN 8.83

Rooted

Mūlakasutta

- 1.1 “Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them?’

What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?’ How would you answer them?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.” 1.3

“Well then, mendicants, I will teach it. Listen and apply your mind well, I will speak.” 2.1

“Yes, sir,” they replied. The Buddha said this: 2.3

“Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?’ You should answer them: ‘Reverends, all things are rooted in desire. They are produced by application of mind. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core.’ When questioned by wanderers of other religions, that’s how you should answer them.” 2.5

AN 8.84

A Master Thief

Corasutta

“Mendicants, a master thief with eight factors is soon executed, and doesn’t have long to live. What eight? He attacks unprovoked. He steals everything without exception. He kills a woman. He rapes a girl. He robs a monk. He robs the royal treasury. He works close to home. He’s not skilled at hiding his booty. A master thief with these eight factors is soon executed, and doesn’t have long to live. 1.1

A master thief with eight factors is not soon executed, and lives long. What eight? He doesn’t attack unprovoked. He doesn’t steal everything without exception. He doesn’t kill a woman. He doesn’t rape a girl. He doesn’t rob a monk. He doesn’t rob the royal 2.1

treasury. He doesn't work close to home. He's skilled at hiding his booty. A master thief with these eight factors is not soon executed, and lives long."

AN 8.85

Terms for the Realized One

Samañasutta

- 1.1 "'Ascetic' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'Brahmin', 'Knowledge Master', 'Healer', 'Unstained', 'Immaculate', 'Knower', and 'Freed' are terms for the Realized One, the perfected one, the fully awakened Buddha.
- 2.1 The supreme should be attained by an ascetic,
 a brahmin who has lived the life;
 it should be attained by a knowledge master,
 a healer.
- 3.1 The supreme should be attained by the unstained,
 stainless and pure;
 it should be attained by a knower,
 who is free.
- 4.1 I am victorious in battle!
 Released, I release others from their chains.
 I am a dragon completely tamed,
 an adept, I am quenched."

AN 8.86

With Nāgita

Yasasutta

- 1.1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a

village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ ... It’s good to see such perfected ones.” 1.4

Then, when the night had passed, they took abundant fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket. 2.1

Now, at that time Venerable Nāgita was the Buddha’s attendant. Then the Buddha said to Nāgita, “Nāgita, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!” 2.2

“Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought abundant fresh and cooked foods, and they’re standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.” 2.5

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.” 2.6

“Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. It’s like when the heavens rain heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. Why is that? Because of the Buddha’s ethics and wisdom.” 3.1

- 4.1 “Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.
- 5.1 Even some of the deities can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. When you all come together to enjoy each other’s company, I think: ‘These venerables mustn’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. That must be because they come together to enjoy each other’s company.’
- 6.1 Take mendicants I see poking each other with their fingers, giggling and playing together. I think to myself: ‘These venerables mustn’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. That must be because they’re poking each other with their fingers, giggling and playing together.’
- 7.1 Take mendicants I see eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing. I think to myself: ‘These venerables mustn’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. That must be because they eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing.’
- 8.1 Take a mendicant living within a village who I see sitting immersed in samādhi. I think to myself: ‘Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.’ So I’m not pleased that that mendicant is living within a village.

Take a mendicant in the wilderness who I see sitting nodding 9.1
in meditation. I think to myself: ‘Now this venerable, having dis-
pelled that sleepiness and weariness, will focus just on the unified
perception of wilderness.’ So I’m pleased that that mendicant is
living in the wilderness.

Take a mendicant in the wilderness who I see sitting without 10.1
being immersed in samādhi. I think to myself: ‘Now if this vener-
able’s mind is not immersed in samādhi they will immerse it; or
if it is immersed in samādhi, they will preserve it.’ So I’m pleased
that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting immersed 11.1
in samādhi. I think to myself: ‘Now this venerable will free the
unfreed mind or preserve the freed mind.’ So I’m pleased that that
mendicant is living in the wilderness.

Take a mendicant who I see living within a village receiving 12.1
robes, almsfood, lodgings, and medicines and supplies for the sick.
Enjoying possessions, honor, and popularity they neglect retreat,
and they neglect remote lodgings in the wilderness and the forest.
They come down to villages, towns and capital cities and make
their homes there. So I’m not pleased that that mendicant is living
within a village.

Take a mendicant who I see in the wilderness receiving robes, 13.1
almsfood, lodgings, and medicines and supplies for the sick. Fend-
ing off possessions, honor, and popularity they don’t neglect re-
treat, and they don’t neglect remote lodgings in the wilderness
and the forest. So I’m pleased that that mendicant is living in the
wilderness.

Nāgita, when I’m walking along a road and I don’t see anyone 14.1
ahead or behind I feel relaxed, even if I need to urinate or defecate.”

AN 8.87

Turning the Bowl Upside Down

Pattanikujjanasutta

- 1.1 “Mendicants, the Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on eight grounds. What eight? They try to prevent the mendicants from getting material things. They try to harm mendicants. They try to drive mendicants from a monastery. They insult and abuse mendicants. They divide mendicants against each other. They criticize the Buddha, the teaching, and the Saṅgha. The Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on these eight grounds.
- 2.1 The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on eight grounds. What eight? They don’t try to prevent the mendicants from getting material things. They don’t try to harm mendicants. They don’t try to drive mendicants from a monastery. They don’t insult and abuse mendicants. They don’t divide mendicants against each other. They don’t criticize the Buddha, the teaching, and the Saṅgha. The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on these eight grounds.”

AN 8.88

A Proclamation of No Confidence

Appasādapavedanīyasutta

- 1.1 “Mendicants, the lay followers may, if they wish, make a proclamation of no confidence in a mendicant who has eight qualities. What eight? They try to prevent the lay people from getting material things. They try to harm lay people. They insult and abuse lay people. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha. They’re seen at an inappropriate place for collecting alms. The lay followers may, if

they wish, make a proclamation of no confidence in a mendicant who has these eight qualities.

The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has eight qualities. What eight? They don't try to prevent the lay people from getting material things. They don't try to harm lay people. They don't insult and abuse lay people. They don't divide lay people against each other. They don't criticize the Buddha, the teaching, and the Saṅgha. They're not seen at an inappropriate place for collecting alms. The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has these eight qualities." 2.1

AN 8.89

Reconciliation

Paṭisāraṇīyasutta

"Mendicants, the Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation. What eight? They try to prevent the lay people from getting material things. They try to harm lay people. They insult and abuse lay people. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha. They don't keep a legitimate promise made to a lay person. The Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation. 1.1

The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation. What eight? They don't try to prevent the lay people from getting material things. They don't try to harm lay people. They don't insult and abuse lay people. They don't divide lay people against each other. They don't criticize the Buddha, the teaching, and the Saṅgha. They keep a legitimate promise made to a lay person. The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation." 2.1

AN 8.90

Proper Behavior in a Case of Aggravated Misconduct

Sammāvattanasutta

- 1.1 “Mendicants, a mendicant who has been convicted of aggravated misconduct must behave themselves properly in eight respects. They must not perform an ordination, give dependence, or be attended by a novice. They must not consent to being appointed as adviser for nuns, and if they are appointed they should not give such advice. They must not consent to any Saṅgha appointment. They must not be put in a position of seniority. They must not resolve others from any offense similar to that which they have transgressed. A mendicant who has been convicted of aggravated misconduct must behave themselves properly in these eight respects.”

The Chapter on Similarity

AN 8.91–117

Untitled Discourses With Various Laywomen on the Sabbath

Sāmaññavagga

And then the lay woman Bojjhā ... Sirīmā ... Padumā ... Sutanā 1.1
... Manujā ... Uttarā ... Muttā ... Khemā ... Somā ... Rucī ...
Cundī ... Bimbī ... Sumanā ... Mallikā ... Tissā ... Tissamātā ...
Soṇā ... Soṇā's mother ... Kāṇā ... Kāṇamātā ... Uttarā Nanda's
mother ... Visākhā Migāra's mother ... the lay woman Khujjuttarā
... the lay woman Sāmāvatī ... Suppavāsā the Koliyan ... the lay
woman Suppiyā ... the housewife Nakula's mother ...

Abbreviated Texts

Beginning With Greed

AN 8.118

Untitled Discourse on Greed (1st)

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- 1.1 “For insight into greed, eight things should be developed. What eight? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. For insight into greed, these eight things should be developed.”

AN 8.119

Untitled Discourse on Greed (2nd)

~

- 1.1 “For insight into greed, eight things should be developed. What eight? Perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ Perceiving form internally, they see forms externally, limitless, both pretty and ugly. ... Not perceiving form internally, they see forms externally, limited, both pretty and ugly. ... Not perceiving form internally, they see forms externally, limitless, both pretty and ugly. ... Not perceiving form internally, they see forms externally, blue, with blue color and blue appearance. ... yellow ... red ... Not

perceiving form internally, they see forms externally, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ For insight into greed, these eight things should be developed.”

AN 8.120

Untitled Discourse on Greed (3rd)

~

“For insight into greed, eight things should be developed. What 1.1
eight? Having physical form, they see forms ... not perceiving
form internally, they see forms externally ... they’re focused only
on beauty ... going totally beyond perceptions of form, with the
ending of perceptions of impingement, not focusing on percep-
tions of diversity, aware that ‘space is infinite’, they enter and remain
in the dimension of infinite space ... going totally beyond the di-
mension of infinite space, aware that ‘consciousness is infinite’, they
enter and remain in the dimension of infinite consciousness ... go-
ing totally beyond the dimension of infinite consciousness, aware
that ‘there is nothing at all’, they enter and remain in the dimension
of nothingness ... going totally beyond the dimension of nothing-
ness, they enter and remain in the dimension of neither perception
nor non-perception ... going totally beyond the dimension of nei-
ther perception nor non-perception, they enter and remain in the
cessation of perception and feeling ... For insight into greed, these
eight things should be developed.”

AN 8.121–147

Untitled Discourses on Greed

~

“For the complete understanding of greed ... complete ending ... 1.1
giving up ... ending ... vanishing ... fading away ... cessation ...

~

giving away ... letting go ... these eight things should be developed.”

AN 8.148–627

Untitled Discourses on Hate, Etc.

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- 1.1 “Of hate ... delusion ... anger ... acrimony ... disdain ... contempt ... jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... for insight into negligence ... complete understanding ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of negligence these eight things should be developed.”

THE BOOK OF THE EIGHTS IS FINISHED.

THE BOOK OF THE NINES

THE FIRST FIFTY

The Chapter on Awakening

AN 9.1

Awakening

Sambodhisutta

SO I HAVE HEARD. At one time the Buddha was staying near 1.1
Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the
Buddha addressed the mendicants:

“Mendicants, if wanderers of other religions were to ask: ‘Rev- 2.1
erends, what is the vital condition for the development of the awak-
ening factors?’ How would you answer them?”

“Our teachings are rooted in the Buddha. ... The mendicants 2.3
will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will 3.1
speak.”

“Yes, sir,” they replied. The Buddha said this: 3.2

“Mendicants, if wanderers of other religions were to ask: ‘Rev- 4.1
erends, what is the vital condition for the development of the awak-
ening factors?’ You should answer them:

‘It’s when a mendicant has good friends, companions, and asso- 5.1
ciates. This is the first vital condition for the development of the
awakening factors.

Furthermore, a mendicant is ethical, restrained in the monastic 6.1
code, conducting themselves well and resorting for alms in suit-
able places. Seeing danger in the slightest fault, they keep the rules

they've undertaken. This is the second vital condition for the development of the awakening factors.

7.1 Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is the third vital condition for the development of the awakening factors.

8.1 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth vital condition for the development of the awakening factors.

9.1 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth vital condition for the development of the awakening factors.'

10.1 A mendicant with good friends, companions, and associates can expect to be ethical ...

11.1 A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart ...

12.1 A mendicant with good friends, companions, and associates can expect to live with energy roused up ...

13.1 A mendicant with good friends, companions, and associates can expect to be wise ...

14.1 But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit 'I am'. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you

uproot the conceit ‘I am’ and attain extinguishment in this very life.”

AN 9.2

Supported

Nissayasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

“Sir, they speak of being ‘supported’. How is a mendicant who is supported defined?” 1.2

“Mendicant, if a mendicant supported by faith gives up the unskillful and develops the skillful, the unskillful is actually given up by them. 1.4

If a mendicant supported by conscience ... 1.5

If a mendicant supported by prudence ... 1.6

If a mendicant supported by energy ... 1.7

If a mendicant supported by wisdom gives up the unskillful and develops the skillful, the unskillful is actually given up by them. 1.8
What’s been given up is completely given up when it has been given up by seeing with noble wisdom.

But then, a mendicant grounded on these five things should rely on four things. What four? After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That’s how a mendicant is supported.” 2.1

AN 9.3

With Meghiya

Meghiyasutta

At one time the Buddha was staying near Cālikā, on the Cālikā mountain. 1.1

- 1.2 Now, at that time Venerable Meghiya was the Buddha's attendant. Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I'd like to enter Jantu village for alms."
- 1.5 "Please, Meghiya, go at your convenience."
- 2.1 Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms. After the meal, on his return from almsround in Jantu village, he went to the shore of Kimikālā river. As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove.
- 2.4 It occurred to him, "Oh, this mango grove is lovely and delightful! This is good enough for striving for a gentleman wanting to strive. If the Buddha allows me, I'll come back to this mango grove to meditate."
- 3.1 Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding, "If the Buddha allows me, I'll go back to that mango grove to meditate."
- 4.9 "We're alone, Meghiya. Wait until another mendicant comes."
- 5.1 For a second time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate."
- 5.5 "We're alone, Meghiya. Wait until another mendicant comes."
- 6.1 For a third time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate."
- 6.5 "Meghiya, since you speak of striving in meditation, what can I say? Please, Meghiya, go at your convenience."
- 7.1 Then Meghiya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day's meditation. But while Meghiya was meditating in that mango grove he was beset mostly by three kinds

of bad, unskillful thoughts, namely, sensual, malicious, and cruel thoughts.

Then he thought, “Oh, how incredible, how amazing! I’ve gone 7.4
forth out of faith from the lay life to homelessness, but I’m still
harassed by these three kinds of bad, unskillful thoughts: sensual,
malicious, and cruel thoughts.”

Then Venerable Meghiya went up to the Buddha, bowed, sat 8.1
down to one side, and told him what had happened.

“Meghiya, when the heart’s release is not ripe, five things help it 10.1
ripen. What five?

Firstly, a mendicant has good friends, companions, and asso- 10.3
ciates. This is the first thing ...

Furthermore, a mendicant is ethical, restrained in the monastic 11.1
code, conducting themselves well and resorting for alms in suitable
places. Seeing danger in the slightest fault, they keep the rules
they’ve undertaken. This is the second thing ...

Furthermore, a mendicant gets to take part in talk about self- 12.1
effacement that helps open the heart, when they want, without
trouble or difficulty. That is, talk about fewness of wishes, content-
ment, seclusion, aloofness, arousing energy, ethics, immersion,
wisdom, freedom, and the knowledge and vision of freedom. This
is the third thing ...

Furthermore, a mendicant lives with energy roused up for giv- 13.1
ing up unskillful qualities and embracing skillful qualities. They
are strong, staunchly vigorous, not slacking off when it comes to
developing skillful qualities. This is the fourth thing ...

Furthermore, a mendicant is wise. They have the wisdom of 14.1
arising and passing away which is noble, penetrative, and leads to
the complete ending of suffering. This is the fifth thing that, when
the heart’s release is not ripe, helps it ripen.

A mendicant with good friends, companions, and associates can 15.1
expect to be ethical ...

- 16.1 A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart ...
- 17.1 A mendicant with good friends, companions, and associates can expect to be energetic ...
- 18.1 A mendicant with good friends, companions, and associates can expect to be wise ...
- 19.1 But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit ‘I am’. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”

AN 9.4

With Nandaka

Nandakasutta

- 1.1 At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.
- 1.2 Now at that time Venerable Nandaka was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked on the door-panel. The mendicants opened the door for the Buddha, and he entered the assembly hall, where he sat on the seat spread out.
- 2.2 He said to Nandaka, “Nandaka, that was a long exposition of the teaching you gave to the mendicants. My back was aching while I stood outside the door waiting for the talk to end.”

When he said this, Nandaka felt embarrassed and said to the 3.1
Buddha, “Sir, we didn’t know that the Buddha was standing outside
the door. If we’d known, I wouldn’t have said so much.”

Then the Buddha, knowing that Nandaka was embarrassed, said 4.1
to him, “Good, good, Nandaka! It’s appropriate for gentlemen like
you, who have gone forth out of faith from the lay life to home-
lessness, to sit together for a Dhamma talk. When you’re sitting
together you should do one of two things: discuss the teachings or
keep noble silence.

Nandaka, a mendicant is faithful but not ethical. So they’re 4.6
incomplete in that respect, and should fulfill it, thinking, ‘How can
I become faithful and ethical?’ When a mendicant is faithful and
ethical, they’re complete in that respect.

A mendicant is faithful and ethical, but does not get internal 5.1
serenity of heart. So they’re incomplete in that respect, and should
fulfill it, thinking, ‘How can I become faithful and ethical and get
internal serenity of heart?’ When a mendicant is faithful and ethical
and gets internal serenity of heart, they’re complete in that respect.

A mendicant is faithful, ethical, and gets internal serenity of 6.1
heart, but they don’t get the higher wisdom of discernment of
principles. So they’re incomplete in that respect. Suppose, Nan-
daka, there was a four-footed animal that was lame and disabled. It
would be incomplete in that respect. In the same way, a mendicant
is faithful, ethical, and gets internal serenity of heart, but they don’t
get the higher wisdom of discernment of principles. So they’re
incomplete in that respect, and should fulfill it, thinking, ‘How can
I become faithful and ethical and get internal serenity of heart and
get the higher wisdom of discernment of principles?’

When a mendicant is faithful and ethical and gets internal seren- 7.1
ity of heart and gets the higher wisdom of discernment of princi-
ples, they’re complete in that respect.”

That is what the Buddha said. When he had spoken, the Holy 7.2
One got up from his seat and entered his dwelling.

- 8.1 Then soon after the Buddha left, Venerable Nandaka said to the mendicants, “Just now, reverends, the Buddha explained a spiritual practice that’s entirely full and pure in four statements, before getting up from his seat and entering his dwelling:
- 8.3 ‘Nandaka, a mendicant is faithful but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking, “How can I become faithful and ethical?” When a mendicant is faithful and ethical, they’re complete in that respect.
- 8.8 A mendicant is faithful and ethical, but does not get internal serenity of heart. ...
- 8.9 They get internal serenity of heart, but they don’t get the higher wisdom of discernment of principles. So they’re incomplete in that respect. Suppose, Nandaka, there was a four-footed animal that was lame and disabled. It would be incomplete in that respect. In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don’t get the higher wisdom of discernment of principles. So they’re incomplete in that respect, and should fulfill it, thinking: “How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?” When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they’re complete in that respect.’
- 9.1 Reverends, there are these five benefits of listening to the teachings at the right time and discussing the teachings at the right time. What five?
- 9.3 Firstly, a mendicant proclaims a teaching to the mendicants that is good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. Whenever they do this, they become liked and approved by the Teacher, respected and admired. This is the first benefit ...
- 10.1 Furthermore, a mendicant teaches the mendicants the Dhamma ... Whenever they do this, they feel inspired by the meaning and the teaching in that Dhamma. This is the second benefit ...

Furthermore, a mendicant teaches the mendicants the Dhamma 11.1
 ... Whenever they do this, they see the meaning of a deep saying
 in that Dhamma with penetrating wisdom. This is the third benefit
 ...

Furthermore, a mendicant teaches the mendicants the Dhamma 12.1
 ... Whenever they do this, their spiritual companions esteem them
 more highly, thinking, 'For sure this venerable has attained or will
 attain.' This is the fourth benefit ...

Furthermore, a mendicant teaches the mendicants the Dhamma 13.1
 ... Whenever they do this, there may be trainee mendicants
 present, who haven't achieved their heart's desire, but live aspiring
 to the supreme sanctuary from the yoke. Hearing that teaching,
 they rouse energy for attaining the unattained, achieving the un-
 achieved, and realizing the unrealized. There may be perfected
 mendicants present, who have ended the defilements, completed
 the spiritual journey, done what had to be done, laid down the bur-
 den, achieved their own goal, utterly ended the fetter of continued
 existence, and are rightly freed through enlightenment. Hearing
 that teaching, they simply live happily in this life. This is the fifth
 benefit ...

These are the five benefits of listening to the teachings at the 13.5
 right time and discussing the teachings at the right time."

AN 9.5

Powers

Balasutta

"Mendicants, there are these four powers. What four? The powers 1.1
 of wisdom, energy, blamelessness, and inclusiveness.

And what is the power of wisdom? One has clearly seen and 1.4
 clearly contemplated with wisdom those qualities that are skillful
 and considered to be skillful; those that are unskillful ... blame-
 worthy ... blameless ... dark ... bright ... to be cultivated ... not
 to be cultivated ... not worthy of the noble ones ... worthy of the

noble ones and considered to be worthy of the noble ones. This is called the power of wisdom.

2.1 And what is the power of energy? One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to give up those qualities that are unskillful and considered to be unskillful; those that are blameworthy ... dark ... not to be cultivated ... not worthy of the noble ones and considered to be not worthy of the noble ones. One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to gain those qualities that are skillful and considered to be skillful; those that are blameless ... bright ... to be cultivated ... worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of energy.

3.1 And what is the power of blamelessness? It's when a noble disciple has blameless conduct by way of body, speech, and mind. This is called the power of blamelessness.

4.1 And what is the power of inclusiveness? There are these four ways of being inclusive. Giving, kindly words, taking care, and equality. The best of gifts is the gift of the teaching. The best sort of kindly speech is to teach the Dhamma again and again to someone who is engaged and who actively listens. The best way of taking care is to encourage, settle, and ground the unfaithful in faith, the unethical in ethics, the stingy in generosity, and the ignorant in wisdom. The best kind of equality is the equality of a stream-enterer with another stream-enterer, a once-returner with another once-returner, a non-returner with another non-returner, and a perfected one with another perfected one. This is called the power of inclusiveness. These are the four powers.

5.1 A noble disciple who has these four powers has got past five fears. What five? Fear regarding livelihood, disrepute, feeling insecure in an assembly, death, and bad rebirth.

5.4 Then that noble disciple reflects: 'I have no fear regarding livelihood. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might fear for their livelihood. A lazy person might

fear for their livelihood. A person who does blameworthy things by way of body, speech, and mind might fear for their livelihood. A person who does not include others might fear for their livelihood. I have no fear of disrepute ... I have no fear about feeling insecure in an assembly ... I have no fear of death ... I have no fear of a bad rebirth. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might be afraid of a bad rebirth. A lazy person might be afraid of a bad rebirth. A person who does blameworthy things by way of body, speech, and mind might be afraid of a bad rebirth. A person who does not include others might be afraid of a bad rebirth.'

A noble disciple who has these four powers has got past these five fears." 5.24

AN 9.6

Association

Sevanāsaṭṭa

There Sāriputta addressed the mendicants: 1.1

"Reverends, you should distinguish two kinds of people: those you should associate with, and those you shouldn't associate with. 2.1
You should distinguish two kinds of robes: those you should wear, and those you shouldn't wear. You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn't eat. You should distinguish two kinds of lodging: those you should frequent, and those you shouldn't frequent. You should distinguish two kinds of village or town: those you should frequent, and those you shouldn't frequent. You should distinguish two kinds of country: those you should frequent, and those you shouldn't frequent.

You should distinguish two kinds of people: those you should associate with, and those you shouldn't associate with.' That's what I said, but why did I say it? Well, should you know of a person: 3.1

‘When I associate with this person, unskillful qualities grow, and skillful qualities decline. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. And the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.’ In this case you should leave that person at that very time of the day or night, without asking. You shouldn’t follow them.

- 4.1 Whereas, should you know of a person: ‘When I associate with this person, unskillful qualities grow, and skillful qualities decline. But the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. However, the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.’ In this case you should leave that person after reflecting, without asking. You shouldn’t follow them.
- 5.1 Well, should you know of a person: ‘When I associate with this person, unskillful qualities decline, and skillful qualities grow. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. But the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.’ In this case you should follow that person after appraisal. You shouldn’t leave them.
- 6.1 Whereas, should you know of a person: ‘When I associate with this person, unskillful qualities decline, and skillful qualities grow. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. And the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.’ In this case you should follow that person. You shouldn’t leave them, even if they send you away. ‘You should distinguish two kinds of people: those you should associate with, and those you shouldn’t associate with.’ That’s what I said, and this is why I said it.

‘You should distinguish two kinds of robes: those you should wear, and those you shouldn’t wear.’ That’s what I said, but why did I say it? Well, should you know of a robe: ‘When I wear this robe, unskillful qualities grow, and skillful qualities decline.’ You should not wear that kind of robe. Whereas, should you know of a robe: ‘When I wear this robe, unskillful qualities decline, and skillful qualities grow.’ You should wear that kind of robe. ‘You should distinguish two kinds of robes: those you should wear, and those you shouldn’t wear.’ That’s what I said, and this is why I said it. 7.1

‘You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.’ That’s what I said, but why did I say it? Well, should you know of almsfood: ‘When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.’ You should not eat that kind of almsfood. Whereas, should you know of almsfood: ‘When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.’ You should eat that kind of almsfood. ‘You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.’ That’s what I said, and this is why I said it. 8.1

‘You should distinguish two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a lodging: ‘When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of lodging. Whereas, should you know of a lodging: ‘When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of lodging. ‘You should distinguish two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it. 9.1

‘You should distinguish two kinds of village or town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a village or town: ‘When I frequent this village or town, unskillful qualities 10.1

grow, and skillful qualities decline.’ You should not frequent that kind of village or town. Whereas, should you know of a village or town: ‘When I frequent this village or town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of village or town. ‘You should distinguish two kinds of village or town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

- 11.1 ‘You should distinguish two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a country: ‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country. Whereas, should you know of a country: ‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country. ‘You should distinguish two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.”

AN 9.7

With Sutavā the Wanderer

Sutavāsutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain. Then the wanderer Sutavā went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:
- 2.1 “Sir, this one time the Buddha was staying right here in Rājagaha, the Mountainfold. There I heard and learned this in the presence of the Buddha: ‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can’t transgress in five respects. A mendicant with

defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.' I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?"

"Indeed, Sutavā, you properly heard, learned, applied the mind, 3.1 and remembered that. In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in nine respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.' In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

AN 9.8

With the Wanderer Sajjha

Sajjhasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's 1.1 Peak Mountain. Then the wanderer Sajjha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Sir, this one time the Buddha was staying right here in Rājagaha, 2.1 the Mountainfold. There I heard and learned this in the presence

of the Buddha: ‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can’t transgress in five respects. A mendicant with defilements ended can’t deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.’ I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?”

- 3.1 “Indeed, Sajjha, you properly heard, learned, applied the mind, and remembered that. In the past, as today, I say this: ‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can’t transgress in nine respects. A mendicant with defilements ended can’t deliberately kill a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person. And they can’t abandon the Buddha, the teaching, the Saṅgha, or the training.’ In the past, as today, I say this: ‘A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can’t transgress in these nine respects.’”

AN 9.9

Persons

Puggalasutta

- 1.1 “Mendicants, these nine people are found in the world. What nine? The perfected one and the one practicing for perfection. The non-

returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And the ordinary person. These are the nine people found in the world.”

AN 9.10

Worthy of Offerings Dedicated to the Gods

Āhuneyyasutta

“Mendicants, these nine people are worthy of offerings dedicated 1.1
to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What nine? The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And a lamb of the flock. These are the nine people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

The Chapter on the Lion's Roar

AN 9.11

Sāriputta's Lion's Roar

Sihanādasutta

- 1.1 At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.
- 1.2 Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have completed the rainy season residence at Sāvattthī. I wish to depart to wander the countryside."
- 1.5 "Please, Sāriputta, go at your convenience." Then Sāriputta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.
- 1.7 And then, not long after Sāriputta had left, a certain monk said to the Buddha, "Sir, Venerable Sāriputta attacked me and left without saying sorry."
- 1.9 So the Buddha addressed one of the monks, "Please, monk, in my name tell Sāriputta that the teacher summons him."
- 1.12 "Yes, sir," that monk replied. He went to Sāriputta and said to him, "Reverend Sāriputta, the teacher summons you."
- 1.14 "Yes, reverend," Sāriputta replied.
- 2.1 Now at that time the Venerables Mahāmoggallāna and Ānanda, taking a latchkey, went from dwelling to dwelling, saying: "Come

forth, venerables! Come forth, venerables! Now Venerable Sāriputta will roar his lion's roar in the presence of the Buddha!"

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: 2.4

"Sāriputta, one of your spiritual companions has made this complaint: 'Venerable Sāriputta attacked me and left without saying sorry.'" 2.5

"Sir, someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry. 3.1

Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like the earth, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry. 4.1

Suppose they were to wash both clean and unclean things in water, like feces, urine, spit, pus, and blood. The water isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like water, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry. 5.1

Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like fire, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry. 6.1

Suppose the wind was to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this. In the same way, I live with 7.1

a heart like the wind, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

8.1 Suppose a rag was to wipe up both clean and unclean things, like feces, urine, spit, pus, and blood. The rag isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like a rag, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

9.1 Suppose a boy or girl of a corpse-worker tribe, holding a pot and clad in rags, were to enter a town or village. They'd enter with a humble mind. In the same way, I live with a heart like a boy or girl of a corpse-worker tribe, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

10.1 Suppose there was a bull with his horns cut, gentle, well tamed and well trained. He'd wander from street to street and square to square without hurting anyone with his feet or horns. In the same way, I live with a heart like a bull with horns cut, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

11.1 Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. If the carcass of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted. In the same way, I'm horrified, repelled, and disgusted by this rotten body. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

12.1 Suppose someone was to carry around a bowl of fat that was leaking and oozing from holes and cracks. In the same way, I carry

around this body that's leaking and oozing from holes and cracks. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry."

Then that monk rose from his seat, placed his robe over one 13.1
shoulder, bowed with his head at the Buddha's feet, and said, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak ill of Venerable Sāriputta with an incorrect, hollow, false, untruthful claim. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, monk, you made a mistake. It was foolish, stupid, and 13.4
unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

Then the Buddha said to Venerable Sāriputta, "Sāriputta, forgive 14.1
that futile man before his head explodes into seven pieces right here."

"I will pardon that venerable if he asks me: 'May the venerable 14.3
please pardon me too.'"

AN 9.12

With Residue

Saupādisesasutta

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, 1.1
Anāthapiṇḍika's monastery.

Then Venerable Sāriputta robed up in the morning and, taking 1.2
his bowl and robe, entered Sāvattthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvattthī. Why don't I visit the monastery of the wanderers of other religions?" Then he went to the monastery of the wanderers of other religions and exchanged

greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

2.1 Now at that time while those wanderers of other religions were sitting together this discussion came up among them:

2.2 “Reverends, no-one who dies with residue is exempt from hell, the animal realm, or the ghost realm. They’re not exempt from places of loss, bad places, the underworld.”

2.3 Sāriputta neither approved nor dismissed that statement of the wanderers of other religions. He got up from his seat, thinking, “I will learn the meaning of this statement from the Buddha himself.”

2.6 Then Sāriputta wandered for alms in Sāvattihī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

4.1 “Sāriputta, these foolish, incompetent wanderers following other religions: who are they to know whether someone has residue or not?

5.1 There are these nine people who, dying with residue, are exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld. What nine?

5.3 There’s a person who has fulfilled ethics and immersion, but has limited wisdom. With the ending of the five lower fetters they’re extinguished between one life and the next. This is the first person ...

6.1 Furthermore, there’s a person who has fulfilled ethics and immersion, but has limited wisdom. With the ending of the five lower fetters they’re extinguished upon landing. This is the second person ...

6.3 With the ending of the five lower fetters they’re extinguished without extra effort. This is the third person ...

6.5 With the ending of the five lower fetters they’re extinguished with extra effort. This is the fourth person ...

6.7 With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the fifth person ...

Furthermore, there's a person who has fulfilled ethics, but has 7.1
 limited immersion and wisdom. With the ending of three fetters,
 and the weakening of greed, hate, and delusion, they're a once-
 returner. They come back to this world once only, then make an
 end of suffering. This is the sixth person ...

Furthermore, there's a person who has fulfilled ethics, but has 8.1
 limited immersion and wisdom. With the ending of three fetters,
 they're a one-seeder. They will be reborn just one time in a human
 existence, then make an end of suffering. This is the seventh person
 ...

Furthermore, there's a person who has fulfilled ethics, but has 9.1
 limited immersion and wisdom. With the ending of three fetters,
 they go from family to family. They will transmigrate between two
 or three families and then make an end of suffering. This is the
 eighth person ...

Furthermore, there's a person who has fulfilled ethics, but has 10.1
 limited immersion and wisdom. With the ending of three fetters,
 they have at most seven rebirths. They will transmigrate at most
 seven times among gods and humans and then make an end of
 suffering. This is the ninth person ...

These foolish, incompetent wanderers following other religions: 11.1
 who are they to know whether someone has residue or not? These
 are the nine people who, dying with residue, are exempt from hell,
 the animal realm, and the ghost realm. They're exempt from places
 of loss, bad places, the underworld.

Up until now, Sāriputta, I have not felt the need to give this expo- 11.3
 sition of the teaching to the monks, nuns, laymen, and laywomen.
 Why is that? For I didn't want those who heard it to introduce
 negligence. However, I have spoken it in order to answer your
 question."

AN 9.13

With Koṭṭhita

Koṭṭhikasutta

- 1.1 Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:
- 1.3 “Reverend Sāriputta, is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced in this life be experienced by me in lives to come’?”
- 1.4 “Certainly not, reverend.”
- 2.1 “Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced in lives to come be experienced by me in this life’?”
- 2.2 “Certainly not.”
- 3.1 “Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as pleasant be experienced by me as painful’?”
- 3.2 “Certainly not.”
- 4.1 “Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as painful be experienced by me as pleasant’?”
- 4.2 “Certainly not.”
- 5.1 “Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when ripe be experienced by me when unripe’?”
- 5.2 “Certainly not.”
- 6.1 “Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when unripe be experienced by me when ripe’?”
- 6.2 “Certainly not.”
- 7.1 “Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a lot be experienced by me a little’?”
- 7.2 “Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a little be experienced by me a lot’?” 8.1

“Certainly not.” 8.2

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced by me be not experienced’?” 9.1

“Certainly not.” 9.2

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds not to be experienced be experienced’?” 10.1

“Certainly not.” 10.2

“Reverend Sāriputta, when you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in this life are experienced in lives to come, you said, ‘Certainly not.’ 11.1

When you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in lives to come are experienced in this life ... 12.1

deeds to be experienced as pleasant are experienced as painful 13.1

...

deeds to be experienced as painful are experienced as pleasant 14.1

...

deeds to be experienced when ripe are experienced when unripe 15.1

...

deeds to be experienced when unripe are experienced when ripe 16.1

...

deeds to be experienced a lot are experienced a little ... 17.1

deeds to be experienced a little are experienced a lot ... 18.1

deeds to be experienced are not experienced ... 19.1

When you were asked whether the spiritual life was lived under the Buddha so that deeds not to be experienced are experienced, you said, ‘Certainly not.’ Then what exactly is the purpose of leading the spiritual life under the Buddha?” 20.1

“Reverend, the spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend that which is unknown, unseen, unattained, unrealized, and uncomprehended.” 21.1

- 21.2 “But what is the unknown, unseen, unattained, unrealized, and uncomprehended?”
- 21.3 “‘This is suffering.’ ... ‘This is the origin of suffering.’ ... ‘This is the cessation of suffering.’ ... ‘This is the practice that leads to the cessation of suffering.’ ... This is the unknown, unseen, unattained, unrealized, and uncomprehended. The spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend this.”

AN 9.14

With Samiddhi

Samiddhisutta

- 1.1 Then Venerable Samiddhi went up to Venerable Sāriputta, bowed, and sat to one side. Venerable Sāriputta said to him:
- 2.1 “Samiddhi, based on what do thoughts arise in a person?”
- 2.2 “Based on name and form, sir.”
- 3.1 “Where do they become diversified?”
- 3.2 “In the elements.”
- 4.1 “What is their origin?”
- 4.2 “Contact is their origin.”
- 5.1 “What is their meeting place?”
- 5.2 “Feeling is their meeting place.”
- 6.1 “What is their chief?”
- 6.2 “Immersion is their chief.”
- 7.1 “What is their ruler?”
- 7.2 “Mindfulness is their ruler.”
- 8.1 “What is their overseer?”
- 8.2 “Wisdom is their overseer.”
- 9.1 “What is their core?”
- 9.2 “Freedom is their core.”
- 10.1 “What is their culmination?”
- 10.2 “They culminate in freedom from death.”
- 11.1 “Samiddhi, when you were asked what is the basis on which thoughts arise in a person, you answered ‘name and form’. When

you were asked ... what is their culmination, you answered ‘freedom from death’. Good, good, Samiddhi! It’s good that you answered each question. But don’t get conceited because of that.”

AN 9.15

The Simile of the Boil

Gaṇḍasutta

“Mendicants, suppose there was a boil that was many years old. 1.1
And that boil had nine orifices that were continually open wounds. Whatever oozed out of them would be filthy, stinking, and disgusting. Whatever leaked out them would be filthy, stinking, and disgusting.

‘Boil’ is a term for this body made up of the four principal states, 2.1
produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And that boil has nine orifices that are continually open wounds. Whatever oozes out of them is filthy, stinking, and disgusting. Whatever leaks out of them is filthy, stinking, and disgusting. So, mendicants, have no illusion about this body.”

AN 9.16

Perceptions

Saññāsutta

“Mendicants, these nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death. What nine? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away. These nine perceptions, when developed and cultivated, are very fruitful and benefi- 1.1

cial. They culminate in freedom from death and end in freedom from death.”

AN 9.17

Families

Kulasutta

- 1.1 “Mendicants, visiting a family with nine factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile. What nine? They don’t politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have fine things they give coarse things. They give carelessly, not carefully. They don’t sit nearby to listen to the teachings. When you’re speaking, they don’t listen well. Visiting a family with these nine factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile.
- 2.1 Visiting a family with nine factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile. What nine? They politely rise, bow, and offer a seat. They don’t hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. They sit nearby to listen to the teachings. When you’re speaking, they listen well. Visiting a family with these nine factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile.”

AN 9.18

The Sabbath with Nine Factors

Navāṅguposathasutta

- 1.1 “Mendicants, the observance of the sabbath with its nine factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed?

It's when a noble disciple reflects: 'As long as they live, the per- 1.3
 fected ones give up killing living creatures, renouncing the rod and
 the sword. They are scrupulous and kind, and live full of sympa-
 thy for all living beings. I, too, for this day and night will give up
 killing living creatures, renouncing the rod and the sword. I'll be
 scrupulous and kind, and live full of sympathy for all living beings.
 I will observe the sabbath by doing as the perfected ones do in this
 respect.' This is its first factor. ...

'As long as they live, the perfected ones give up high and luxuri- 2.1
 ous beds. They sleep in a low place, either a small bed or a straw
 mat. I, too, for this day and night will give up high and luxurious
 beds. I'll sleep in a low place, either a small bed or a straw mat. I
 will observe the sabbath by doing as the perfected ones do in this
 respect.' This is its eighth factor.

They meditate spreading a heart full of love to one direction, and 3.1
 to the second, and to the third, and to the fourth. In the same way
 above, below, across, everywhere, all around, they spread a heart
 full of love to the whole world—abundant, expansive, limitless,
 free of enmity and ill will. This is its ninth factor.

The observance of the sabbath with its nine factors in this way 4.1
 is very fruitful and beneficial and splendid and bountiful."

AN 9.19

A Deity

Devatāsutta

"Mendicants, tonight, several glorious deities, lighting up the entire 1.1
 Jeta's Grove, came to me, bowed, stood to one side, and said to me:
 'Sir, formerly when we were human beings, renunciates came to
 our homes. We politely rose for them, but we didn't bow. And so,
 having not fulfilled our duty, full of remorse and regret, we were
 reborn in a lesser realm.'

Then several other deities came to me and said: 'Sir, formerly 2.1
 when we were human beings, renunciates came to our homes. We

politely rose for them and bowed, but we didn't offer a seat. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.'

3.1 Then several other deities came to me and said: 'Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, bowed, and offered a seat, but we didn't share as best we could. ...'

3.4 '... we didn't sit nearby to listen to the teachings. ...'

3.5 '... we didn't actively listen to the teachings. ...'

3.6 '... we didn't memorize the teachings. ...'

3.7 '... we didn't examine the meaning of teachings we'd memorized. ...'

3.8 '... not having understood the meaning and the teaching, we didn't practice accordingly. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.'

4.1 Then several other deities came to me and said: 'Sir, formerly when we were human beings, renunciates came to our homes. We politely rose, bowed, and offered them a seat. We shared as best we could. We sat nearby to listen to the teachings, lent an ear, memorized them, and examined their meaning. Understanding the teaching and the meaning we practiced accordingly. And so, having fulfilled our duty, free of remorse and regret, we were reborn in a superior realm.'

4.5 Here, mendicants, are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later, like those former deities."

AN 9.20

About Velāma

Velāmasutta

1.1 At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The

Buddha said to him, “Householder, I wonder whether your family gives gifts?”

“It does, sir. But only coarse gruel with pickles.” 2.2

“Householder, someone might give a gift that’s either coarse or fine. But they give it carelessly, thoughtlessly, not with their own hand. They give the dregs, and they give without consideration for consequences. Then wherever the result of any such gift manifests, their mind doesn’t incline toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, servants, and workers don’t want to listen to them. They don’t actively listen or try to understand. Why is that? Because that is the result of deeds done carelessly. 2.4

Someone might give a gift that’s either coarse or fine. And they give it carefully, thoughtfully, with their own hand. They don’t give the dregs, and they give with consideration for consequences. Then wherever the result of any such gift manifests, their mind inclines toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, servants, and workers want to listen. They actively listen and try to understand. Why is that? Because that is the result of deeds done carefully. 3.1

Once upon a time, householder, there was a brahmin named Velāma. He gave the following gift, a great offering. 84,000 gold cups filled with silver. 84,000 silver cups filled with gold. 84,000 bronze cups filled with gold coins. 84,000 elephants with gold adornments and banners, covered with snow gold netting. 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with snow gold netting. 84,000 milk cows with silken reins and bronze pails. 84,000 maidens bedecked with jeweled earrings. 84,000 couches spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000,000 fine cloths of linen, cotton, silk, and wool. And who can say how much 4.1

food, drink, snacks, meals, refreshments, and beverages? It seemed like an overflowing river.

- 5.1 Householder, you might think: ‘Surely the brahmin Velāma must have been someone else at that time?’ But you should not see it like this. I myself was the brahmin Velāma at that time. I gave that gift, a great offering. But at that event there was no-one worthy of a religious donation, and no-one to purify the religious donation.
- 6.1 It would be more fruitful to feed one person accomplished in view than that great offering of Velāma.
- 7.1 It would be more fruitful to feed one once-returner than a hundred persons accomplished in view.
- 8.1 It would be more fruitful to feed one non-returner than a hundred once-returners.
- 8.2 It would be more fruitful to feed one perfected one than a hundred non-returners.
- 8.3 It would be more fruitful to feed one Independent Buddha than a hundred perfected ones.
- 8.4 It would be more fruitful to feed one Realized One, a perfected one, a fully awakened Buddha than a hundred Independent Buddhas.
- 8.5 It would be more fruitful to feed the mendicant Saṅgha headed by the Buddha than to feed one Realized One, a perfected one, a fully awakened Buddha.
- 8.6 It would be more fruitful to build a dwelling especially for the Saṅgha of the four quarters than to feed the mendicant Saṅgha headed by the Buddha.
- 8.7 It would be more fruitful to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart than to build a dwelling for the Saṅgha of the four quarters.
- 8.8 It would be more fruitful to undertake the training rules—not to kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor intoxicants—than to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart.

It would be more fruitful to develop a heart of love—even just 8.9
as long as it takes to pull a cow’s udder—than to undertake the
training rules.

It would be more fruitful to develop the perception of imper- 9.1
manence—even for as long as a finger-snap—than to do all of these
things, including developing a heart of love for as long as it takes
to pull a cow’s udder.”

The Chapter on Abodes of Sentient Beings

AN 9.21

In Three Particulars

Tiṭhānasutta

- 1.1 “The humans of Uttarakuru surpass the gods of the thirty-three and the humans of the Black Plum Tree Land in three particulars. What three? They’re selfless and not possessive. They have a fixed lifespan. They have a distinctive nature. The humans of Uttarakuru surpass the gods of the thirty-three and the humans of the Black Plum Tree Land in these three particulars.
- 2.1 The gods of the thirty-three surpass the humans of Uttarakuru and the Black Plum Tree Land in three particulars. What three? Heavenly lifespan, beauty, and happiness. The gods of the thirty-three surpass the humans of Uttarakuru and the Black Plum Tree Land in these three particulars.
- 3.1 The humans of the Black Plum Tree Land surpass the humans of Uttarakuru and the gods of the thirty-three in three particulars. What three? Bravery, mindfulness, and the spiritual life is lived here. The humans of the Black Plum Tree Land surpass the humans of Uttarakuru and the gods of the thirty-three in these three particulars.”

AN 9.22

A Wild Colt

Assakhaḷuṅkasutta

“Mendicants, I will teach you about three wild colts and three wild 1.1
people; three excellent horses and three excellent people; and three
fine thoroughbred horses and three fine thoroughbred people.
Listen and apply your mind well, I will speak.

And what are the three wild colts? One wild colt is fast, but 2.1
not beautiful or well proportioned. Another wild colt is fast and
beautiful, but not well proportioned. While another wild colt is
fast, beautiful, and well proportioned. These are the three wild
colts.

And what are the three wild people? One wild person is fast, 3.1
but not beautiful or well proportioned. Another wild person is
fast and beautiful, but not well proportioned. While another wild
person is fast, beautiful, and well proportioned.

And how is a wild person fast, but not beautiful or well propor- 4.1
tioned? It’s when a mendicant truly understands: ‘This is suffering’
... ‘This is the origin of suffering’ ... ‘This is the cessation of suffer-
ing’ ... ‘This is the practice that leads to the cessation of suffering.’
This is how they’re fast, I say. But when asked a question about
the teaching or training, they falter without answering. This is how
they’re not beautiful, I say. And they don’t receive robes, almsfood,
lodgings, and medicines and supplies for the sick. This is how
they’re not well proportioned, I say. This is how a wild person is
fast, but not beautiful or well proportioned.

And how is a wild person fast and beautiful, but not well propor- 5.1
tioned? They truly understand: ‘This is suffering’ ... ‘This is the
origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This
is the practice that leads to the cessation of suffering.’ This is how
they’re fast, I say. When asked a question about the teaching or
training, they answer without faltering. This is how they’re beau-
tiful, I say. But they don’t receive robes, almsfood, lodgings, and

medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how a wild person is fast and beautiful, but not well proportioned.

6.1 And how is a wild person fast, beautiful, and well proportioned? They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a wild person is fast, beautiful, and well proportioned. These are the three wild people.

7.1 And what are the three excellent horses? One excellent horse ... is fast, beautiful, and well proportioned. These are the three excellent horses.

8.1 What are the three excellent people? One excellent person ... is fast, beautiful, and well proportioned.

9.1 And how is an excellent person ... fast, beautiful, and well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how an excellent person fast, beautiful, and well proportioned. These are the three excellent people.

10.1 And what are the three fine thoroughbred horses? One fine thoroughbred horse ... is fast, beautiful, and well proportioned. These are the three fine thoroughbred horses.

11.1 And what are the three fine thoroughbred people? One fine thoroughbred person ... is fast, beautiful, and well proportioned.

And how is a fine thoroughbred person . . . fast, beautiful, and well proportioned? It's a mendicant who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a fine thoroughbred person is fast, beautiful, and well proportioned. These are the three fine thoroughbred people." 12.1

AN 9.23

Rooted in Craving

Taṇhāmūlakasutta

"Mendicants, I will teach you about nine things rooted in craving. 1.1 And what are the nine things rooted in craving? Craving is a cause of seeking. Seeking is a cause of gaining material things. Gaining material things is a cause of evaluation. Evaluation is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of ownership. Ownership is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies. These are the nine things rooted in craving."

AN 9.24

Abodes of Sentient Beings

Sattāvāsasutta

"Mendicants, there are nine abodes of sentient beings. What nine? 1.1

- 1.3 There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.
- 2.1 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity's host through the first absorption. This is the second abode of sentient beings.
- 3.1 There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.
- 4.1 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings.
- 5.1 There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.
- 6.1 There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.
- 7.1 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.
- 8.1 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.
- 9.1 There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.
- 10.1 These are the nine abodes of sentient beings."

AN 9.25

Consolidated by Wisdom

Paññāsutta

“Mendicants, when a mendicant’s mind has been well consolidated 1.1
with wisdom it’s appropriate for them to say: ‘I understand: “Re-
birth is ended, the spiritual journey has been completed, what had
to be done has been done, there is nothing further for this place.””

And how is a mendicant’s mind well consolidated with wisdom? 2.1
The mind is well consolidated with wisdom when they know: ‘My
mind is without greed.’ ... ‘My mind is without hate.’ ... ‘My mind
is without delusion.’ ... ‘My mind is not liable to become greedy.’
... ‘My mind is not liable to become hateful.’ ... ‘My mind is not
liable to become deluded.’ ... ‘My mind is not liable to return to
rebirth in the sensual realm.’ ... ‘My mind is not liable to return to
rebirth in the realm of luminous form.’ ... ‘My mind is not liable
to return to rebirth in the formless realm.’ When a mendicant’s
mind has been well consolidated with wisdom it’s appropriate for
them to say: ‘I understand: “Rebirth is ended, the spiritual journey
has been completed, what had to be done has been done, there is
nothing further for this place.””

AN 9.26

The Simile of the Stone Pillar

Silāyūpasutta

So I have heard. At one time the Buddha was staying near Rājagaha, 1.1
in the Bamboo Grove, the squirrels’ feeding ground.

There Venerable Candikāputta addressed the mendicants, “Rev- 1.3
erends, Devadatta teaches the mendicants like this: ‘When a men-
dicant’s mind is solidified by heart, it’s appropriate for them to say:
“I understand: ‘Rebirth is ended, the spiritual journey has been

completed, what had to be done has been done, there is nothing further for this place.’””

- 2.1 When he said this, Venerable Sāriputta said to him, “Reverend Candikāputta, Devadatta does not teach the mendicants like that. He teaches like this: ‘When a mendicant’s mind is well consolidated by heart, it’s appropriate for them to say: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”””

3.1 For a second time ...

- 4.1 And for a third time Venerable Candikāputta addressed the mendicants ...

4.5 And for a third time, Sāriputta said to him, “Reverend Candikāputta, Devadatta does not teach the mendicants like that. He teaches like this: ‘When a mendicant’s mind is well consolidated by heart, it’s appropriate for them to say: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’””

- 5.1 And how is a mendicant’s mind well consolidated by heart? The mind is well consolidated by heart when they know: ‘My mind is without greed.’ ... ‘My mind is without hate.’ ... ‘My mind is without delusion.’ ... ‘My mind is not liable to become greedy.’ ... ‘My mind is not liable to become hateful.’ ... ‘My mind is not liable to become deluded.’ ... ‘My mind is not liable to return to rebirth in the sensual realm.’ ... ‘My mind is not liable to return to rebirth in the realm of luminous form.’ ... ‘My mind is not liable to return to rebirth in the formless realm.’

- 5.11 When a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t occupy their mind. The mind remains untainted. It is steady, imperturbable, observing disappearance.

- 6.1 Suppose there was a stone pillar, sixteen feet long. Eight feet were buried underground, and eight above ground. And violent storms were to blow up out of the east, the west, the north, and the

south. They couldn't make it tremor and tremble and quake. Why is that? It's because that stone pillar is firmly embedded, with deep foundations. In the same way, when a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't occupy their mind. The mind remains untainted. It is steady, imperturbable, observing disappearance.

If even compelling sounds ... smells ... tastes ... touches ... 7.1
and ideas come into the range of the mind they don't occupy the mind. The mind remains untainted. It is steady, imperturbable, observing disappearance."

AN 9.27

Dangers and Threats (1st)

Paṭhamaverasutta

Then the householder Anāthapiṇḍika went up to the Buddha, 1.1
bowed, and sat down to one side. The Buddha said to him:

"Householder, when a noble disciple has quelled five dangers 2.1
and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

What are the five dangers and threats they have quelled? Anyone 3.1
who kills living creatures creates dangers and threats both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in this life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals ... 4.1

Anyone who commits sexual misconduct ... 4.2

Anyone who lies ... 4.3

- 4.4 Anyone who consumes beer, wine, and liquor intoxicants creates dangers and threats both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from consuming beer, wine, and liquor intoxicants creates no dangers and threats either in this life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from consuming beer, wine, and liquor intoxicants.
- 5.1 These are the five dangers and threats they have quelled.
- 6.1 What are the four factors of stream-entry that they have? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'
- 7.1 They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'
- 8.1 They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, sincere, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'
- 9.1 And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.
- 10.1 When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad

places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

AN 9.28

Dangers and Threats (2nd)

Dutiyaverasutta

"Mendicants, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.' 1.1

What are the five dangers and threats they have quelled? Anyone 2.1 who kills living creatures creates dangers and threats both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in this life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals ... commits sexual misconduct ... lies ... 3.1
Anyone who consumes beer, wine, and liquor intoxicants creates dangers and threats both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from consuming beer, wine, and liquor intoxicants creates no dangers and threats either in this life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from consuming beer, wine, and liquor intoxicants. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? When 4.1 a noble disciple has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and

unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

- 5.1 When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

AN 9.29

Grounds for Resentment

Āghātavatthusutta

- 1.1 “Mendicants, there are nine grounds for resentment. What nine? Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ ... ‘They will do wrong to me’ ... ‘They did wrong to someone I love’ ... ‘They are doing wrong to someone I love’ ... ‘They will do wrong to someone I love’ ... ‘They helped someone I dislike’ ... ‘They are helping someone I dislike’ ... Thinking: ‘They will help someone I dislike,’ you harbor resentment. These are the nine grounds for resentment.”

AN 9.30

Getting Rid of Resentment

Āghātaṭṭhavinayasutta

- 1.1 “Mendicants, there are these nine methods to get rid of resentment. What nine? Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are harming me ...’ ... ‘They will harm me ...’ ... ‘They harmed someone I love ...’ ... ‘They are harming someone I love ...’ ... ‘They will harm someone I love ...’ ... ‘They helped someone I dislike ...’ ... ‘They are helping

someone I dislike ...’ ... Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment. These are the nine methods to get rid of resentment.”

AN 9.31

Progressive Cessations

Anupubbanirodhasutta

“Mendicants, there are these nine progressive cessations. What 1.1
nine?

For someone who has attained the first absorption, sensual per- 1.3
ceptions have ceased.

For someone who has attained the second absorption, the plac- 1.4
ing of the mind and keeping it connected have ceased.

For someone who has attained the third absorption, rapture has 1.5
ceased.

For someone who has attained the fourth absorption, breathing 1.6
has ceased.

For someone who has attained the dimension of infinite space, 1.7
the perception of form has ceased.

For someone who has attained the dimension of infinite con- 1.8
sciousness, the perception of the dimension of infinite space has
ceased.

For someone who has attained the dimension of nothingness, 1.9
the perception of the dimension of infinite consciousness has
ceased.

For someone who has attained the dimension of neither per- 1.10
ception nor non-perception, the perception of the dimension of
nothingness has ceased.

For someone who has attained the cessation of perception and 1.11
feeling, perception and feeling have ceased.

These are the nine progressive cessations.” 1.12

The Great Chapter

AN 9.32

Progressive Meditations

Anupubbavīhārasutta

- 1.1 “Mendicants, there are these nine progressive meditations. What nine? The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling. These are the nine progressive meditations.”

AN 9.33

The Nine Progressive Meditative Attainments

Anupubbavīhārasamāpattisutta

- 1.1 “Mendicants, I will teach you the nine progressive meditative attainments . . . And what are the nine progressive meditative attainments?
- 1.3 Where sensual pleasures cease, and those who have thoroughly ended sensual pleasures meditate, I say: ‘Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where sensual pleasures cease’, they should be told: ‘Reverend, it’s when a men-

dicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That's where sensual pleasures cease.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the placing of the mind and keeping it connected cease, ^{2.1} and those who have thoroughly ended the placing of the mind and keeping it connected meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the placing of the mind and keeping it connected cease,' they should be told: 'It's when a mendicant, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. That's where the placing of the mind and keeping it connected cease.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where rapture ceases, and those who have thoroughly ended ^{3.1} rapture meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where rapture ceases,' they should be told: 'It's when a mendicant, with the fading away of rapture, enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss". That's where rapture ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

- 4.1 Where bliss with equanimity ceases, and those who have thoroughly ended bliss with equanimity meditate, I say: ‘Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where bliss with equanimity ceases’, they should be told: ‘It’s when a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That’s where bliss with equanimity ceases.’ Clearly someone who is not devious or deceitful would approve and agree with that statement. They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.
- 5.1 Where perceptions of form ceases, and those who have thoroughly ended perceptions of form meditate, I say: ‘Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where perceptions of form ceases’, they should be told: ‘It’s when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enters and remains in the dimension of infinite space. That’s where perceptions of form cease.’ Clearly someone who is not devious or deceitful would approve and agree with that statement. They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.
- 6.1 Where the perception of the dimension of infinite space ceases, and those who have thoroughly ended the perception of the dimension of infinite space meditate, I say: ‘Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where the perception of the dimension of infinite space ceases’, they should be told: ‘It’s when a mendicant, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enters and remains in the dimension of infinite consciousness. That’s where the perception of the dimension of infinite space ceases.’ Clearly

someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of infinite consciousness ceases, and those who have thoroughly ended the perception of the dimension of infinite consciousness meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of infinite consciousness ceases,' they should be told: 'It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enters and remains in the dimension of nothingness. That's where the perception of the dimension of infinite consciousness ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms. 7.1

Where the perception of the dimension of nothingness ceases, 8.1 and those who have thoroughly ended the perception of the dimension of nothingness meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of nothingness ceases,' they should be told: 'It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That's where the perception of the dimension of nothingness ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of neither perception nor non-perception ceases, and those who have thoroughly ended the perception of the dimension of neither perception nor non-perception meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.' If some- 9.1

one should say, ‘I do not know or see where the perception of the dimension of neither perception nor non-perception ceases’, they should be told: ‘It’s when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That’s where the perception of the dimension of neither perception nor non-perception ceases.’ Clearly someone who is not devious or deceitful would approve and agree with that statement. They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

10.1 These are the nine progressive meditative attainments.”

AN 9.34

Extinguishment is Bliss

Nibbānasukhasutta

1.1 At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

1.2 There he addressed the mendicants: “Reverends, extinguishment is bliss! Extinguishment is bliss!”

1.5 When he said this, Venerable Udāyī said to him, “But Reverend Sāriputta, what’s blissful about it, since nothing is felt?”

1.7 “The fact that nothing is felt is precisely what’s blissful about it.

1.8 Reverend, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

2.1 First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. While a mendicant is practicing such a meditation, if perception and focus accompanied by sensual pleasures beset them, that’s an affliction for them.

Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by sensual pleasures beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That's the way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, as the placing of the mind 3.1 and keeping it connected are stilled, enters and remains in the second absorption. While a mendicant is practicing such a meditation, if perception and focus accompanied by placing of the mind beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by placing of the mind beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, with the fading away of rap- 4.1 ture, enters and remains in the third absorption. While a mendicant is practicing such a meditation, if perception and focus accompanied by rapture beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by rapture beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, giving up pleasure and 5.1 pain, and ending former happiness and sadness, enters and remains in the fourth absorption. While a mendicant is practicing such a meditation, if perception and focus accompanied by bliss with equanimity beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by bliss with equanimity beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

- 6.1 Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. While a mendicant is practicing such a meditation, if perception and focus accompanied by form beset them, that’s an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by form beset them, that’s an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.
- 7.1 Furthermore, take a mendicant who, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. While a mendicant is practicing such a meditation, if perception and focus accompanied by the dimension of infinite space beset them, that’s an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by the dimension of infinite space beset them, that’s an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.
- 8.1 Furthermore, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. While a mendicant is practicing such a meditation, if perception and focus accompanied by the dimension of infinite consciousness beset them, that’s an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by the dimension of infinite consciousness beset them, that’s an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the 9.1
dimension of nothingness, enters and remains in the dimension
of neither perception nor non-perception. While a mendicant is
practicing such a meditation, if perception and focus accompanied
by the dimension of nothingness beset them, that's an affliction
for them. Suppose a happy person were to experience pain; that
would be an affliction for them. In the same way, should perception
and focus accompanied by the dimension of nothingness beset
them, that's an affliction for them. And affliction has been called
suffering by the Buddha. That too is a way to understand how
extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the 10.1
dimension of neither perception nor non-perception, enters and
remains in the cessation of perception and feeling. And, having
seen with wisdom, their defilements come to an end.

That too is a way to understand how extinguishment is bliss." 11.1

AN 9.35

The Simile of the Cow

Gāvīupamāsutta

"Mendicants, suppose there was a mountain cow who was foolish, 1.1
incompetent, unskillful, and lacked common sense when roaming
on rugged mountains. She might think, 'Why don't I go some-
where I've never been before? I could eat grass and drink water
that I've never tried before.' She'd take a step with a fore-hoof;
but before it was properly set down, she'd lift up a hind-hoof. She
wouldn't go somewhere she'd never been before, or eat grass and
drink water that she'd never tried before. And she'd never return
safely to the place she had started from. Why is that? Because that
mountain cow was foolish, incompetent, unskillful, and lacked
common sense when roaming on rugged mountains.

In the same way, some foolish, incompetent, unskillful mendi- 1.10
cant, lacking common sense, quite secluded from sensual pleasures,

secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But they don't cultivate, develop, and make much of that basis; they don't ensure it is properly stabilized.

- 2.1 They think, 'Why don't I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.' But they're not able to enter and remain in the second absorption. They think, 'Why don't I, quite secluded from sensual pleasures, secluded from unskillful qualities, enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.' But they're not able to enter and remain in the first absorption. This is called a mendicant who has slipped and fallen from both sides. They're like the mountain cow who was foolish, incompetent, unskillful, and lacking in common sense when roaming on rugged mountains.

- 3.1 Suppose there was a mountain cow who was astute, competent, skillful, and used common sense when roaming on rugged mountains. She might think, 'Why don't I go somewhere I've never been before? I could eat grass and drink water that I've never tried before.' She'd take a step with a fore-hoof; and after it was properly set down, she'd lift up a hind-hoof. She'd go somewhere she'd never been before, and eat grass and drink water that she'd never tried before. And she'd return safely to the place she had started from. Why is that? Because that mountain cow was astute, competent, skillful, and used common sense when roaming on rugged mountains. In the same way, some astute, competent, skillful mendicant, using common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They cultivate, develop, and make much of that basis, ensuring that it's properly stabilized.

They think, ‘Why don’t I, as the placing of the mind and keeping 4.1
it connected are stilled, enter and remain in the second absorption,
which has the rapture and bliss born of immersion, with internal
clarity and mind at one, without placing the mind and keeping
it connected.’ Without charging at the second absorption, as the
placing of the mind and keeping it connected are stilled, they enter
and remain in the second absorption. They cultivate, develop, and
make much of that basis, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, with the fading away of rapture, enter 5.1
and remain in the third absorption, where I will meditate with
equanimity, mindful and aware, personally experiencing the bliss
of which the noble ones declare, “Equanimous and mindful, one
meditates in bliss.”’ Without charging at the third absorption,
with the fading away of rapture, they enter and remain in the third
absorption. They cultivate, develop, and make much of that basis,
ensuring that it’s properly stabilized.

They think, ‘Why don’t I, with the giving up of pleasure and 6.1
pain, and the ending of former happiness and sadness, enter and
remain in the fourth absorption, without pleasure or pain, with
pure equanimity and mindfulness.’ Without charging at the fourth
absorption, with the giving up of pleasure and pain, and the ending
of former happiness and sadness, they enter and remain in the
fourth absorption. They cultivate, develop, and make much of that
basis, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, going totally beyond perceptions of 7.1
form, with the ending of perceptions of impingement, not focusing
on perceptions of diversity, aware that “space is infinite”, enter and
remain in the dimension of infinite space.’ Without charging at the
dimension of infinite space, with the fading away of rapture, they
enter and remain in the dimension of infinite space. They cultivate,
develop, and make much of that basis, ensuring that it’s properly
stabilized.

They think, ‘Why don’t I, going totally beyond the dimension 8.1
of infinite space, aware that “consciousness is infinite”, enter and re-

main in the dimension of infinite consciousness.’ Without charging at the dimension of infinite consciousness, they enter and remain in the dimension of infinite consciousness. They cultivate, develop, and make much of that basis, ensuring that it’s properly stabilized.

9.1 They think, ‘Why don’t I, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enter and remain in the dimension of nothingness.’ Without charging at the dimension of nothingness, they enter and remain in the dimension of nothingness. They cultivate, develop, and make much of that basis, ensuring that it’s properly stabilized.

10.1 They think, ‘Why don’t I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception.’ Without charging at the dimension of neither perception nor non-perception, they enter and remain in the dimension of neither perception nor non-perception. They cultivate, develop, and make much of that basis, ensuring that it’s properly stabilized.

11.1 They think, ‘Why don’t I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling.’ Without charging at the cessation of perception and feeling, they enter and remain in the cessation of perception and feeling.

12.1 When a mendicant enters and emerges from all these attainments, their mind becomes pliable and workable. With a pliable and workable mind, their immersion becomes limitless and well developed. They extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

13.1 They might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again ... controlling my body as far as the realm of divinity.’ They are capable of realizing it, since each and every one is within range.

14.1 They might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly,

whether near or far.’ They are capable of realizing it, since each and every one is within range.

They might wish: ‘May I understand the minds of other beings 15.1
and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... and unfreed mind as “unfreed mind”.’ They are capable of realizing it, since each and every one is within range.

They might wish: ‘May I recollect many kinds of past lives. 16.1
That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’ They’re capable of realizing it, since each and every one is within range.

They might wish: ‘With clairvoyance that is purified and super- 17.1
human, may I see sentient beings passing away and being reborn— inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds.’ They’re capable of realizing it, since each and every one is within range.

- 18.1 They might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ They’re capable of realizing it, since each and every one is within range.”

AN 9.36

Depending on Absorption

Jhānasutta

- 1.1 “Mendicants, I say that the first absorption is a basis for ending the defilements. The second absorption is also a basis for ending the defilements. The third absorption is also a basis for ending the defilements. The fourth absorption is also a basis for ending the defilements. The dimension of infinite space is also a basis for ending the defilements. The dimension of infinite consciousness is also a basis for ending the defilements. The dimension of nothingness is also a basis for ending the defilements. The dimension of neither perception nor non-perception is also a basis for ending the defilements. The cessation of perception and feeling is also a basis for ending the defilements.
- 2.1 ‘The first absorption is a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their

passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

It's like an archer or their apprentice who first practices on a 3.1
straw man or a clay model. At a later time they become a long-
distance shooter, a marksman, who shatters large objects. In the
same way a noble disciple, quite secluded from sensual pleasures,
enters and remains in the first absorption. They contemplate the
phenomena there—included in form, feeling, perception, choices,
and consciousness—as impermanent, as suffering, as diseased,
as a boil, as a dart, as misery, as an affliction, as alien, as falling
apart, as empty, as not-self. They turn their mind away from those
things, and apply it to freedom from death: 'This is peaceful; this
is sublime—that is, the stilling of all activities, the letting go of all
attachments, the ending of craving, fading away, cessation, extin-
guishment.' Abiding in that they attain the ending of defilements.
If they don't attain the ending of defilements, with the ending of
the five lower fetters they're reborn spontaneously, because of their
passion and love for that meditation. They are extinguished there,
and are not liable to return from that world. 'The first absorption
is a basis for ending the defilements.' That's what I said, and this is
why I said it.

'The second absorption is also a basis for ending the defilements.' 4.1
...

'The third absorption is also a basis for ending the defilements.' 4.2
...

'The fourth absorption is also a basis for ending the defilements.' 4.3
...

'The dimension of infinite space is also a basis for ending the de- 6.1
filements.' That's what I said, but why did I say it? Take a mendicant
who, going totally beyond perceptions of form, with the ending
of perceptions of impingement, not focusing on perceptions of
diversity, aware that 'space is infinite,' enters and remains in the
dimension of infinite space. They contemplate the phenomena
there—included in feeling, perception, choices, and conscious-

ness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

- 7.1 It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way, take a mendicant who enters and remains in the dimension of infinite space. ... ‘The dimension of infinite space is a basis for ending the defilements.’ That’s what I said, and this is why I said it.
- 8.1 ‘The dimension of infinite consciousness is a basis for ending the defilements.’ ...
- 8.2 ‘The dimension of nothingness is a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all,’ enters and remains in the dimension of nothingness. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for

that meditation. They are extinguished there, and are not liable to return from that world.

It's like an archer or their apprentice who first practices on a 9.1
straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. 'The dimension of nothingness is a basis for ending the defilements.' That's what I said, and this is why I said it.

And so, mendicants, penetration to enlightenment extends as 10.1
far as attainments with perception. But the two dimensions that depend on these—the dimension of neither perception nor non-perception, and the cessation of perception and feeling—are properly explained by mendicants who are skilled in these attainments and skilled in emerging from them, after they've entered them and emerged from them."

AN 9.37

By Ānanda

Ānandasutta

- 1.1 At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. There Ānanda addressed the mendicants: "Reverends, mendicants!"
- 1.4 "Reverend," they replied. Ānanda said this:
- 2.1 "It's incredible, reverends, it's amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening amid confinement. It's in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.
- 2.3 The eye itself is actually present, and so are those sights. Yet one will not experience that sense-field. The ear itself is actually present, and so are those sounds. Yet one will not experience that sense-field. The nose itself is actually present, and so are those smells. Yet one will not experience that sense-field. The tongue itself is actually present, and so are those tastes. Yet one will not experience that sense-field. The body itself is actually present, and so are those touches. Yet one will not experience that sense-field."
- 3.1 When he said this, Venerable Udāyī said to Venerable Ānanda:
- 3.2 "Reverend Ānanda, is one who doesn't experience that sense-field actually percipient or not?"
- 3.3 "Reverend, one who doesn't experience that sense-field is actually percipient, not non-percipient."
- 4.1 "But what does one who doesn't experience that sense-field perceive?"
- 4.2 "It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. One who doesn't experience that sense-field perceives in this way.

Furthermore, a mendicant, going totally beyond the dimension 5.1
of infinite space, aware that ‘consciousness is infinite’, enters and re-
mains in the dimension of infinite consciousness. One who doesn’t
experience that sense-field perceives in this way.

Furthermore, a mendicant, going totally beyond the dimension 6.1
of infinite consciousness, aware that ‘there is nothing at all’, enters
and remains in the dimension of nothingness. One who doesn’t
experience that sense-field perceives in this way.

Reverend, this one time I was staying near Sāketa in the deer 7.1
park in Añjana Wood. Then the nun Jaṭilagāhikā came up to me,
bowed, stood to one side, and said to me: ‘Honorable Ānanda,
regarding the immersion that does not lean forward or pull back,
and is not held in place by forceful suppression. Being free, it’s
stable. Being stable, it’s content. Being content, one is not anxious.
What did the Buddha say was the fruit of this immersion?’

When she said this, I said to her: ‘Sister, regarding the immersion 8.1
that does not lean forward or pull back, and is not held in place
by forceful suppression. Being free, it’s stable. Being stable, it’s
content. Being content, one is not anxious. The Buddha said that
the fruit of this immersion is enlightenment.’ One who doesn’t
experience that sense-field perceives in this way, too.”

AN 9.38

Brahmin Cosmologists

Lokāyatikasutta

Then two brahmin cosmologists went up to the Buddha, and ex- 1.1
changed greetings with him. When the greetings and polite con-
versation were over, they sat down to one side and said to the
Buddha:

“Mister Gotama, Pūraṇa Kassapa claims to be all-knowing and 2.1
all-seeing, to know and see everything without exception, thus:
‘Knowledge and vision are constantly and continually present to
me, while walking, standing, sleeping, and waking.’ He says: ‘With

infinite knowledge I know and see that the cosmos is infinite.’ And the Jain ascetic of the Nātika clan also claims to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’ He says: ‘With infinite knowledge I know and see that the cosmos is finite.’ These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?”

3.1 “Enough, brahmins, let that be. I will teach you the Dhamma. Listen and apply your mind well, I will speak.”

3.6 “Yes sir,” those brahmins replied. The Buddha said this:

4.1 “Suppose there were four men standing in the four quarters. Each of them was extremely fast, with an extremely mighty stride. They’re as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. Their stride was such that it spanned from the eastern ocean to the western ocean. Then the man standing in the east would say: ‘I will reach the end of the world by traveling.’ Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world. Then the man standing in the west ... Then the man standing in the north ... Then the man standing in the south would say: ‘I will reach the end of the world by traveling.’ Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world. Why is that? I say it’s not possible to know or see or reach the end of the world by running like this. But I also say there’s no making an end of suffering without reaching the end of the world.

5.1 These five kinds of sensual stimulation are called the world in the training of the Noble One. What five? Sight known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and

arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These five kinds of sensual stimulation are called the world in the training of the Noble One.

Take a mendicant who, quite secluded from sensual pleasures, 6.1
secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: ‘They’re included in the world, and haven’t yet left the world.’ And I also say this: ‘They’re included in the world, and haven’t yet left the world.’

Furthermore, take a mendicant who, as the placing of the mind 7.1
and keeping it connected are stilled, enters and remains in the second absorption ... third absorption ... fourth absorption. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: ‘They’re included in the world, and haven’t yet left the world.’ And I also say this: ‘They’re included in the world, and haven’t yet left the world.’

Furthermore, take a mendicant who, going totally beyond per- 8.1
ceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: ‘They’re included in the world, and haven’t yet left the world.’ And I also say this: ‘They’re included in the world, and haven’t yet left the world.’

Furthermore, take a mendicant who enters and remains in the 9.1
dimension of infinite consciousness. ... the dimension of nothingness ... the dimension of neither perception nor non-perception. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: ‘They’re

included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

- 10.1 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. And they've crossed over clinging to the world."

AN 9.39

The War Between the Gods and the Titans

Devāsurasaṅgāmasutta

- 1.1 "Once upon a time, mendicants, a battle was fought between the gods and the titans. In that battle the titans won and the gods lost. Defeated, the gods fled north with the titans in pursuit.
- 1.4 Then the gods thought, 'The titans are still in pursuit. Why don't we engage them in battle a second time?' And so a second battle was fought between the gods and the titans. And for a second time the titans won and the gods lost. Defeated, the gods fled north with the titans in pursuit.
- 2.1 Then the gods thought, 'The titans are still in pursuit. Why don't we engage them in battle a third time?' And so a third battle was fought between the gods and the titans. And for a third time the titans won and the gods lost. Defeated and terrified, the gods fled right into the castle of the gods.
- 2.7 When they had entered their castle, they thought, 'Now we're in a secure location and the titans can't do anything to us.' The titans also thought, 'Now the gods are in a secure location and we can't do anything to them.'
- 3.1 Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. Defeated, the titans fled south with the gods in pursuit.

Then the titans thought, ‘The gods are still in pursuit. Why don’t we engage them in battle a second time?’ And so a second battle was fought between the gods and the titans. And for a second time the gods won and the titans lost. Defeated, the titans fled south with the gods in pursuit. 3.4

Then the titans thought, ‘The gods are still in pursuit. Why don’t we engage them in battle a third time?’ And so a third battle was fought between the gods and the titans. And for a third time the gods won and the titans lost. Defeated and terrified, the titans fled right into the citadel of the titans. 4.1

When they had entered their citadel, they thought, ‘Now we’re in a secure location and the gods can’t do anything to us.’ And the gods also thought, ‘Now the titans are in a secure location and we can’t do anything to them.’ 4.7

In the same way, there’s a time when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At that time the mendicant thinks, ‘Now I’m in a secure location and Māra can’t do anything to me.’ And Māra the Wicked also thinks, ‘Now the mendicant is in a secure location and we can’t do anything to them.’ 5.1

There’s a time when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ... third absorption ... fourth absorption. At that time the mendicant thinks, ‘Now I’m in a secure location and Māra can’t do anything to me.’ And Māra the Wicked also thinks, ‘Now the mendicant is in a secure location and we can’t do anything to them.’ 6.1

There’s a time when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. 7.1

- 8.1 There's a time when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ... Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. ... Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. ...
- 8.4 Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they've crossed over clinging to the world."

AN 9.40

The Simile of the Bull Elephant in the Forest

Nāgasutta

- 1.1 "Mendicants, when a wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—got there first and trampled the grass, the wild bull elephant is horrified, repelled, and disgusted by that. When the wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—eat the broken branches that he has dragged down, the wild bull elephant is horrified, repelled, and disgusted by that. When a wild bull elephant has plunged into the pool, but other elephants—males, females, younglings, or cubs—got there first and stirred up the water with their trunks, the wild bull elephant is horrified, repelled, and disgusted by that. When a wild bull elephant has come out of the pool and the female elephants bump into him, the wild bull elephant is horrified, repelled, and disgusted by that.

At that time the wild bull elephant thinks: ‘These days I live 2.1
crowded by other males, females, younglings, and cubs. I eat
the grass they’ve trampled, and they eat the broken branches I’ve
dragged down. I drink muddy water, and after my bath the female
elephants bump into me. Why don’t I live alone, withdrawn from
the herd?’ After some time he lives alone, withdrawn from the herd,
and he eats untrampled grass, and other elephants don’t eat the
broken branches he has dragged down. He doesn’t drink muddy
water, and the female elephants don’t bump into him after his bath.

At that time the wild bull elephant thinks: ‘Formerly I lived 3.1
crowded by other males, females, younglings, and cubs. I ate the
grass they’d trampled, and they ate the broken branches I’d dragged
down. I drank muddy water, and after my bath the female elephants
bumped into me. Now I live alone, and I’m free of all these things.’
He breaks off a branch and scratches his body, happily relieving his
itches.

In the same way, when a mendicant lives crowded by monks, 4.1
nuns, laymen, and laywomen; by rulers and their chief ministers,
and by monastics of other religions and their disciples, they think:
‘These days I live crowded by monks, nuns, laymen, and laywomen;
by rulers and their chief ministers, and monastics of other religions
and their disciples. Why don’t I live alone, withdrawn from the
group?’ They frequent a secluded lodging—a wilderness, the root
of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest,
the open air, a heap of straw. Gone to a wilderness, or to the root
of a tree, or to an empty hut, they sit down cross-legged, set their
body straight, and establish mindfulness in their presence.

Giving up covetousness for the world, they meditate with a heart 5.1
rid of covetousness, cleansing the mind of covetousness. Giving
up ill will and malevolence, they meditate with a mind rid of ill
will, full of sympathy for all living beings, cleansing the mind of
ill will. Giving up dullness and drowsiness, they meditate with a
mind free of dullness and drowsiness, perceiving light, mindful
and aware, cleansing the mind of dullness and drowsiness. Giving

up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They happily relieve their itches. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. They happily relieve their itches.

- 6.1 Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. They happily relieve their itches. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. ... Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. ... Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. ... Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They happily relieve their itches.”

AN 9.41

With the Householder Tapussa

Tapussasutta

At one time the Buddha was staying in the land of the Mallas, near 1.1
the Mallian town named Uruvelakappa.

Then the Buddha robed up in the morning and, taking his bowl 1.2
and robe, entered Uruvelakappa for alms. Then, after the meal,
on his return from almsround, he addressed Venerable Ānanda,
“Ānanda, you stay right here, while I plunge deep into the Great
Wood for the day’s meditation.”

“Yes, sir,” Ānanda replied. Then the Buddha plunged deep into 1.5
the Great Wood and sat at the root of a tree for the day’s meditation.

The householder Tapussa went up to Venerable Ānanda, bowed, 2.1
sat down to one side, and said to him:

“Honorable Ānanda, we are laypeople who enjoy sensual plea- 3.1
sures. We like sensual pleasures, we love them and take joy in them.
But renunciation seems like an abyss. I have heard that in this teach-
ing and training there are very young mendicants whose minds
leap forth, gain confidence, settle down, and become decided in
renunciation. They see it as peaceful. Renunciation is the dividing
line between the multitude and the mendicants in this teaching
and training.”

“Householder, we should see the Buddha about this matter. 4.1
Come, let’s go to the Buddha and inform him about this. As he
answers, so we’ll remember it.”

“Yes, sir,” replied Tapussa. Then Ānanda together with Tapussa 5.1
went to the Buddha, bowed, and sat down to one side. Ānanda
told him what had happened.

“That’s so true, Ānanda! That’s so true! Before my awaken- 7.1
ing—when I was still unawakened but intent on awakening—I
too thought, ‘Renunciation is good! Seclusion is good!’ But my
mind did not leap forth, gain confidence, settle down, and become
decided in renunciation. I didn’t see it as peaceful. Then I thought,

‘What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in renunciation? Why don’t I see it as peaceful?’ Then I thought, ‘I haven’t seen the drawbacks of sensual pleasures, and so I haven’t cultivated that. I haven’t realized the benefits of renunciation, and so I haven’t developed that. That’s why my mind does not leap forth, gain confidence, settle down, and become decided in renunciation. And it’s why I don’t see it as peaceful.’ Then I thought, ‘Suppose that, seeing the drawbacks of sensual pleasures, I were to cultivate that. And suppose that, realizing the benefits of renunciation, I were to develop that. It’s possible that my mind would leap forth, gain confidence, settle down, and become decided in renunciation. And I would see it as peaceful.’ And so, after some time, I saw the drawbacks of sensual pleasures and cultivated that, and I realized the benefits of renunciation and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in renunciation. I saw it as peaceful. And so, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. While I was in that meditation, perception and focus accompanied by sensual pleasures beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by sensual pleasures beset me, that was an affliction for me.

- 8.1 Then I thought, ‘Why don’t I, as the placing of the mind and keeping it connected are stilled ... enter and remain in the second absorption?’ But my mind did not leap forth, gain confidence, settle down, and become decided in not placing the mind. I didn’t see it as peaceful. Then I thought, ‘What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in not placing the mind? Why don’t I see it as peaceful?’ Then I thought, ‘I haven’t seen the drawbacks of

placing the mind, and so I haven't cultivated that. I haven't realized the benefits of not placing the mind, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in not placing the mind. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of placing the mind, I were to cultivate that. And suppose that, realizing the benefits of not placing the mind, I were to develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in not placing the mind. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of placing the mind and cultivated that, and I realized the benefits of not placing the mind and developed that. Then my mind did leap forth, gain confidence, settle down, and become decided in not placing the mind. I saw it as peaceful. And so, as the placing of the mind and keeping it connected were stilled . . . I entered and remained in the second absorption. While I was in that meditation, perception and focus accompanied by placing the mind beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by placing the mind and keeping it connected beset me, that was an affliction for me.

Then I thought, 'Why don't I, with the fading away of rapture, 9.1 enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss"?' But my mind did not leap forth, gain confidence, settle down, and become decided in freedom from rapture. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in freedom from rapture? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of rapture, and so I haven't cultivated that. I haven't realized the benefits of freedom from rapture, and so I

haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in freedom from rapture. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of rapture, I were to cultivate that. And suppose that, realizing the benefits of freedom from rapture, I were to develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in being free from rapture. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of rapture and cultivated that, and I realized the benefits of freedom from rapture and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in freedom from rapture. I saw it as peaceful. And so, with the fading away of rapture . . . I entered and remained in the third absorption. While I was in that meditation, perception and focus accompanied by rapture beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by rapture beset me, that was an affliction for me.

- 10.1 Then I thought, 'Why don't I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness?' But my mind did not leap forth, gain confidence, settle down, and become decided in being without pleasure and pain. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in being without pleasure and pain? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of bliss with equanimity, and so I haven't cultivated that. I haven't realized the benefits of being without pleasure and pain, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in being without pleasure and pain. And it's why I don't see it as peaceful.' Then I thought, 'Suppose

that, seeing the drawbacks of bliss with equanimity, I were to cultivate that. And suppose that, realizing the benefits of being without pleasure and pain, I were to develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in being without pleasure and pain. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of bliss with equanimity and cultivated that, and I realized the benefits of being without pleasure and pain and developed that. Then my mind did leap forth, gain confidence, settle down, and become decided in being without pleasure and pain. I saw it as peaceful. And so, giving up pleasure and pain ... I entered and remained in the fourth absorption. While I was in that meditation, perception and focus accompanied by bliss with equanimity beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by bliss with equanimity beset me, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond perceptions 11.1 of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", enter and remain in the dimension of infinite space?' But my mind did not leap forth, gain confidence, settle down, and become decided in the dimension of infinite space. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of infinite space? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of forms, and so I haven't cultivated that. I haven't realized the benefits of the dimension of infinite space, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of infinite space. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of forms, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite space, I were to

develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in the dimension of infinite space. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of forms and cultivated that, and I realized the benefits of the dimension of infinite space and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in the dimension of infinite space. I saw it as peaceful. And so, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', I entered and remained in the dimension of infinite space. While I was in that meditation, perception and focus accompanied by forms beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by forms beset me, that was an affliction for me.

- 12.1 Then I thought, 'Why don't I, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enter and remain in the dimension of infinite consciousness?' But my mind did not leap forth, gain confidence, settle down, and become decided in the dimension of infinite consciousness. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of infinite consciousness? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of infinite space, and so I haven't cultivated that. I haven't realized the benefits of the dimension of infinite consciousness, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of infinite consciousness. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of infinite space, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite consciousness, I were to develop that. It's

possible that my mind would leap forth, gain confidence, settle down, and become decided in the dimension of infinite consciousness. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of infinite space and cultivated that, and I realized the benefits of the dimension of infinite consciousness and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in the dimension of infinite consciousness. I saw it as peaceful. And so, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', I entered and remained in the dimension of infinite consciousness. While I was in that meditation, perception and focus accompanied by the dimension of infinite space beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by the dimension of infinite space beset me, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enter and remain in the dimension of nothingness?' But my mind did not leap forth, gain confidence, settle down, and become decided in the dimension of nothingness. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of nothingness? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of infinite consciousness, and so I haven't cultivated that. I haven't realized the benefits of the dimension of nothingness, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of nothingness. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of infinite consciousness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of nothingness, I were to develop that. It's possible that my mind would leap

13.1

forth, gain confidence, settle down, and become decided in the dimension of nothingness. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of infinite consciousness and cultivated that, and I realized the benefits of the dimension of nothingness and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in the dimension of nothingness. I saw it as peaceful. And so, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', I entered and remained in the dimension of nothingness. While I was in that meditation, perception and focus accompanied by the dimension of infinite consciousness beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by the dimension of infinite consciousness beset me, that was an affliction for me.

- 14.1 Then I thought, 'Why don't I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception?' But my mind did not leap forth, gain confidence, settle down, and become decided in the dimension of neither perception nor non-perception. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of neither perception nor non-perception? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of nothingness, and so I haven't cultivated that. I haven't realized the benefits of the dimension of neither perception nor non-perception, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of neither perception nor non-perception. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of nothingness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of neither perception nor non-perception, I were to develop that. It's possible

that my mind would leap forth, gain confidence, settle down, and become decided in the dimension of neither perception nor non-perception. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of nothingness and cultivated that, and I realized the benefits of the dimension of neither perception nor non-perception and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in the dimension of neither perception nor non-perception. I saw it as peaceful. And so, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. While I was in that meditation, perception and focus accompanied by the dimension of nothingness beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by the dimension of nothingness beset me, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling?' But my mind did not leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of neither perception nor non-perception, and so I haven't cultivated that. I haven't realized the benefits of the cessation of perception and feeling, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of neither perception nor non-perception, I were to cultivate that. And sup-

15.1

pose that, realizing the benefits of the cessation of perception and feeling, I were to develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of neither perception nor non-perception and cultivated that, and I realized the benefits of the cessation of perception and feeling and developed that. Then my mind did leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling. I saw it as peaceful. And so, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. And, having seen with wisdom, my defilements were ended.

- 16.1 As long as I hadn't entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans.
- 16.2 But when I had entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I announced my supreme perfect awakening in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans.
- 16.3 Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'

The Chapter on Similarity

AN 9.42

Cramped

Sambādhasutta

At one time Venerable Ānanda was staying near Kosambī, in 1.1
Ghosita’s Monastery. Then Venerable Udāyī went up to Venerable
Ānanda and exchanged greetings with him. When the greetings
and polite conversation were over, he sat down to one side and said
to Ānanda, “Reverend, this was said by the god Pañcālacaṇḍa:

‘The opening amid confinement 2.1
was discovered by the Buddha of vast intelligence,
who woke up to absorption,
the sage, the solitary bull.’

But what is confinement, and what is the opening amid confine- 3.1
ment that the Buddha spoke of?”

“Reverend, these five kinds of sensual stimulation are called ‘con- 3.2
finement’ by the Buddha. What five? Sights known by the eye that
are likable, desirable, agreeable, pleasant, sensual, and arousing.
Sounds known by the ear ... Smells known by the nose ... Tastes
known by the tongue ... Touches known by the body, which are
likable, desirable, agreeable, pleasant, sensual, and arousing. These
are the five kinds of sensual stimulation that are called ‘confinement’
by the Buddha.

- 4.1 Now, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever placing of the mind and keeping it connected has not ceased is the confinement there.
- 5.1 Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever rapture has not ceased is the confinement there.
- 6.1 Furthermore, take a mendicant who, with the fading away of rapture ... enters and remains in the third absorption. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever bliss with equanimity has not ceased is the confinement there.
- 7.1 Furthermore, take a mendicant who, giving up pleasure and pain ... enters and remains in the fourth absorption. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of form has not ceased is the confinement there.
- 8.1 Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of infinite space has not ceased is the confinement there.
- 9.1 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. To this extent

the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of infinite consciousness has not ceased is the confinement there.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of nothingness has not ceased is the confinement there. 10.1

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of neither perception nor non-perception has not ceased is the confinement there. 11.1

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of an opening amid confinement in a definitive sense.” 12.1

AN 9.43

A Direct Witness

Kāyasakkhīsutta

“Reverend, they speak of a person called ‘direct witness’. What is the direct witness that the Buddha spoke of?” 1.1

“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. They meditate 2.1

directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a qualified sense.

- 3.1 Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ... third absorption ... fourth absorption. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a qualified sense.
- 4.1 Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a qualified sense. Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception ...
- 5.1 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a definitive sense.”

AN 9.44

Freed by Wisdom

Paññāvimuttasutta

- 1.1 “Reverend, they speak of a person called ‘freed by wisdom.’ What is the one freed by wisdom that the Buddha spoke of?”
- 2.1 “First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. And they understand that with wisdom. To this extent the Buddha spoke of the one freed by wisdom in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the 3.1
dimension of neither perception nor non-perception, enters and
remains in the cessation of perception and feeling. And, having
seen with wisdom, their defilements come to an end. And they
understand that with wisdom. To this extent the Buddha spoke of
the one freed by wisdom in a definitive sense.”

AN 9.45

Freed Both Ways

Ubhatobhāgavimuttasutta

“Reverend, they speak of a person called ‘freed both ways’. What is 1.1
the one freed both ways that the Buddha spoke of?”

“First, take a mendicant who, quite secluded from sensual plea- 2.1
sures ... enters and remains in the first absorption. They meditate
directly experiencing that dimension in every way. And they un-
derstand that with wisdom. To this extent the Buddha spoke of
the one freed both ways in a qualified sense. ...

Furthermore, take a mendicant who, going totally beyond the 3.1
dimension of neither perception nor non-perception, enters and
remains in the cessation of perception and feeling. And, having
seen with wisdom, their defilements come to an end. They medi-
tate directly experiencing that dimension in every way. And they
understand that with wisdom. To this extent the Buddha spoke of
the one freed both ways in a definitive sense.”

AN 9.46

In the Present Life

Sandiṭṭhikadhammasutta

“Reverend, they speak of ‘a teaching apparent in the present life’. 1.1
In what way did the Buddha speak of a teaching apparent in the
present life?”

- 2.1 “First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of the teaching apparent in the present life in a qualified sense. ...
- 3.1 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of the teaching apparent in the present life in a definitive sense.”

AN 9.47

Extinguishment Is Apparent in the Present Life

Sandiṭṭhikanibbānasutta

- 1.1 “Reverend, they say that ‘extinguishment is apparent in the present life’. In what way did the Buddha say extinguishment is apparent in the present life?”
- 2.1 “First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha said that extinguishment is apparent in the present life in a qualified sense. ...
- 3.1 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha said that extinguishment is apparent in the present life in a definitive sense.”

AN 9.48

Extinguishment

Nibbānasutta

“Reverend, they speak of ‘extinguishment.’ ...”

1.1

AN 9.49

Full Extinguishment

Parinibbānasutta

“Reverend, they speak of ‘full extinguishment.’ ...”

1.1

AN 9.50

Extinguishment in a Certain Respect

Tadaṅganibbānasutta

“Reverend, they speak of ‘extinguishment in a certain respect.’ ...”

1.1

AN 9.51

Extinguishment in This Life

Diṭṭhadhammanibbānasutta

“Reverend, they speak of ‘extinguishment in this life.’ In what way did the Buddha speak of extinguishment in this life?”

1.1

“First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of extinguishment in this life in a qualified sense.

2.1

...

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent

3.1

the Buddha spoke of extinguishment in this life in a definitive sense.”

THE SECOND FIFTY

The Chapter on a Safe Place

AN 9.52

A Safe Place

Khemasutta

- 1.1 “Reverend, they speak of ‘a safe place’. In what way did the Buddha speak of a safe place?”
- 2.1 “First, take a mendicant who, quite secluded from sensual pleasures . . . enters and remains in the first absorption. To this extent the Buddha spoke of a safe place in a qualified sense. . . .
- 3.1 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of a safe place in a definitive sense.”

AN 9.53

Reaching a Safe Place

Khemappattasutta

- 1.1 “Reverend, they speak of ‘reaching a safe place’. . . .”

AN 9.54

Freedom From Death

Amatasutta

“Reverend, they speak of ‘freedom from death.’ ...”

1.1

AN 9.55

Reaching Freedom From Death

Amatappattasutta

“Reverend, they speak of ‘reaching freedom from death.’ ...”

1.1

AN 9.56

A Place Without Fear

Abhayasutta

“Reverend, they speak of ‘a place without fear.’ ...”

1.1

AN 9.57

Reaching a Place Without Fear

Abhayappattasutta

“Reverend, they speak of ‘reaching a place without fear.’ ...”

1.1

AN 9.58

Tranquility

Passaddhisutta

“Reverend, they speak of ‘tranquility.’ ...”

1.1

AN 9.59

Progressive Tranquility

Anupubbapassaddhisutta

- 1.1 “Reverend, they speak of ‘progressive tranquility’. ...”

AN 9.60

Cessation

Nirodhasutta

- 1.1 “Reverend, they speak of ‘cessation’. ...”

AN 9.61

Progressive Cessation

Anupubbanirodhasutta

- 1.1 “Reverend, they speak of ‘progressive cessation’. What is the progressive cessation that the Buddha spoke of?”
- 2.1 “First, take a mendicant who, quite secluded from sensual pleasures ... enters and remains in the first absorption. To this extent the Buddha spoke of progressive cessation in a qualified sense. ...
- 3.1 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of progressive cessation in a definitive sense.”

AN 9.62

Requirements for Perfection

Abhabbasutta

“Mendicants, without giving up nine things you can’t realize perfec- 1.1
tion. What nine? Greed, hate, delusion, anger, acrimony, disdain,
contempt, jealousy, and stinginess. Without giving up these nine
things you can’t realize perfection.

After giving up nine things you can realize perfection. What 2.1
nine? Greed, hate, delusion, anger, acrimony, disdain, contempt,
jealousy, and stinginess. After giving up these nine things you can
realize the fruit of perfection.”

The Chapter on Mindfulness Meditation

AN 9.63

Weaknesses in Training and Mindfulness Meditation

Sikkhādubbalyasutta

- 1.1 “Mendicants, there are these five weaknesses when you’re training. What five? Killing living creatures, stealing, sexual misconduct, lying, and consuming beer, wine, and liquor intoxicants. These are the five weaknesses when you’re training.
- 2.1 To give up these five weaknesses in your training you should develop the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. To give up those five weaknesses in your training you should develop these four kinds of mindfulness meditation.”

AN 9.64

Hindrances

Nīvaraṇasutta

“Mendicants, there are these five hindrances. What five? Sensual 1.1
 desire, ill will, dullness and drowsiness, restlessness and remorse,
 and doubt. These are the five hindrances.

To give up these five hindrances you should develop the four 2.1
 kinds of mindfulness meditation. What four? It’s when a mendi-
 cant meditates by observing an aspect of the body—keen, aware,
 and mindful, rid of covetousness and displeasure for the world.
 They meditate observing an aspect of feelings ... They meditate
 observing an aspect of the mind ... They meditate observing an as-
 pect of principles—keen, aware, and mindful, rid of covetousness
 and displeasure for the world. To give up those five hindrances you
 should develop these four kinds of mindfulness meditation.”

AN 9.65

Kinds of Sensual Stimulation

Kāmaguṇasutta

“Mendicants, there are these five kinds of sensual stimulation. What 1.1
 five? Sights known by the eye, which are likable, desirable, agree-
 able, pleasant, sensual, and arousing. Sounds known by the ear
 ... Smells known by the nose ... Tastes known by the tongue ...
 Touches known by the body, which are likable, desirable, agreeable,
 pleasant, sensual, and arousing. These are the five kinds of sensual
 stimulation.

To give up these five kinds of sensual stimulation you should 2.1
 develop the four kinds of mindfulness meditation. ...”

AN 9.66

Grasping Aggregates

Upādānakkhandhasutta

- 1.1 “Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates.
- 2.1 To give up these five grasping aggregates you should develop the four kinds of mindfulness meditation. ...”

AN 9.67

Lower Fetters

Orambhāgiyasutta

- 1.1 “Mendicants, there are five lower fetters. What five? Substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.
- 2.1 To give up these five lower fetters you should develop the four kinds of mindfulness meditation. ...”

AN 9.68

Places of Rebirth

Gatisutta

- 1.1 “Mendicants, there are five destinations. What five? Hell, the animal realm, the ghost realm, humanity, and the gods. These are the five destinations.
- 2.1 To give up these five destinations you should develop the four kinds of mindfulness meditation. ...”

AN 9.69

Stinginess

Macchariyasutta

“Mendicants, there are these five kinds of stinginess. What five? 1.1
Stinginess with dwellings, families, material things, praise, and the
teaching. These are the five kinds of stinginess.

To give up these five kinds of stinginess you should develop the 2.1
four kinds of mindfulness meditation. ...”

AN 9.70

Higher Fetters

Uddhambhāgiyasutta

“Mendicants, there are five higher fetters. What five? Desire for 1.1
rebirth in the realm of luminous form, desire for rebirth in the
formless realm, conceit, restlessness, and ignorance. These are the
five higher fetters.

To give up these five higher fetters you should develop the four 2.1
kinds of mindfulness meditation. ...”

AN 9.71

Hard-heartedness

Cetokhīlasutta

“Mendicants, there are five kinds of hard-heartedness. What five? 1.1
Firstly, a mendicant has doubts about the Teacher. They’re uncertain,
undecided, and lacking confidence. This being so, their mind
doesn’t incline toward keenness, commitment, persistence, and
striving. This is the first kind of hard-heartedness.

Furthermore, a mendicant has doubts about the teaching ... 2.1
the Saṅgha ... the training ... A mendicant is angry and upset
with their spiritual companions, resentful and closed off. This

being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness.

- 3.1 To give up these five kinds of hard-heartedness you should develop the four kinds of mindfulness meditation. ...”

AN 9.72

Shackles of the Heart

Cetasovinibandhasutta

- 1.1 “Mendicants, there are these five shackles of the heart. What five? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart.
- 2.1 Furthermore, a mendicant isn't free of greed for the body ... They're not free of greed for form ... They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ... They lead the spiritual life wishing to be reborn in one of the orders of gods: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart. These are the five shackles of the heart.
- 3.1 To give up these five shackles of the heart you should develop the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. To give up these five shackles of the heart you should develop these four kinds of mindfulness meditation.”

The Chapter on Right Efforts

AN 9.73

Weaknesses in Training and Effort

Sikkhasutta

“Mendicants, there are these five weaknesses when you’re training. 1.1
What five? Killing living creatures, stealing, sexual misconduct, lying, and consuming beer, wine, and liquor intoxicants. These are the five weaknesses when you’re training.

To give up these five weaknesses in your training you should 2.1
develop the four right efforts. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. To give up these five weaknesses in your training you should develop these four right efforts.”

AN 9.74–81

Hindrances, Etc.

Nīvaraṇasuttādi

(Tell in full as in the chapter on mindfulness meditation.)

AN 9.82

Shackles of the Heart

Cetasovinibandhasutta

- 1.1 “Mendicants, there are these five shackles of the heart. What five? Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. ... These are the five shackles of the heart.
- 2.1 To give up these five shackles of the heart you should develop the four right efforts. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. ... so that unskillful qualities are given up ... so that skillful qualities arise ... They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. To give up these five shackles of the hearts you should develop these four right efforts.”

The Chapter on Bases of Psychic Power

AN 9.83

Weaknesses in Training and the Bases of Psychic Power

Sikkhasutta

“Mendicants, there are these five weaknesses when you’re training. 1.1
What five? Killing living creatures, stealing, sexual misconduct,
lying, and consuming beer, wine, and liquor intoxicants. These are
the five weaknesses when you’re training.

To give up these five weaknesses in your training you should 2.1
develop the four bases of psychic power. What four? It’s when a
mendicant develops the basis of psychic power that has immersion
due to enthusiasm, and active effort. They develop the basis of
psychic power that has immersion due to energy, and active effort.
They develop the basis of psychic power that has immersion due
to mental development, and active effort. They develop the basis
of psychic power that has immersion due to inquiry, and active
effort. To give up these five weaknesses in your training you should
develop these four bases of psychic power.”

AN 9.84–91

Hindrances, Etc.

Nīvaraṇasuttādi

(Tell in full as in the chapter on mindfulness meditation.)

AN 9.92

Shackles of the Heart

Cetasovinibandhasutta

- 1.1 “Mendicants, there are these five shackles of the heart. What five? Firstly, a mendicant isn’t free of greed for sensual pleasures. ... These are the five shackles of the heart.
- 2.1 To give up these five shackles of the heart you should develop the four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. To give up these five shackles of the heart you should develop these four bases of psychic power.”

Abbreviated Texts

Beginning With Greed

AN 9.93

Untitled Discourse on Greed (1st)

~

“For insight into greed, nine things should be developed. What 1.1
nine? The perceptions of ugliness, death, repulsiveness of food,
dissatisfaction with the whole world, impermanence, suffering in
impermanence, not-self in suffering, giving up, and fading away.
For insight into greed, these nine things should be developed.”

AN 9.94

Untitled Discourse on Greed (2nd)

~

“For insight into greed, nine things should be developed. What 1.1
nine? The first absorption, the second absorption, the third ab-
sorption, the fourth absorption, the dimension of infinite space,
the dimension of infinite consciousness, the dimension of noth-
ingness, the dimension of neither perception nor non-perception,
and the cessation of perception and feeling. For insight into greed,
these nine things should be developed.”

AN 9.95–112

Untitled Discourses on Greed

~

- 1.1 “For the complete understanding of greed ... complete ending ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed ... these nine things should be developed.”

AN 9.113–432

Untitled Discourses on Hate, Etc.

~

- 1.1 “For insight into hate ... delusion ... anger ... acrimony ... disdain ... contempt ... jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... for insight into negligence ... complete understanding ... complete ending ... giving up ... ending ... vanishing ... fading away ... ceasing ... giving away ... letting go of negligence ... these nine things should be developed.”

THE BOOK OF THE NINES IS FINISHED.

Colophon

The Translator

Bhikkhu Sujato was born as Anthony Aidan Best on 4/11/1966 in Perth, Western Australia. He grew up in the pleasant suburbs of Mt Lawley and Attadale alongside his sister Nicola, who was the good child. His mother, Margaret Lorraine Huntsman née Pinder, said “he’ll either be a priest or a poet”, while his father, Anthony Thomas Best, advised him to “never do anything for money”. He attended Aquinas College, a Catholic school, where he decided to become an atheist. At the University of WA he studied philosophy, aiming to learn what he wanted to do with his life. Finding that what he wanted to do was play guitar, he dropped out. His main band was named Martha’s Vineyard, which achieved modest success in the indie circuit.

A seemingly random encounter with a roadside joey took him to Thailand, where he entered his first meditation retreat at Wat Ram Poeng, Chiang Mai in 1992. Feeling the call to the Buddha’s path, he took full ordination in Wat Pa Nanachat in 1994, where his teachers were Ajahn Pasanno and Ajahn Jayasaro. In 1997 he returned to Perth to study with Ajahn Brahm at Bodhinyana Monastery.

He spent several years practicing in seclusion in Malaysia and Thailand before establishing Santi Forest Monastery in Bundanoon, NSW, in 2003. There he was instrumental in supporting the establishment of the Theravada bhikkhuni order in Australia

and advocating for women's rights. He continues to teach in Australia and globally, with a special concern for the moral implications of climate change and other forms of environmental destruction. He has published a series of books of original and groundbreaking research on early Buddhism.

In 2005 he founded SuttaCentral together with Rod Bucknell and John Kelly. In 2015, seeing the need for a complete, accurate, plain English translation of the Pali texts, he undertook the task, spending nearly three years in isolation on the isle of Qi Mei off the coast of the nation of Taiwan. He completed the four main Nikāyas in 2018, and the early books of the Khuddaka Nikāya were complete by 2021. All this work is dedicated to the public domain and is entirely free of copyright encumbrance.

In 2019 he returned to Sydney where he established Lokanta Vihara (The Monastery at the End of the World).

Creation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tipiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi.

The Translation

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

About SuttaCentral

SuttaCentral publishes early Buddhist texts. Since 2005 we have provided root texts in Pali, Chinese, Sanskrit, Tibetan, and other

languages, parallels between these texts, and translations in many modern languages. Building on the work of generations of scholars, we offer our contribution freely.

SuttaCentral is driven by volunteer contributions, and in addition we employ professional developers. We offer a sponsorship program for high quality translations from the original languages. Financial support for SuttaCentral is handled by the SuttaCentral Development Trust, a charitable trust registered in Australia.

About Bilara

“Bilara” means “cat” in Pali, and it is the name of our Computer Assisted Translation (CAT) software. Bilara is a web app that enables translators to translate early Buddhist texts into their own language. These translations are published on SuttaCentral with the root text and translation side by side.

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